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# LIFE AND LIGHT

FOR

## WOMAN.

PUBLISHED BY THE

WOMAN'S BOARD OF MISSIONS.

1903, Vol. XXXIII.

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# Life and Light for Woman.

VOL. XXXIII.

JANUARY, 1903.

No. 1.

## CONTRIBUTIONS FOR THE MONTH.

For the first month of our present financial year we can report contributions as \$697.57 more than for the same month last year. This is encouraging, and we believe succeeding months will see greater gain. This must be so if the \$120,000 which is now our aim in contributions is to be realized during the twelve months.

**MEMORIAL BUILDINGS.** For two years and more the Executive Committee has been obliged to deny all requests for new buildings unless provided for by special gifts. The calls are becoming imperative, for the work we have in hand is much crippled by lack of proper equipment. It has always been the purpose and practice of the Woman's Board to provide suitably for our missionaries in the way of dwelling houses and schoolhouses, and we must begin to lift the present burden by providing the necessary buildings. We beg you to read again the editorial paragraphs in the September **LIFE AND LIGHT**, where our devoted secretary and editor presented a careful statement of facts and emphasized it by an earnest plea for the larger support of our work. You will find a detailed list of "requests" already "refused," among them \$3,500 for a new building for the Girls' Boarding School, Ahmednagar; \$5,000 additional for Capron Hall; \$2,500 for the Girls' College, Foochow; \$2,500 for a building at Pagoda Anchorage, China. We have just decided on the appropriations for 1903, and were obliged to pass by nearly \$30,000 requested for buildings. Miss Child had long felt that the \$3,500 for Ahmednagar and the \$2,500 for Pagoda Anchorage should be provided for among the first things. She had personally visited and inspected the work at both stations. Can there be a more fitting memorial to her than one or more buildings so greatly needed in effectively carrying on the work to which she consecrated her whole life?

**CALENDAR.** There must be many who only need to be reminded of the Woman's Board Calendar for 1903. The selections made by twelve different women are admirable, and the appreciation of their "day" on the part

of the missionaries would seem to be occasion enough for insuring a large circulation.

**MISSIONARY PERSONALS.** Mrs. J. P. Jones was warmly welcomed in the Friday evening, November 28th, her farewell visit before returning to the Madura Mission. During her sojourn in the home land she has given valuable aid in meetings East and West. Only the slightest allusion could she venture to make to the group of children she leaves behind, but the mother hearts present knew what she meant. On Saturday, the 29th, Dr. and Mrs. Jones sailed from Boston, setting out on their third journey to India. It is with great regret that Miss Miriam V. Platt has been obliged to suspend her most successful kindergarten work in Harpoot and come to the home land. We trust ere long restored health may enable her to return to the associates who will find it hard to do without her.

**GREETING MISSIONARIES.** We prize beyond measure the opportunity which such a meeting brings for personal acquaintance with our missionaries from distant fields. When we have clasped the hands, seen the shining of God's likeness in their faces, listened to the soul-stirring words from their lips, our missionaries will never again seem the mythical personages we have sometimes been half inclined to believe them, nor their writings mere story-book tales. The personal touch makes the worker real and the voice of God in her words more clear; so the work will be helped by the coming of the missionaries to us. We gladly welcome those whom we love and reverence so much.—*Mrs. S. M. Newman, in Welcome to the Woman's Board.*

**MRS. A. B. COLE.** In the sudden death of Mrs. A. B. Cole, in October, the Western Maine Branch has lost a valued officer and worker. Mrs. Cole had for years held the office of Vice President of Cumberland County, and during that time had aroused enthusiasm among existing auxiliaries, formed many new organizations, and kept the missionary spirit of this county actively alert. She will be greatly missed by her fellow-workers of the city, the county and the state.

**MEETINGS OF DR. AND MRS. HOWARD TAYLOR.** Dr. and Mrs. Howard Taylor, of the China Inland Mission, during a few days in Boston, gave several addresses on China and its present opportunities. Dr. Taylor is a son of Hudson Taylor, the founder of the mission, and Mrs. Taylor is a daughter of Dr. Guinness, of London. She has made valuable contributions to literature upon China. These able and consecrated workers brought to their audiences messages both instructive and impressive.



## INDIA.

## FAMOUS WOMEN OF INDIA.

BY REV. GEORGE T. WASHBURN, D.D.

IN the first place, Islam and Hinduism do not favor the production of famous women. In the second place, India has no history, at least for the Hindus. Again, India, in close proximity to nations skilled in writing, cherished a strange distrust of its preserving power; and as in the early stages of all literature, trusted her sacred books, her science and legend to the keeping of the poet. And so in one of the earliest of Indian epics we come upon our first famous Indian woman. She is Lita, the heroine of the *Ramayana*. Do not pass her by as a mere creation of the poet and no reality. Doubtless there was at the foundation of the *Iliad* some sort of a faithless Helen, some insidious Paris, some Grecian war under the walls of Troy. And so, no doubt, in the days of the *Ramayana*, was there some knightly and devoted Rama, some chaste and faithful Lita. But whether there was or was not, what is infinitely more to the point is, that Lita is and has been for unnumbered generations a reality to the women and men of all India; and her wifely affection in following her lord into exile, her patience, obedience, and all wifely virtues in the forest and in captivity in Ceylon, her submissive endurance of the cruel rites that restored her to her place beside her husband, have shaped the ideal of the Hindu wife for a score of centuries.

The story of Nala and Damayanthi, reaching back to Vedic times, presents us with another Hindu household heroine. In this case, also, the story turns, not as in the *Iliad* on the faithlessness, but on the faithfulness of the beautiful Damayanthi through a period of voluntary exile, poverty and degradation, till at length she won back to herself and to his royal state her kingly husband. Beyond all question these two women of the remote past have been among the most powerful agencies in stamping deeply on Indian womanhood some of its most beautiful traits.

But let us leave this region of shadows for the ground of more substantial history. The first one we meet in South India—there are others in other provinces—is Avial, the poetess, half a reality, half a shade. She is truly the most famous woman among fifteen millions of Tamils. In all the vernacular schools her *Golden Alphabet of Moral Precepts* is the first book to be put into the hands of pupils, and the first of the A B C precepts which the child learns is the holy aspiration, “Desire to be an almsgiver.” This

has been the first moral instruction to millions on millions of Tamil children through the centuries and still is. Mission schools have adopted this little book, and mission presses print it in its revised forms by the tens of thousands. "She sang like a Sappho; yet not of love, but of virtue." A dozen books are attributed to her, of which three are in common use in Hindu and Christian schools.

But let us come into the broad daylight of modern times. The first one who presents herself is a personage wholly different from any we have met before, a Mohammedan princess, the begum of Bohpal, a little Mohammedan principality wedged in between two Rajput states. It is the time of the Indian Mutiny, 1857. The whole country, Rajputs, Bengalis, Hindus and Mohammedans are wild with the purpose of exterminating the hated, caste-destroying English from the country, and every Mohammedan is dreaming the dream of a restored Mogul empire with Delhi once more its capital. But here in her own state "this determined little woman" has a keener outlook into the future than any of the chiefs or people drunk with rebellion, and she has faced down her own officials hot for mutiny, and has succeeded in holding her little dominion true and faithful to her overlord. And when the rebellion has been quenched in rivers of blood and peace is again restored, the rani of Bohpal is summoned, with other royal princes of the new empire, to meet the queen's viceroy and be invested with the star of knighthood. "The begum," says Lord Roberts, "was the cynosure of all eyes; for a female knight was a novelty to Europeans as well as to natives."° Wisely had the queen decided to honor her. She was one of those women whom the East has occasionally produced, endowed with conspicuous talent and great strength of character,—a quality which, from its rarity among Indian women, gives immense influence and distinction to those who possess it.

Space forbids my more than mentioning the rani of Kutch Behar,—a princess now on the throne, deserving a larger notice than we can give. A connecting link between the Hindu woman of the old school and the Indian Christian woman of to-day is Mrs. Anandabai Joshi, a remote cousin of Ramabai, who, while attempting to live the life of a Hindu, with all its restrictions of over-sea travel, diet, and the avoidance of everything defiled by unbrahmanical touch, yet dared to make a journey to America, and living here in American families for more than three years, and graduating at the Woman's College of Medicine of Pennsylvania, returned a professed Hindu to her own country, to die at the early age of twenty-one years and eleven months in the odor of sanctity, and have her funeral rites performed by the most orthodox of Poona Brahmans.

But nearer to us than any we have thus far mentioned stands another class of Indian women, a class—the Christian product of the last half of the century just closed—of distinguished if not famous Christian women of India. By universal concession, at the head of this class stands the Pundita Ramabai, and in less conspicuous rank, Mrs. and Miss Sorabji, Mrs. Dr. Karmarkar, Miss Chundra Mukti Bose, dean of the Bethune Girls' College, Calcutta, Miss Lilavatte Singh, professor of English literature at the Lucknow College, Mrs. Samuel Satthianaden, the first lady Master of Arts by examination in an Indian University, and Mrs. Kerubai Satthianaden, the authoress. In another class, distinguished no less for executive ability, should be placed Mrs. Tabitha Babu, Mrs. Aloyabai, Mrs. Anna Satthianaden, and Mrs. Padmani, of Chittoor. I will also venture to append to our list the names of Bala Sundera Tagore and the Mohavance Surnomaye.

Of Pundita Ramabai I will not attempt to write in these brief pages, nor of Mrs. Sorabji the elder,—the only lady delegate to the Parliament of Religions, a Parsee Christian lady, the founder of the Victoria High School in Poona, and the mother of an extraordinary family of talented daughters,—teachers, painters, physicians.

Cornelia Sorabji, a sister, is in a way more conspicuous than the elder. She is the author of several stories in the *Nineteenth Century* and in *Macmillan's Magazine*, subsequently gathered into a volume entitled *Life Behind the Purdah*. The only girl in the Deccan College, she gained the coveted "first class" in the University examination. Later she became professor of English in the Gugerati College, and still later went to England, where she entered the law school for women at Oxford. After gaining her Bachelor of Laws degree she returned to Bombay, the first lady barrister to do in a legal way for those "behind the purdah" what lady physicians are doing for them in medicine.

Of our well-known and esteemed Dr. Karmarkar I need not speak further than to say that, returning from this country, after serving for a time as household physician to the Geikwar of Baroda, she gave up salary, place and position to serve as a Christian missionary of healing in her own province, and to devote her life, as her husband is also devoting his, to the Christlike work of serving the plague and famine-stricken, the orphans and the destitute.

But I should do a wrong if I did not speak in this paper of those Indian Christian ladies who do not derive their distinction from colleges or from learning and stimulus imbibed in foreign lands, but whose careers are the product of high Christian aspiration in the midst of purely native surroundings and of missionary training. Their lives are specially noteworthy in their abundant social usefulness.

From this point of view no more eminent family can be found in South India to-day than the Saththianaden family: the father, of the regal caste of the Nayak kings of Madura; the mother, the daughter of the first native clergyman in South India, an indefatigable worker for female education and honored by Lord Napier, the governor, with the gift of the school he had built and patronized,—the woman chosen by the C. M. Society to represent their Indian work in England; the son, a graduate in arts and law of Cambridge, assistant to the director of public instruction and professor of moral philosophy in the Presidency College; his wife, the daughter of our Rev. Hari Pant, of Ahmednagar, an accomplished authoress in English in the Christian cause; a sister, following in the steps of the mother in one of the most prominent parishes in the Indian Peninsula, give us great assurance of what native Christian women may achieve.

Yet one more eminent Indian woman, not of our church in later life, yet coming out of it, the readers of LIFE AND LIGHT should know,—Mrs. Tabitha Babu, perhaps the most successful and versatile Christian worker in South India. We find her first the bright-minded, active little girl, the companion of the motherless child of Mr. Hurd of the American Board in Madras; now with the missionary visiting his schools; now in the great printing office among the men, learning to set and distribute type, impose and perform the various processes of printing; now in Mrs. Henderson's Girls' School, living like an English girl, making herself mistress of three languages, and not content till she had completed a normal training; next the wife of a clergyman, superintending his half-dozen schools, and at the same time the printer and publisher of a vernacular magazine for women; the first to open zenana work in the south, to encourage the girls in her schools to brave the publicity of a government examination and the women in the zenana to listen to the Bible teaching, while at the same time she was giving evidence before a commission on education and serving as an intermediary between the ladies of the higher classes of the natives and the families of English officials, smoothing the way, arranging the etiquette, encouraging the timid, bringing together for their good the most remote sections of society; in these and other like services the forty-four years of Mrs. Babu's life passed, and the weary worker rested from her labors.

I have had space only to hint at a few noble things in many noble lives, but they sufficiently suggest what Christian Indian women will be and do in the great work that is yet to make India Christ's possession.



## INDUSTRIAL WORK FOR WOMEN AND GIRLS, MARATHI MISSION.

BY MRS. KATIE FAIRBANK HUME.

PLAIN sewing is always taught girls in all mission stations and boarding schools. Fine sewing, crochet work, crocheted lace, knitting and embroidery have been taught in all higher grade schools for many years, so that girls graduating or leaving school from the upper classes are able to make their own and their family clothes. Qualified women have heretofore become teachers and Bible readers and Bible women. The demand was about equal to the supply. There being no need, no special industry was taught, with the object of making a woman or a girl self-supporting, before 1897. The gathering in of women, girls and boys from the beginning of the distressing famine times made it necessary for the missionaries to plan for the teaching of some industries. An English philanthropic society, conducted on business principles, called the "Industrial Missions Aid Society," has begun an excellent work in Ahmednagar by starting the Persian rug-weaving industry. At first boys and then girls were taught the industry by competent teachers in the "Sir D. M. Petit School of Arts," in Ahmednagar. When a sufficient number of rug weavers had been trained, a factory for rug manufacture was built by the English society. A European superintendent, who is also a trained designer, is put in charge. Girls and boys are employed, and receive wages according to the amount of work done. The girls, as a rule, do not work as fast as the boys, but their work is better. In the industrial exhibition at Lucknow last year a rug made by two Christian girls took the gold medal. It is almost faultless in execution.

The rug-weaver girls are cared for by some one missionary lady. She attends to their boarding and house arrangements, their regular reading and Bible classes, their attendance at church, their money, clothes, etc. Any girls earning money above expenses are taught to put the money into the bank. Many of the famine girls taken in the famine of 1900-1901 at Ahmednagar were put into the rug-weaving industry, and a goodly share of them are earning their living in this way.

The rugs turned out by the factory are not only sold in India, but are taken to a shop in London opened under the direction of the society. All other desirable, well-made articles turned out of mission institutions in India can be sent first to Bombay, where they are received by a society's agent, and exposed for sale there or sent to the London shop. At no very distant day



WOMAN'S INDUSTRIAL CLASS, BOMBAY.



another such shop may be opened in New York or Boston by the same society under the patronage of wealthy Christian business men here.

Since June lace and handkerchief making has also been started for women and girls at Ahmednagar and surrounding stations by the Industrial Missions Aid Society. A practiced European lacemaker has been employed to teach this. All women showing aptitude, and girls not taught other industries, when old enough, will be trained to make lace. There is even a possibility of designing a popular pattern, which may be known as the "Ahmednagar pattern." This will be developed later. Expert, fine lacemakers are made only after years of careful training, so that the day is



THE TWO BEST SEWERS IN DR. HUME'S ORPHANAGE.

still distant when fine lace will be produced in Ahmednagar. But it will be done, and teachers, too, will be called out from those now being taught.

In Bombay two other special industries are being taught girls and women. For some years Mrs. E. S. Hume has had a large class from among her higher grade girls who make gold and silver embroidery on velvet and satin. Mrs. Hume herself superintends this work. She also designs new patterns for it. In writing of it, Mrs. Hume says: "The industrial class of gold and silver embroidery has done excellent work, and a market for its work has been created amongst Europeans and Americans which makes it quite pay for itself. The girls in the class give their time

to work out of school hours gladly and freely, understanding that all profits accruing shall be their donation in behalf of famine children in the schools. Besides this charitable object, the proceeds of the work have gone toward the building of a new church edifice in Bombay."

Miss Abbott's large Home for widows in Bombay has its own special industry of silk embroidery. The work is strictly Oriental in design of a style made in Northern India. Portières, table covers, cushion and pillow covers, etc., are designed and made here. Miss Abbott herself writes: "Last January (1901) I opened the sewing room with forty women, which soon grew to eighty in number. I employed a man born to embroider for a master, and those women who have been expert and diligent in embroideries are able now to support themselves. The picture of industrial work in Bombay shows some of the work done by these women; two of the women are at work." These are at present the special lines followed for women and girls. The industries will grow; others will learn them, and a market for them is always ready. Miss Abbott says she cannot fill her orders fast enough. Mrs. Hume finds a ready sale for all her beautiful gold and silver embroideries in Bombay itself. These industries can be carried on in the home, and probably will be more as time goes on and girls are graduated from school and women leave the Home for homes of their own.

The time put into this work by those in charge is gladly given, because it means useful, self-supporting lives among our Christian women. All Christian women and girls cannot now be preachers' and teachers' wives. They will be farmers' wives, rug-weavers' wives, carpenters' wives, cloth-weavers' wives, metal-hammerers' wives. Methods and ways of working are being improved. Hand labor and laborers will receive due respect. An independent Christian community will grow up. This is our ideal.

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## MEXICO.

### THE ONWARD MARCH IN MEXICO.

BY MRS. SARA B. HOWLAND.

AT the very inspiring meeting of the American Missionary Association there was a great deal said about uplifting the "end man of the procession." It is a word of helpful suggestion, but there may be a yet broader one. In the grand circling of our women's missionary organizations around the world *there isn't going to be any end woman*. She is coming right into the



circle, and she will never know that there is an end, because it will be so near the beginning.

Did you ever watch the tiny toddlers in the kindergarten in their merry ring? See how the chubby hands unclasp to stretch out again to the dear little newcomers on the first morning! Just a reaching out, an answering clasp, and the circle broadens and stretches over ever wider circumferences. With no perceptible jar in the music, the newcomers fall into step, comforted and assured by the warm hand-clasp on either side, and so the song keeps on until every one is in.

The little ones in their play teach us many a lesson. The spontaneous outstretching of the hand to one outside is the only solution of the missionary problem; the human touch drawing all into the magic circle of love and true heart-fellowship.

In Mexico the onward and outward march has begun, and already the careful observer can scarcely discern the outer lines of the broadening circle. But there are times when, as to-day, we pause to try to follow in thought the wonderful outreaching of God's providence and see his purpose through the long years. Let us take a brief glance from the early days of pioneer work up to the time when we have seen the answering of many prayers, the partial fulfillment of some glad prophecies, the gathering of some of the Father's own children to the fold of the Christian Church, and the passing of some faithful ones to "the general assembly and church of the first born" who are enrolled in heaven.

Must we create our background for these pictures of mission work? Then think of a country fair with every gift of a beneficent God, a land of warmth and light and color, of "splendor in the grass and of glory in the flower," of treasure in the mountains and power hidden at the foot of the waterfall. Think how Cortez and his followers penetrated into the heart of the forest in search of the Eldorado of their dreams; how they burned their ships behind them, fit emblem of a worthier motive than the search for gold; how, with indomitable perseverance and by fraud and deceit, they took the grand old Aztec king, the truly royal Montezuma, and broke his heart and despoiled his kingdom.

Think of Puebla and Chapultepec, and of Maximilian and poor Carlotta, of Hidalgo and his magnificent struggle in 1810 against Spanish oppression; of "the cry in the dark," and the rousing of a people to assert their independence; of Benito Juarez, the man of the people, whose name arouses the wildest enthusiasm in the heart of every true Mexican. Mexico has her heroes; she is of the stuff of which heroes are made. Her people are of gentle blood, descendants of the fine old Aztec race mingled with that of the Span-

iard in his days of chivalry, when Spain was the only country to give her aid to the brave Columbus, starting out to hunt up poor, savage America. Mexico has a wonderful and romantic past, and before it are the possibilities of a glorious future.

It is twenty years since our first introduction to the land of the sun and to its most charming city,—Guadalajara, the “Pearl of the West.” In our travel up and down the country of Mexico we have seen many cities, but never one more beautiful than Guadalajara, and not one with more need of the gospel. Shut away for many years from the adventurous tourist by the conservative property owner who did not desire railroads to bring all the world into his cherished home, it was able to keep its old traditions and wrap itself around with impenetrable fanaticism. In 1872 the gospel entered the city and found many hearts waiting for the blessed news. In 1882 most of the work of our Board passed over to another denomination. What was left was reorganized, and a new beginning was made. In a brief summary of progress there cannot be given names of missionaries, or even of denominations, that have had a part in it. The heaven has been at work, and God will give his own rewards to all those who have borne the heat and burden of the day. I speak only as a witness to the change seen by contrasting twenty years ago with the present day.

There is a material change in the conditions of living, in the growth of the country, in the ambition and progressive spirit of the people. Twenty years ago to reach Guadalajara from New York there were three weeks of travel by steamer and train and stage, while we confidently expected bandits at every dark corner. We saw the stage we were to take arrive with the passengers covered with blood from having been overturned, and heard that every few weeks the passengers were left in a scandalous condition of undress after their possessions had been violently taken away from them. Now there are vestibuled trains of Pullman cars, and daily mails, and the bandits have gradually disappeared from the main lines of travel. We are sorry that the city has changed so much. We prefer quaint, Moorish domes and moss-grown towers and picturesque ruins to the restored churches and whitewashed walls and the occasional American house one sees here and there. These are penalties of modern civilization.

The early days of adjustment to surroundings were full of funny experiences. It was an upsetting of New England traditions to have no stove, no rolling-pin, no chopping-tray, nor any wooden convenience; to pay a dollar and a quarter for a small tin pail; to find that there was no ice; that we could not keep food over night; that we must live from hand to mouth, like babes in the wood, or spend our days in cooking that seemed an international affair,

so far-reaching were the preparations. We realize the onward march of progress as much by the American grocery store as by the disappearance of the bowie knife as an indispensable article of dress for the *peon*. On the other hand, we learned that the *menu* of a people is usually founded on a fairly correct basis of adaptation to the place and conditions, and we recognize that we have also changed our tastes and habits much to our improvement as members of Mexican society. We heartily enjoy a Mexican dinner, from the *caldo* to the *café*, and are sorry for you who do not know the savory *enchilada*, the spicy *tamal*, the smooth, black *moly*,—that extremely classical dish, made of *sesame*, that “with its leafy-laden Lethe lades the eyes to slumber holy.” These excellent dishes, when eaten by means of the *tortilla*, or Vergil’s “table,” are extremely satisfying articles to the initiated, though the novice might be more given to nightmare than to “slumber holy.”

But these are only sidelights on the real situation. The heart of our life was not even in the home. In our inexperience we had expected the Mexicans would be glad to see us, as in all traditional Sunday-school literature; but on the contrary, we were told very plainly that we were not wanted. In the street there were sometimes stones, always averted faces, often insulting remarks, and it was very hard to get near enough to touch the lives about us. In nothing do we see a greater change than in our personal relations with those whom we meet. We are treated with kindness and courtesy by many who consider us mistaken in our religious views but sincere in our desire to do good. To be sure, the bad boy occasionally calls out as Mrs. Missionary walks by in her black working hat and gown, “There goes the little black ant”; or when she has on her Sunday white he exclaims with mock admiration, “See the graceful white swan”; or if in her best silk array, he shouts, “Her majesty now goes forth”; but Mrs. Missionary cannot help laughing because she likes a joke, and the bad boy sees her and laughs too, and much of the bitterness is gone. There have been days when there have been showers of stones on the windows, and scowling men with knives about the door, and shouts of “Death to the Protestants!” on the streets; but they have not come nigh us yet, and we can trust for the future.

In the early days the missionaries of all denominations did not always like to work together. Do you always do it here? It is very “close” in a mission field, but it is good for us to be close; and we have come truly near in heart. You should see what beautiful prayer meetings we have sometimes, when Methodists and Baptists and Presbyterians and Adventists and Congregationalists sit down with their Bibles and take an Epistle, verse by

verse as it comes, and talk over it and pray about it. I tell you we all get some illumination on God's Word and upon the sincerity of our fellow-workers. Now we hardly know what we are, though I can still say with dear Aunt Abby, "I like my own church the best, though."

Out of this fraternal spirit in Mexico has grown the first Federation of Christian Endeavor Societies, Epworth Leagues, and Baptist Young People's Unions known to history, and we have some of the grandest conventions you could ever imagine. Christian Endeavor has done a grand work in Mexico in training up the young people in Bible study, in good methods of work, and in fostering the devotional spirit of the quiet hour. Before its day the church members often talked at random—a failing not wholly confined to Mexico—upon any subject they saw fit; but now they are learning to be brief and to the point, and above all they seem to have a truer ideal of Christian life. There is a real yearning for a deeper experience, and we have seen the working out of a noble character in many a life that, but for the gospel would have been oh! so barren in its opportunities. The Mexican churches have been touched by something of the divine spark, and the presence of the Spirit has been sometimes felt with power. I have listened to some of the most noted evangelists of this land and have been deeply moved, but never have I been so completely roused, humbled, shaken to the heart's core as when listening to our dear Mexican brother, Arcadio Morles, of the Presbyterian church, who is known in evangelical circles as the "Moody of Mexico." He received his new baptism of consecration and power after listening to Mr. Moody himself; and the strange thing about it was, that he could not understand one word of English, but was so impressed with the sense of spiritual power that he could not rest until he sought and obtained the blessing. To us missionaries he has been a revelation of the power of the Spirit,—a rare gift straight from the hands of God, to show us that Mexico's evangelization is to come through her own people, and that the best we can do is to prepare those who shall be fit temples of the Holy Spirit. To this end Christian schools are consecrated to the training up of those who shall have a basis of solid character, so that the graduates may be ready to be teachers and preachers, strong business men, careful mothers of homes, helpers in every walk of life.

Our girls' schools in Chihuahua, Parral and Guadalajara are doing much to develop a Christian womanhood in Mexico. Our graduates have gained respect and love wherever they have taught, and many who have not been able to complete the whole course have become wives of good men and valuable workers in the churches.

Our boys' school, *El Colegio Internacional*, has just completed its second



school year, with an attendance of over sixty and with a very considerable amount of success in all lines. It is to be our one college, where not only the ordinary branches are taught, but there is a manual training department and a business course which has been the means of opening the way into a different circle of people, and a theological department for those who feel truly called to the ministry. Our great and crying need now is equipment for this college. Why should it be so hard to get ten thousand dollars for a college in Mexico, the only one of its kind throughout that broad land, when there are millions spent on specialties in this country? Why must so many of the colleges have their rare editions, their costly museums, their expensive experiments, their marble floors, their "quadrangle clubs" and alumni suppers, their beautiful chapter houses, their magnificent apparatus, much of which is not a necessity but a luxury, while we must see our students denied even a suitable building to cover their heads, to say nothing of a moderate equipment? Do you not see that while ten thousand dollars would be simply lost in the overflowing abundance of your splendid colleges, it would make our *Colegio Internacional* shine out like a city set on a hill? "The silver and gold are mine," saith the Lord, and why can you not all see it in this way?

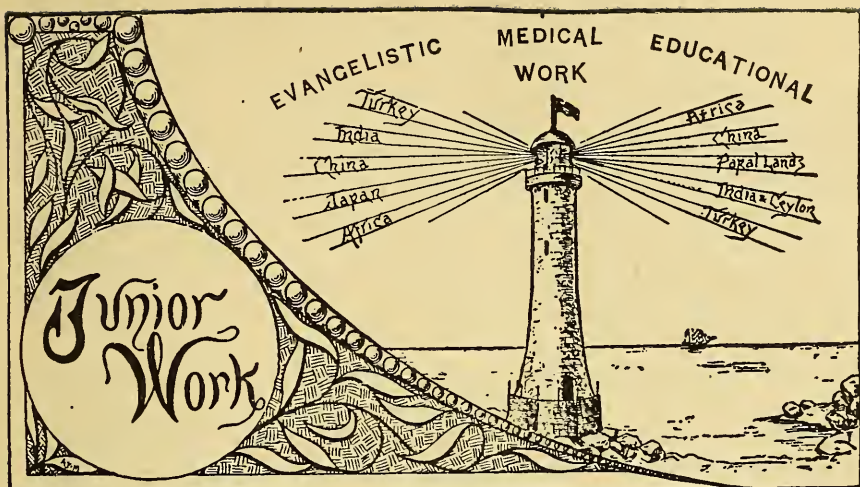
But we must not be impatient. Oh, if we could only know the mind of the Lord! Is it best for us to struggle in poverty, that our faith may be strengthened; or shall we plead our cause before the world till, for very weariness, they heed us? Ah, who can tell! May God give us grace to wait a little longer or to go forward as he shall command.

In our sunny land there have not failed to be witnesses who have laid down their lives for the gospel. "The noble army of martyrs praise thee" from Mexico. From the first one in our denomination, Mr. Stephens, whose blood was the seed of the church in Jalisco, to the brother, Florentino Pina, from the western coast, whose face you may see in the September number of the *Missionary Herald*, they have laid down their lives gladly for a testimony to the truth. Others have been most cruelly persecuted, "being destitute, afflicted, evil-entreated, in bonds and imprisonment, stoned, tempted," but have kept the faith, "of whom the world was not worthy." And there are others, held in loving memory, who have lived with us and died, and in their humble lives have shown the sweet graces of Christian love and the power of the gospel to save. There have been children: little blue-eyed Alvaro, who said he was ready to go to Jesus; and Sara, his elder sister, who died with a joyful trust in her Saviour; and poor, weary Victoriana, who suffered so patiently; and Maria Venegas.

There was dear Cuca, who went by a gate of fire, dying to save the fair-haired baby in her charge, whose first words as she lay in her agony were, "Is the baby safe?" and who, when urged to confess to a priest, said, "I want only my Saviour." There was good old Don Victor, whose funeral was attended by crowds who cared not for the Protestants, but who said, "He was a good man;" and Dona Isabel, whose old mother came after the funeral and begged, "Tell me what my daughter knew to make her so happy;" and old Don Pedro, who sat long days in his doorway patiently tracing out the words "God" and "Jesus" in his large-print Bible, who fought so bravely against his besetting sin of intemperance, and whom God took after a time of victory that he might be no more tempted; and the last of all, dear Don Calixto, who was always in the spirit on the Lord's Day, whose white head was always seen among the young people of the Christian Endeavor Society, who has answered at the roll call up yonder, and whose welcome will be missed when our steps turn homeward to Mexico.

All these and many more, for the time would fail me to tell of them, died in the faith. Can we think for a moment of the loss through all eternity if one of these had failed to enter the kingdom of God through lack of one to carry the message of light and life? How shall we reach them; how shall we reveal to them the infinite love of the Father?

Dear friends, behind the closed doors in Mexico sit many of our sisters who have sinned and are suffering, companions to dark thoughts and evil desires; left alone because nobody waits to tell them of the yearning heart of the Father, nobody is there to see that they are "sorry." Shall we not be glad to seek them out in their dark prisons and watch for the moment when the soul craves something better, when they are ready for the return and forgiveness? With what yearning does the prophet voice the Fatherhood of God as he cries: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all her sins." Oh, joyful message of the disciple! oh, glorious commission, that should be written in letters of gold: "I the Lord have called thee and give thee to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house," to lead them back to light and love, to be folded with them in the arms of everlasting compassion.



- To give light to them that sit in darkness Luke 1:77 -

### WHERE THE RESPONSIBILITY RESTS.

WHAT responsibility has the senior auxiliary in the missionary training of the young people of its church? Do any question the implication? The children of the world are in direct control of the women of the world. We believe the development of missionary life of the children of the church rests with the women of the auxiliary. We would say women of the church, but it is only the responsibility one accepts that leads to action, and it is only upon those women who stand pledged to this work that we can rely for training of young life for it. It is a line of thought to which your attention has been called many times, but the committee on junior work feel that its importance cannot be overestimated, as they know better than any individual or locality can what the need is. May I give a few illustrations; so often repeated they are typical.

Report comes that a missionary circle has disbanded; reason given,—no leader. It is the custom, and a most excellent one, in some auxiliaries for the nominating committee to appoint a leader for the children with the other auxiliary officers; but there is a difference between appointing some one to an office and finding one who will adequately fill it. On inquiry, it was learned here that two years ago, when the older society was reminded of the necessity of providing a leader for the children's work, "one young lady was nominated." The senior society felt that all burden was removed from its shoul-



ders. There was henceforth no need to care for the children, as "some one had been appointed." Incidentally that one decided that she could not serve. No other was found to take her place, and the work died; a serious matter when we think of the difficulty of reanimating it.

In another case a different leader had charge of the children each month. No definite plan of work was carried out. The leader took whatever subject, whatever country she chose, often going to the Rooms for assistance the day before the meeting, giving no time to planning or arranging with or for the children, or any part for them. Would you be surprised to hear those children were not interested, that they did not come, and that the mission circle was abandoned because "conditions are such we cannot have a successful children's society in our church"?

We know some young girls who heard a missionary tell of medical work in India, and were filled with a desire to do something. They happened to know an officer of the branch, and appealed to her. She told them what they could do, and to ask some older woman in the church to help them. They asked several who were too busy, so decided to go on alone, organized a little society, and made baby-slips and blankets, etc., enthusiastically sending off a good package. No one was found to lead them; without a supply of information and encouragement their enthusiasm for the far-away field waned. This fall they are still active; they still want to work, and they are planning a Christmas tree for one of the small day nurseries in their city. Where was the senior auxiliary?

We can give but a glimpse at this serious problem. It is, perhaps, one of the hardest things confronting our junior work,—the finding of a suitable leader for children and girls; but without her the work drops every time. There are plenty of children and girls, busy, of course, yet willing and eager to be interested and to do missionary work, but they won't do it by themselves. They need consecrated, intelligent leadership in the same way and for the same reason that they need teachers and professors in school. Missionary life develops spontaneously, as rarely as intellectual life.

But our reports are not all like that. Here is a mission circle whose membership and contributions are large. Who is the leader? One of the busiest of women, depended upon in church work, home circle and club. She makes one afternoon a month so attractive that from fifty to eighty children are there. They know more than one missionary as a personal friend; they have their own work which every child feels depends upon him, and they know they belong to that not altogether mysterious agency called the Board. It takes more than one hour a month of that busy woman's time; but isn't it worth while for her and the children, for the auxiliary and the Board? We

believe every senior auxiliary can furnish or find a woman just as capable of doing this same good work that is being done by so few to-day.

Another place where wise supervision is sadly needed is over the treasury of our junior societies. The knowledge of the great need and the desire to lessen it a bit, brings mite-box contents, fees, and the proceeds of many entertainments into those treasuries. Should not senior auxiliaries have some interested oversight of where it goes? Our list of specials comes largely from junior sources—the result of spasmodic giving to whatever appeals to them, when they have some money on hand. One report reads: “We made a special effort to raise money this year, and had an unusual amount. Some of us heard Miss Sorabji, and we voted to give it to her. We were so interested.” No wonder; we know Miss Sorabji, but it was money the Board relied on, and took so much from receipts. In spite of some losses, there is an increase of forty-nine in our number of junior auxiliary societies this year, but a decrease of \$1,208 in total receipts of the department. How much might have been guided into the channel of Board work by a closer oversight we may not know, but we constantly hear of circles organized for the distinct purpose of supporting that work giving a large proportion of their money to other objects; work just as urgent, doubtless, but as your junior society they should learn their greatest responsibility in your responsibilities. Even cradle rolls can be depended upon for pledged work if trained for it.

#### WIDE FIELD FOR SENIOR AUXILIARIES IN THE SUNDAY SCHOOL.

You know the agreement with the American Board of three years ago,—that though they should appoint an annual Missionary Sunday, with special programme and collection from schools as a whole, for their direct work, the children’s classes, *i. e.*, the primary and intermediate departments, are considered the legitimate field of the Woman’s Board, and we are free to make whatever appeals there we see fit. One collection a year can make so little impression on the mind of a child that the committee on junior work have recommended that as branches we ask for some collection once a month for branch work, and supply the Sunday schools with suitable information and material. For the last two years this has been done in several branches, with great profit to the children and some increase of receipts. There is no place where the senior society can have greater influence in teaching the children to give systematically to support regular work than here. Our junior secretaries are trying to reach the Sunday school in their districts, but are not succeeding well, except through the personal help of some woman in the

Sunday school. We believe there is a greater missionary interest in Christian Endeavor Societies than ever before; surely their central committee and all the Boards have made valiant efforts that there should be. For the first time this year we have received contributions from senior Endeavor Societies through every one of our twenty-four Branches,—the only class of givers we can so report. Yet it takes some one's constant attention to hold them, and their gifts are not large. Our mission circles, so much fewer in number, sent \$400 more than these Endeavorers, and it will ever be in the organized society rather than in these contributing agencies that our hope must lie.

It is in the local church that the problem must be solved. The Board or committee on junior work can suggest; the Branch can appoint a secretary of junior work; she can plan and help here and there; but it is the individual woman in the church—in the senior auxiliary—who must do the work, and it is some such woman in every church who is responsible that hundreds of children and girls are growing up in the church knowing nothing, caring nothing, for the extension of Christ's kingdom.

A recent article by Dr. Pierson, in the *Missionary Review of the World*, takes a decidedly gloomy view of the present condition of missions. He sees a "backward current" in some directions, and suggests, "It may be well calmly to consider the facts; not to discourage effort, but rather to promote spiritual alertness and prayerfulness." This article is causing considerable discussion. We mention it only for its note of personal responsibility, not for a lack of interest in the world, but in those immediately associated with us, dependent upon us.

We all recognize these children and girls as the force upon which the future of woman's work for the salvation of heathen womanhood depends. But more than that—the need of their help presses upon us to-day. The numbers and membership of woman's auxiliaries is not much larger than some years ago, yet everywhere on our mission fields the work is making demands we are not meeting. A new life is springing up there, which we must support and nourish with a new life here, or leave to sink into darkness again; and the greatest mistake we can make is in not taking the force under our hand and developing it to meet the great need.

To do that is indeed a great work, but it is all done in little ways, and the greatest demand, the saddest lack in it to-day, is for the woman who, because of her own love for the Lord of the harvest, and of her own responsibility in the fields already so white, shall bring our girls and children into the ranks of his laborers.

COMMITTEE ON JUNIOR WORK.

## HELPS FOR LEADERS.

## ILLUSTRATING THE LESSON FOR MISSION CIRCLE LEADERS.

BY MISS CLARA E. WELLS.

To the leader of every children's mission circle it is a constantly recurring problem how to present the missionary lesson so that each one will have some seed thought to take with her. However attractive the presentation of the lesson, there is always the inattentive listener, but in children the power of observation is most alert, and through the eye they will retain the thought. The suggestions for the illustration of the lesson offered here are not new, but they are tried, and so simple that all can use them.

A blackboard is always at hand, and useful in opening with the geography of the country. Prepare the outline in advance; call attention to the coastline, and draw out from the children the advantages of its regularity or irregularity; have a child ready to draw the principal rivers, and explain these as a means of discovery of the country and study of the people. Have another mark commercial ports with white crayon, and several put on one or two mission stations apiece with colored crayons, and a few words will bring out the advantages of these locations. A sand table is a pleasant change from the blackboard, string to mark the rivers, and tiny bright ribbon flags mounted on toothpicks to indicate ports and mission stations. The blackboard can be used for other than geography lessons. With colored crayons the parts of Africa opened by different discoverers can be indicated, or the fields of different missionary Boards in India can be mapped out.

Costumes are always attractive to children, and many can be cheaply and effectively made where they can not be borrowed. Light refreshments served by the one in costume after the manner of the country represented will impress customs and home life. Curios are interesting when they can be obtained. The "observation table" can be used to add to the interest of the hour. The leader will get together articles representing the products, industry, and commerce of the country, curios, pictures, etc.; each child may be provided with card and pencil, and after a given length of time write what she has seen. A simple reward of merit will add zest to the contest.

In these days, when pictures are so freely used in papers and magazines, a "picture meeting" can be had in any mission circle. Give the notice a sufficient time in advance, and have each child bring a picture and tell in her own words what it is and why it interests her. Aside from being more attractive, pictures are more easily handled when mounted; and cartridge



paper makes a cheap and serviceable mount. Pictures may illustrate the work of a mission station. Bring together the faces of a few of the workers, the church, school, or hospital, kindergarten children, etc., and you will make the work at one place real and definite.

A story told or read with the understanding that it is to be repeated to you gains the immediate attention of the children. Many common games can have a missionary flavor, and serve as a review: anagrams for finding the names of missionaries or stations; the game of twenty questions, taking as objects to be guessed articles common to daily life of the people. Questions can be written on stars cut from bright paper and passed to each one present; each in turn reads her question, and if possible answers it; if not, the one who can give the answer gains the star.

These are brief suggestions of what can be done along this line of illustrating the missionary lesson; other methods will suggest themselves to the earnest worker, and with plenty of work all will succeed.

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## Our Work at Home.

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MISS ABBIE B. CHILD.

APPRECIATION.

THE LAST OF EARTH.

THE sky was overcast in Boston on November twelfth, the day of the funeral of Miss Child, but the clouds were not heavy. Looking up we were sure that could our vision pierce the soft gray veil we should see a sky of radiant sapphire, filled with glorious light. Something like this was the mood of those who gathered in Central Church, to pay tribute of honor and farewell to one gone out of sight. We could not forget the bewildering, aching sense of loss and pain, but our hearts were filled with solemn joy and thanksgiving for her. Akin to this, too, were all the words spoken; because we love her we must rejoice that she has gone to the Father.

Many women who were bound to her in that near and blessed tie that grows in long service of the Master had come from near and far, longing for one more touch of our leader, and most of our Branches were represented.

A wealth of exquisite flowers, snowy chrysanthemums, roses white, pink and crimson, blended with palms of victory, covered choir gallery, pulpit, lectern and platform, and told the love of many friends. As we waited, the soft organ music filled the room, and we found ourselves praying, "Lead, kindly Light."

The pall-bearers were Dr. Barton, Dr. Daniels and Mr. Wiggin of the American Board, with three personal friends, Dr. Stone, Mr. Leach and Mr. Houghton.

It was only a little group of the household circle that followed the casket; most of her kindred had welcomed her to the land of light, but every one present was a mourner, and the stricken sister must have felt a throb of sympathy as we rose, standing till those nearest were seated.

Dr. J. L. Jenkins, a life-long family friend, led us in a tender prayer of invocation, and Miss Ricker sang Mendelssohn's most comforting word, "O Rest in the Lord." Dr. E. E. Strong read Scripture quotations so apt that one said they seemed to have been written for Miss Child. Dr. Judson Smith then pronounced a brief eulogy, full of praise, yet so just and discriminating that there was not one word too much. After the singing of "Pilgrims of the Night," Dr. E. L. Clark, for many years her pastor, spoke words of appreciation of her noble, Christ-like character and service, dwelling on her work and influence in her own church, and closing with prayer and benediction.

The organ seemed to speak the thought of us all when it gave forth triumphantly, "For all thy saints who from their labors rest," and we went out as from heaven's gate, with hearts comforted and inspired to better service.

#### A SPECIAL MEMORIAL SERVICE

by the Woman's Board was held on Friday, November 21st, at eleven, in Pilgrim Hall, Mrs. Judson Smith presiding. After singing "Holy, Holy, Holy," Dr. Daniels spoke to the Father our thanksgiving for this perfected life and our petition for help and comfort. Mrs. Smith showed us Miss Child's life principles and service as only an intimate fellow-worker could know them. After singing two stanzas of "My faith looks up to Thee," Mrs. Tracy, of Marsovan, told us a little how much her love and care had meant to the missionaries. Mrs. Hill, president of Essex South Branch, voiced the appreciation and grief of the Branch officers. Miss Butler, of the Methodist Woman's Board, expressed her deep sense of gratitude for sympathy and help often given, and Mrs. Waterbury, of the Baptist Board, gave us strong words of comfort. Probably these tributes will be gathered, with other material, in a memorial pamphlet soon. Dr. Strong told of her relation to the American Board, and after singing "The Church's One Foundation," Dr. Barton led in prayer and pronounced the benediction. The large audience lingered, loath to depart, feeling that every word had been worthy, but that we could hardly say enough.



This is for her the last of earth. Who can think what is the beginning of heaven? "She rests from her labors, but her works do follow."

H. F. L.

SCRIPTURE SELECTED BY REV. E. E. STRONG, D.D.

Psalms xc. 1, 2, 12-17; Psalm lxxviii. 11; Proverbs xxxi. 10, 25-27, 29-31; Matthew v. 3-9; John xi. 21-26; 1 Cor. xv. 53-57; Rev. xxii. 1-5.

ADDRESS BY REV. JUDSON SMITH, D.D.

It is an impressive record that recites the closing scenes in the life of Elijah: the affectionate solicitude of Elisha, his devoted attendant, and the cry of admiring love and regret which greets the wonderful vision of horses and chariots of fire by which the great prophet vanished from the sight of all things earthly, "My father, my father! the chariot of Israel and the horsemen thereof." Such a tribute must have arisen in many hearts and sprung to many lips when the tidings came of our friend's swift and painless translation last Sunday morning. A dearly beloved friend, a recognized and honored leader in a great cause, a counselor true and weighty, one of those

"Upon whose hand and heart and brain  
The name and fame of nations hang,"

in the midst of busy plans, fresh from a great meeting in which she had borne a leading part, facing a new crisis with all her wonted courage and faith—she "was not, for God took her." Who could wish for her a different end? From the presence of friends, from the center of her home, in an instant, "the twinkling of an eye," she has passed the eternal gates and is at rest "with kings and counselors of the earth."

"We believe her  
Something far advanced in state,  
And that she wears a truer crown  
Than any wreath that man can weave her."

It is for us who have known her long and loved her well to speak the love and reverence and regret with which our hearts are full as we pay these last rites of affection here. Miss Child's life covered the stirring and eventful years from 1840 to this hour. The child of a Christian home, where missionary interests were held in honor, thoroughly educated in the schools of her time, she naturally became identified with the Woman's Board almost as soon as it was organized, and for thirty-two years served as Home Secretary and editor of *LIFE AND LIGHT*. Selected for these positions by Mrs. Bowker, founder and first president of the Board, and intimately associated with Mrs. Bowker, Miss Child knew probably better than any

other person now living all the history of the Board and of its missions, and was an authority upon all questions of policy and method and principles of administration. Through her positions as editor and secretary she became widely known through all the Branches and auxiliaries of the Board, and gradually in the Boards of other denominations in our own and other lands. In all missionary gatherings and conferences her presence was welcome, her counsels were eagerly sought and her words were weighty. Especially was this the case in the World's Missionary Conference in Exeter Hall, London, in 1888, where she read one of the few papers presented by women, and in the Ecumenical Conference in Carnegie Hall, New York, in 1900, in preparing for which she had rendered important service and in which she was a prominent figure.

It was the natural and fit recognition of her personal gifts and unique position that led to her appointment in London as chairman of a committee to spread missionary information and to foster the missionary spirit among Christian women in many lands, and to her selection in New York as the chairman of a committee of women to devise plans for securing among the women of Europe and America the systematic and thorough study of foreign missions in their history and aims and achievements. Through these agencies her influence, so happy in her own Board, was felt deeply and helpfully in awakening and deepening the spirit of missions throughout Protestant Christendom.

Reared in a household of sincere piety and hearty devotion to the cause of missions,—her father, Hon. Linus Child, being one of the leading members of the Prudential Committee for eleven years,—her interest in missions was early awakened, and her loyalty to the American Board was pronounced before she engaged in the work of the Woman's Board. And she was true to this primary estimate of things through all her official life in the Woman's Board, and her joy in serving that Board was because she felt it to be a part of the American Board and contributing to the same great end. No officer of the American Board was ever more loyal to that Board than the Home Secretary of the Woman's Board; and every official of the American Board would gladly bear witness to the reality and power of the great-hearted and true devotion to the whole work always found in intercourse with her.

Her personal qualities were of the highest order, and peculiarly fitted her for these posts. Of superior intellectual gifts, of quick intuitions, of rare discernment, of sound judgment, prolific in plans, of great foresight and boundless faith and courage, strong in convictions, but most fair and reasonable in temper, impartial and magnanimous, she was one among a thousand for the posts she filled and the service she was called upon to render. Her

mind was of a comprehensive grasp; she saw things clearly and saw them whole, and her conclusions had the weight and often the form of a judicial sentence. A singular detachment from self and all ambitious aims was the crowning grace in this well-compacted character. Like her Lord, to whom she was wholly given, "not to be ministered unto, but to minister," was the rule and instinctive habit of her life. This made it always easy and delightful to be associated with her in conference or labor of any kind. She listened to the opinions of others with deference; she spoke her own thoughts with clearness and simplicity; she assumed work easily and often beyond her strength; she was always the true-hearted friend, the generous comrade, the inspiring example. Pointed out by long and varied experience and by natural gifts as one to lead on important occasions, in great and far-reaching plans, it was always the choice of others and never on her own initiative that she was brought to the place of leadership and put in the seat of authority.

Naturally sober-minded, accustomed to dwell on the serious aspects of life and duty, a true descendant and child of the Puritans, she yet had a rare sense of humor, as fascinating to others as it was a source of refreshment to herself. It was a part of her real greatness that she could see, and could make others see with her, the laughable side of life and incident; could unbend in the real luxury of a laugh with those who enjoy it most. This sense of humor never became the characteristic feature so as at all to approach anything trifling and insincere. It was rather the play of sunlight and shadow on the mountain side, lighting up its surface and revealing its depths, but leaving the majestic height and length unchanged, untouched.

The two important visits which Miss Child made to mission fields were to her a great source of enjoyment, and to the missionaries a blessing and inspiration untold. Whether in Spain or Turkey, in India or China or Japan, she bore, with her quick comprehension of the missionary problems, deep sympathy with the laborers, foreign and native alike, an unfailing fund of hope and courage and good cheer; and returned with her faith in missions greatly deepened and her enthusiasm quickened to the burning point. She could quickly take in the vital elements of the missionary work, and catch its meaning and forecast its larger reach; and thus she examined with sympathy as well as accuracy, with hope as well as comprehension, and with abounding love.

In a broad view of her life and labors it would be hard to determine just where she was strongest and most at home in the varied fields of service she entered. Her versatility was as marked as her aptness and her power. As editor, as correspondent, as counselor, as executive, as public speaker,

as member of a deputation, as leader of a missionary circle, or member of a literary society, she excelled in whatever she attempted; she was a marked and leading spirit.

No one but those most intimate with her life and labors can fully know how greatly the Woman's Board is indebted to Miss Child for the steadiness of its development and the greatness of its power; for the zeal and wisdom, the conservative and aggressive force, which have given it an unrivaled place among sister organizations in our own and in other churches. And in the present widespread movement toward the systematic study among Christian women of missions in their history and principles and methods, one of the most hopeful and characteristic features of the times, we have one of the many monuments of her leadership and wisdom and abiding power in the missionary life of the times.

She was raised up for the times and for her particular service as Deborah of old, as Mary Lyon of our times; and her works do follow her, and her influence shall live on through the long years to come. Ah! how the familiar ranks are thinning here "on this bank and shoal of time." How the numbers grow of those who stand beyond, appareled in celestial light! And ever the joy rises and the meaning deepens in the song of the redeemed:—

"For all thy saints who from their labors rest,  
Who thee, by faith, before the world confessed,  
Thy name, O Jesus, be forever blest."

ADDRESS BY MRS. JUDSON<sup>3</sup> SMITH.

"In a moment, in the twinkling of an eye," the last summons came to Miss Child, our dearly beloved Home Secretary and editor of *LIFE AND LIGHT*. As the first shock of this sudden bereavement passes and our vision becomes clearer, we gather gladly and tenderly to speak of her who was so much to a world-wide circle of friends and to the missionary cause. We are profoundly grateful that she was in her accustomed place at the thirty-fifth annual meeting of the Woman's Board in Washington, where an advance step was taken in the plans for the coming year; where the "Adjustment Fund of \$50,000 was completed, and a movement begun that promises to increase the subscription list of *LIFE AND LIGHT*. With all this to give satisfaction and joy, could not our beloved Secretary have had it in her heart to say, "Now lettest thou thy servant depart in peace"?

Miss Child has had so large and vital a place in the Woman's Board that we cannot but regard her as one of the few representative women of her times, raised up for a great and special service. The way was prepared by



the experiences of the women of the churches during the Civil War for the establishment of the Woman's Boards of Missions. Mrs. Albert Bowker, our first President and the leader in this movement, with true discrimination saw the promise in Miss Child, and early secured her active interest and service in the Woman's Board. The call to this service came to Miss Child when she was in deep sorrow through the death of her revered father, Hon. Linus M. Child, for many years a member of the Prudential Committee of the American Board. The name of Miss Child's mother stands with those of Mrs. Bowker and Mrs. Anderson as one of the incorporators of the Woman's Board. She, also, was called early to her heavenly home. One can readily see that the growing work of the Board was a great solace and opportunity to the twice-bereaved young secretary and editor. Now that she has passed from mortal view, let us try in some measure to give expression to our love and appreciation of this rare woman and servant of Jesus Christ. As we recall the slight physique, we remember how the spiritual, the intellectual, ever seemed to dominate the frail body. We marvel now, as always before, that one so delicately organized could accomplish with apparent ease the full work of two persons. Miss Child was a woman of the finest instincts—thoroughly feminine, always a lady. Her natural tact and quick sympathies made her companionship a delight. Her loyalty to principle, to friends, to a cause, was never questioned. There was a rare sweetness and generosity of nature, that charity that "thinketh no evil," that led her to put the best construction on what was said or done and to appreciate fully the efforts of associates. An exceedingly equable disposition helped her to bear "the strain of toil, the fret of care" that must come to the missionary rooms from the wide field abroad and the churches and societies at home. Regard for self never seemed to enter into Miss Child's thought, except as she could be used in carrying out the great commission. We have her own words "that nothing connected with the work of the Woman's Board seemed like drudgery, not even the dulllest detail of routine work." It was all glorified by her own consecrated spirit. It is not too much to say that such utter unselfishness has seldom been embodied in a human life. We all remember the keen sense of humor that relieved the strain and smoothed away the difficulties of many a hard situation. In new undertakings her splendid courage and unwavering faith compelled admiration and support. She was wisely conservative, yet genuinely progressive, holding to old methods as far as they answered the purpose, but constantly devising and appropriating new measures. Through her sweet reasonableness and fair-mindedness the constituency were disposed to loyal co-operation. Miss Child's broad, intellectual grasp of the conditions at

home and abroad, combined with a certain judicial temper of mind, made clear the wisdom of plans proposed and carried the convictions of associates.

In forming an opinion on any missionary question, she always considered its relation to the whole work, and thus kept it in the right place and proportions. As a secretary this was one of her most distinguishing characteristics, and it made her an eminent authority among missionary counselors. By long experience and great knowledge she could forecast the results of certain lines of action with unusual accuracy. Her outlook was long and wide; she planned large things, and brought these plans to successful execution. All her gifts were freely used in editing *LIFE AND LIGHT*. She had a wealth of material in her hand and heart for its enrichment. Its high place among the missionary magazines of the day is due to the untiring efforts of the editor, and it stands an enduring monument to her ability and literary skill. If she had done nothing else except this editorial work, we should say the full measure of service had been rendered. Visits to mission stations were made in Spain, Turkey, India, China and Japan. They were utilized at once, and ever since have proved of great advantage in developing the work of the Board. An extensive correspondence with the field always had special reference to the needs of the work and the individual perplexities of the missionaries. The bond between the workers abroad and the Home Secretary was close and sympathetic; each one knew her as an intimate friend.

Miss Child was an active member of Central Church, Boston, in which she was the valued and enthusiastic leader of the foreign missionary organizations. She was a director of the International Institute in Spain and of the Ramabai Association, the vice president of the corporation of the American College for Girls in Constantinople, and a corporate member of the American Board. As the chairman of the World's Committee of the Woman's Foreign Missionary Societies, appointed in London, England, in 1888, she had much to do with planning the meetings for women at the Ecumenical Conference in New York. She was chairman of the Committee on the United Study of Missions, which has already brought out *Via Christi* and *Lux Christi*, and has thus initiated a work of great promise. But I need not say more; others will bring their affectionate tributes and clear testimony to the worth of this beloved leader, who, in the fullness of her labors, "has fallen on sleep." For her, how great the gain—without pain or long illness—to pass into the presence of the Lord forever more; for us there is an imperishable memory of sweetness and grace, of a large soul and a great service. We have the inspiration of all that she was, as friend, counselor and leader. We have a sacred legacy in the work she loved. May the supreme need of the world



take possession of our souls as it did of hers. May the power of her abundant life rest as a quickening benediction upon the women of the Woman's Board of Missions and the churches. Once more we give thanks "for all the saints who from their labors rest."

"Oh, blest communion, fellowship divine!  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are Thine."

ADDRESS BY REV. E. E. STRONG, D.D.

This, I take it, is in some good sense a family gathering. The American Board and the Woman's Board are constituent parts of one household; and in this, as in all true households, if one member suffers, the other members must suffer with it. A loss like that which has befallen the Woman's Board is felt deeply by the American Board, and we bow together in a common sorrow. Yet, if I understand the spirit of this gathering, we are not assembled to bewail our loss, but rather to talk together of our friend and co-laborer who has been taken from us, so that in recalling what she was and what she has done we may encourage ourselves in the Lord for the further work before us. And I am sure that in the remembrance of the life and work of Miss Child there is everything to inspire and cheer us, so that though we deplore our present loss, we may find a positive uplift as we speak together of her.

In estimating the life work of any individual we ought to have in mind not merely its conclusion, but the point from which it started,—what went before to give impulse and guidance. Thirty-four years ago last January certain wise women, whose hearts God had touched, became convinced that by banding together as a distinct organization, though in close co-operation with the American Board, they might enlist their sisters in this land in a much more vigorous effort for the elevation and redemption of their sisters living in lands of darkness. We are sufficiently far away from the views and discussions of that day to speak freely of the fact that, at the outset, the proposed plan did not commend itself to all the friends of missions, whether men or women. Some thought the proposal needless; others anticipated that it would prove divisive. There were fears of friction; there were no organizations of the kind to furnish a pattern, so that it must be a new experiment. The younger generation of to-day can with difficulty understand what doubts and questions filled the minds of many of the sincerest friends of missions as to the new and untried scheme. But these wise women were convinced that their effort was of the Lord, and they persisted. Shortly after their organization was formed they called to be their editor and home secretary a young lady only thirty years of age, on whom was devolved, as the

chief executive officer, the task of preparing its publications, of initiating and furthering methods of work, and of guiding in their counsels. The remarkable and blessed unfoldings since that day have rendered necessary many additions to the office force, but for thirty-two years Miss Child has had her hand upon all parts of this developing work of the Woman's Board until its position is assured, with few, if any, to question its necessity or its worth.

Miss Child was not called, as some are, to a service the conditions of which were marked out for her, or to an institution which had gained a position and a momentum which would carry it forward by simply keeping on old lines. She, with others, had to mark out a new way, to devise new methods, and in the absence of precedents she had to *make* them. Of course she had others to work with her, officers and committees; but hers was a leading mind, and to her skillful initiative, her sagacious counsel, and her untiring devotion to her tasks, the success of the Woman's Board, under God, is largely due.

I have in my hand the first number of *LIFE AND LIGHT FOR HEATHEN WOMEN*. It bears date March, 1869, and its preface expresses the hope that it may be sent out quarterly. Not more than half a dozen numbers could have been issued before Miss Child became its editor, and under her care it has developed into a much larger publication, not issued quarterly as at first, but monthly, and it has become a magazine of breadth and vigor, attractive in form and full of wisdom and spiritual power. Who can estimate the influence she has exerted through these pages for thirty-two years?

I cannot help being reminded in this connection of the symbolism used in the Book of Revelation concerning the Tree of Life, a symbolism confessedly obscure, and doubtless meant merely to suggest to us something life-giving and healthful. It is said of that tree that it bears twelve manner of fruits and yields its fruit every month, and the leaves of the tree are for the healing of the nations. Banyan-like is this Tree of Life, with multitudinous fruit-yielding stems; and has not *LIFE AND LIGHT* been one of these branches whose monthly leaves have been for the healing of the nations?

I find that in the report made in January, 1870, the year in which Miss Child began her service here, the number of missionaries of the Woman's Board is given as eighteen; now there are one hundred and thirty-one. The receipts acknowledged for the previous year amounted to a little over \$14,000; for the last year they amounted to over \$139,000.

These two facts sufficiently indicate the remarkable development which has taken place in this organization during the period in which Miss Child has been one of its leading spirits.

But Miss Child's work was as counselor and administrator as well as

editor, and well did she fulfill her varied service. She had a positive genius for hard work. As a writer her style was simple, pure and direct. In her utterances by mouth or pen there was nothing fanciful or strained. She knew the point which she wished to make, and she went straight for it; and that made her addresses and writings interesting, weighty and effective. In all matters which were in common between us requiring judgment—and they were often of daily occurrence—we learned to admire her caution, her earnest sympathy with all suggestions of improvement and advance; yet the judicial balance of her mind was never carried away by sentimental considerations or doubtful schemes. Hers was a warm, sympathetic heart and a strong and sane mind.

We shall miss her sorely. May her mantle fall on one of like spirit and devotion, of equal loyalty to her own Board and to the body with which it co-operates. We are workers together and workers together with God.

I have often thought that the American Board and the Woman's Board were like Barak, the judge, and Deborah, the prophetess, who dwelt under the palm tree. In the battle for the Lord to which Barak was summoned, he would not go unless Deborah would go with him. And she said, "Surely I will go with thee." She will tell him frankly that it will not be to his honor, but neither of them think that this matter of comparative honor is of much account. Together they go in the name of the Lord of Hosts, thinking only of the part each was to play in the great conflict; and together they sang their song of triumph when the victory was won. I am sure that if our beloved friend and co-laborer could speak to us now it would be with an earnest call to united and more consecrated endeavors to bring this world, lost in sin, to him who has redeemed it, that he may be crowned Lord of all. Let us take up the ancient song, "Awake, Deborah! Arise, Barak!" And may the God we seek to serve be with us in the future as he has been in the past.

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### OUR BOOK TABLE.

*"Chosen."* By Mrs. C. L. Goodell. Published by Revell Co. Pp. 152.

A dainty cover of white and gold enshrines a choice collection of uplifting meditations and petitions from a consecrated, devout soul, whose widely circulated leaflets are well known to many of our readers.

Miss Frances J. Dyer writes an appreciative introduction, and testifies to the need of such literature among leaders of Bible classes, King's Daughters' Circles and similar gatherings.

Mrs. Goodell dedicates the volume—"To the memory of my dear husband, who was the cheer and inspiration of my home for twenty-seven years; and whose faithful and efficient services in the Christian ministry won for

him the love and grateful esteem of all who knew him." The text of Scripture which appears on the page just above this inscription is, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city,"—which was really the unsuspected farewell between these elect spirits, as Dr. Goodell uttered them on going to his room from his evening service in St. Louis, and was summoned within these gates before the morning dawned.

*Old-Time Student Volunteers: My Memories of Missionaries.* By H. Clay Trumbull. F. H. Revell Co., New York, 1902. Pp. 281. Price, \$1.00 net.

"Student Volunteers" is a term to charm with in these opening years of the twentieth century, and Dr. Trumbull has been particularly fortunate in choosing this title to describe his reminiscences of nineteenth century missionary heroes. The titles of his chapters are also felicitous: "Plans for World-Conquest in Napoleon's Time, Samuel Nott, Jr."; "What a Boy Saw in the Face of Adoniram Judson"; "A Modern Missionary before the Areopagus, Jonas King"; "An Illustrator of the Fifth Gospel, Dr. William M. Thomson"; "Influencing Three Continents and the Islands of the Sea, Cyrus Hamlin." The titles of the last three chapters are most appetizing: "Notable Missionaries not Called Missionaries," "Missionaries Compared with Other Men," "What Have Foreign Missions done for Us?" This final chapter contains abundant material for strategic missionary appeals.

Dr. Trumbull, as editor of *The Sunday-School Times*, is well known to our readers, and his ability to seize salient points and give them in a compact yet picturesque style makes each one of these heroes stand out with the precision of a vivid flashlight portrait.

*Toward the Sunrising.* By J. K. H. Denny. Publishers, Marshall Brothers and Zenana Bible and Medical Mission, London.

Written by an English woman, this book has been issued in connection with the jubilee of the Zenana Bible and Medical Mission, and describes the progress of women's work in India during the latter half of the nineteenth century. There are important chapters on Indian history, religions, manners and customs, and on the position of the women. Medical work is specially emphasized, and the always interesting story of Miss Beilby's carrying the message of the Maharani of Poona to the Queen of England in 1881 is here given. The book is dedicated by special permission to "H. R. H. Princess Christian, with grateful remembrance of the constant sympathy and interest which H. R. H., in common with our late beloved and honored queen, has always shown in everything affecting the welfare of women."

*The Evolution of a Girl's Ideal.* By Clara A. Laughlin. Published by Revell Co. Pp. 73. Price 50 cents.

A charming story, most attractive in its make-up, with red lines and wide margins and good type—just the thing for a tired worker along missionary lines to take up for an hour's relaxation in the evening. The only thing in this *brochure* to suggest missions or missionaries is in the couplet on the title page,—

"The way of life is wonderful;  
It is by abandonment."

G. H. C.



## SIDELIGHTS FROM PERIODICALS.

**CHINA.** To be read in conjunction: "Chinese Dislike of Christianity," by Francis H. Nichols in December *Atlantic*, in which missionaries are highly commended for sincerity and consecration, but criticised as to method; "America in China: Our Position and Opportunity," by John Barrett (a leading authority upon problems in the Far East), in December *North American Review*, in which one finds a clear account of our relations in China, and an unqualified approval of the missionary as he is there at work, though there may be "here and there a tactless one."

"Foreign Affairs" in December *Forum* brings light upon these questions.

**JAPAN.** The same eminent authority, Mr. Barrett, writes in December *Review of Reviews* upon "New Japan: the Schoomaster of Asia." In *North American Review*, December, "The Development of Political Parties in Japan," by Rev. Wm. E. Griffis, traces the growth of the present government from the feudal system which prevailed in 1871. M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

FEBRUARY, 1903.

## SECOND LESSON IN "LUX CHRISTI," INDIA'S INVADERS.

THE second chapter of *Lux Christi* gives an account of the various phases of the national life of India, from the Persian invasion in the year 508 B. C. to the work of the present viceroy, Lord Curzon, whose wife was the beautiful Chicago woman, Miss Mary Leiter.

We submit the programme arranged by the Central Committee on the United Study of Missions:—

1. Scripture Lesson: The Work of Christ.—*Luke i 68-79.*
2. Reading: The Moslem's Rejection. *Lux Christi, page 80.*
3. Current Missionary Events.
4. Paper: The Origin and Character of Mohammedanism.
5. Paper: The Mohammedan Invasion of India and its Results.
6. Paper: Comparison of Hinduism, Buddhism, and Mohammedanism.
7. Quiz: Taking in the Rule of the Moguls, or Mughals, the Beginnings of European Power in India, and the East India Company and its Policy. A class could be formed of ladies previously notified of the lesson, but without assignation of questions.
8. Paper: The Mutiny and its Results.
9. Reading: Description of Madras by G. W. Stevens. *Lux Christi, pages 75 and 76.*
10. Reading: Julian Hawthorne's Opinion of Mission Work.
11. Reading: Mohammedan Inscription. *Lux Christi, page 82.*

A blackboard with dates and events will help to fix this lesson in the mind.

Instead of papers, as suggested in 4, 5, 6 and 8, brief extracts can be read, or a statement given of the subjects as presented in chapter second.

The pictures prepared in illustration, which can be obtained from Miss Hartshorn, Room 704, Congregational House, Boston, for 25 cents a set, will add much to the interest of the meeting.

The special Current Events selected for February are day schools for girls, including kindergartens and industrial schools. Leaflets have been prepared on Village Schools and Industrial Work in India by Rev. Robert A. Hume, D.D.

The last report presented at the meeting in Washington contains the latest information concerning these schools. Illustrative selections will add to the interest of the meeting. *Lux Christi, 73-82.*

If the programme is too long it can be divided for two meetings, or such portions of it can be chosen for study as seem most attractive to each auxiliary. M. J. B.



## WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1902, to November 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 5.85; Bar Harbor, Aux., 10; Calais, Aux., 13; Foxcroft, Piscataquis Co. Conf. Coll., 1.21; Orland, Hancock Co. Conf. Coll., 4.23; Thomaston, Cong. Ch., 5.50; Waldoboro, Aux., 7; Wiscasset, A Friend, 11,	57 79
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Second Cong. Ch., Aux., 12; Gorham (25 const. L. M. Miss Ellen Wingate), 30; Minot Centre, Ch., 18; Portland, Bethel Ch., S. S. Collection on Annie Gould Day, 41, C. E. Soc., 20, St. Lawrence Ch., Aux., 5, C. E. Soc., 5, State St. Ch., Aux., 34.02; Sebago, A Friend, 50 cts.; South Bridgeton, Aux., 5; Waterford, Aux. (with prev. contri. const. L. M. Miss Lucy D. Butts), 6. Less expenses, 5.42,	171 10
Total,	228 89

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Berlin Mills, Busy Bee Soc.,	12 00
Total,	12 00

## VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Burlington, College St. Ch., 36.10; East Berkshire, Aux., A Friend, 3; Essex, 3; Fair Haven, 11; Jericho, 7; Manchester, Aux., 9.39; Springfield, Th. Off., 13.05; St. Johnsbury, North Ch., Aux., 89, South Ch., 60.25, Mrs. S. G. Barnes, 5, Miss Ely's Class, S. S., 5; Tyson, Cong. Ch., 7; Vergennes, C. E. Soc., 18.77; Wilder, 10,	267 56
Total,	267 56

## MASSACHUSETTS.

C. A. S. (const. L. M. Miss E. H. Craft), <i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Wakefield, Mary Farnham Bliss Soc., 30; Winchester, Miss. Union, 45,	25 00
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Falmouth, Aux., 10; Harwich, Aux., 10; North Falmouth, Aux., 20; Orleans, S. S. M. Soc., 10; South Dennis, Aux., 10; Yarmouth, Aux., 3,	75 00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. North Adams, Cong. Ch., Prim. Dept., S. S., 10; Pittsfield, South Ch., Aux., 19.31, The Misses Lamberson, 10.25; Stockbridge, Aux., 12.20; Williamstown, Aux., 192,	63 00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Washington St.	243 76

Ch., Aux., 55.50, Y. L. Aux., 4.57; East Boxford, Aux., 1.50; Lynn, Central Ch., 9, First Ch., 25; Lynnfield, Second Ch., C. E. Soc., 2; Salem, Crombie St. Ch., 49.55, South Ch., 374, Tabernacle Ch., 118.56; Saugus, 15,	654 68
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Conway, Aux., 7.50; Northfield, Aux., 62.90; Shelburne, S. S., 3 25; South Deerfield, Aux., 7; Sunderland, Aux., 6,	86 65
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Belchertown, Aux., 41.05, Mrs. Alice L. Kendall and others, 9; Easthampton, Covenant Band, 7; Northampton, Edwards Ch., Aux., 2; Southampton, Aux., 34.25; Williamsburg, Mrs. James, 50,	143 30
<i>Lexington.</i> —Hancock Ch., Prim. Dept., S. S.,	10 00
<i>Mattapoisett.</i> —C. E. Soc., 2.50; Jr. C. E. Soc., 2,	4 50
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux., 10; Holliston, Aux., 9.62; Natick, Aux., 13.20, Cradle Roll, 2.80; South Framingham, Aux., 94.60; South Sudbury, Aux., 15, Collection at Annual Meeting, 13.10,	158 32
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 30, Jr. Aux., 15; Cohasset, Aux., 18.23; Easton, Aux., 10.50; Hanson, Aux., 18; Randolph, Aux., 40.05, C. E. Soc., 5; South Weymouth, Old South Ch., Aux., 2.25,	139 03
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Blandford, Aux., 22; Holyoke, Second Ch., Aux. (with prev. contri. const. L. M's Mrs. Joseph Merrick, Mrs. Charles P. Lyman, Mrs. Henry McElwain, Mrs. John Halle), 22.55; Palmer, Second Ch., Aux., 16,	60 55
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Mrs. Alfred Blanchard, 1, Park St. Ch., Aux., 15, Shawmut Ch., Aux. (with prev. contri. const. L. M's Mrs. S. H. Plumer, Miss Katharine Knapp, Dr. Lillian B. Neale, Mrs. Mary B. Richards, Mrs. William A. Chapin, Mrs. Albert S. Pratt, Mrs. Luther H. Hunt, Mrs. A. M. Pentz, Mrs. Lucilla P. Kelley, Mrs. Laura Livers, Mrs. Agnes Babcock, Mrs. Mary Himmann), Brighton, Aux., 73.88, Jr. C. E. Soc., 10, Cradle Roll, 50.97; Cambridge, First Ch., Aux., 121, Prospect St. Ch., Aux., 11, Cradle Roll, 5.60; Clarendon Hills, Cong. Ch., Ladies' Aid Soc., 8; Dorchester, Second Ch., Y. L. M. Soc., 200; Hyde Park, Mrs. J. F. Eliot, 3; Newtonville, Central Cong. Ch., Aux., 120; Roxbury, Walnut Ave. Ch., Aux., 36; Walpole, Aux., 21.75; Watertown, Phillips Ch., Aux., Mrs. Mary N. Johnson, made L. M. by Mrs. Howell in place of Mrs. Charlotte Barnes; West Newton, Aux., 140; Waltham, A Friend of Missions, 130,	947 20
<i>Wellesley.</i> —A Friend,	5 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Beament, Treas. Ashburnham, Aux., 10.50;	

Barre, Mrs. Harding Woods, 10; Blackstone, Aux., 5; Grafton, Mrs. Harlow, 5; Hubbardston, Aux. (25 const. L. M. Mary J. Ham), 39; Lancaster, Aux., 27.72; Millbury, First Ch., Aux., 54.05; Northbridge, Mrs. F. S. Berry, 5, Mrs. Geo. T. Fowler, 5; North Brookfield, Aux., 57.10; Petersham, Mrs. Dawes, 25, A. S. D., 100, Primary Class, S. S., 1; Princeton, Aux., 78.62, Mountain Climbers, 10; Royalston, Aux., 25; Spencer, Mrs. Sagendorph, 5; Sutton, Aux., 13.25, C. E. Soc., 2.04; Westboro, Aux., 46.31; Whitesville, Miss A. L. Whitin, 10, E. C. D. Band, 14.61; Worcester, Bethany Ch., Aux., 6, Immanuel Ch., Aux., 3, Piedmont Ch., Aux. (with prev. contri. const. L. M.'s Mrs. Ella M. Wright, Mrs. Adeline E. Fay, Mrs. Miriam P. Mc-comey, Mrs. Adeline Luckey, Miss Sarah Averill), 25, Mrs. F. B. Knowles, 25, Miss Emily Wheeler, 5, Mrs. Edw. Hall, 1, Pilgrim Ch., A Friend, 13.83, Plymouth Ch., Mrs. J. C. Berry, 1, Union Ch., Mrs. O. K. Case, 5, Annual Meeting, 14.75, Contingent Fund, 30,

676 78

Total, 3,292 77

## LEGACIES.

*Boston.*—Legacy of Miss Charlotte A. Jel-lison, Herbert W. Kimball, Admr., 2,500 00  
*Fitchburg.*—Legacy of Mrs. Jane W. Andrews, 860 62

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Bristol, C. E. Soc., 5; Central Falls, Pawtucket Cong. Ch., C. E. Soc., 5; Providence, Central Ch., Mrs. L. A. Salisbury, 5, Pilgrim Ch., Aux., 9.50, Mrs. Hall, 50 cts.; Saylesville, Sayles Mem. Chapel, Y. W. M. Soc., 15; Westerly, Prim. Dept., S. S., 10,

50 00

Total, 50 00

## CONNECTICUT.

*Hartford.*—A Friend, 10 00  
*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 1; Burlington, Sunshine Circle, 20; Farmington, Aux., 13.90; Hartford, Fourth Ch., Aux., 3.25; Kensington, End. M. C., 16; Manchester, Second Ch., Prim. S. S., 7.08; Newington, Aux., 1; Simsbury, Aux., 17.50; Suffield, F. M. Soc., 45.31; Unionville, Dau. of Cov., 5,

130 04

*New Haven Branch.*—Miss Julia Twining, Treas. Chester, Prim. S. S., 5; Cromwell, Cradle Roll, 15; Guilford, First Ch., Aux., 77; Higganum, C. E. Soc., 10; Kent, Quenn, Bertha C., 11.18; Middletown, First Ch., Aux., 35.60; Milford, Plymouth Ch., Aux., 30; Milton, C. E. Soc., 10, New Haven, Grand Ave. Ch., Cradle Roll, 12; New Milford, Aux., 101; Redding, Dau. of Cov., 9; Stamford, Cong. Ch., S. S., A Bible Class, 3; Wallingford, Lillian F. Wells, 10,

328 78

Total, 468 82

## NEW YORK.

*Napanock.*—Mary J. Du Bois, 2 00  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 19.22; Binghamton, First Ch., Aux., 5; Blooming Grove, Kyle Miss. Soc., 70; Brooklyn, Park Ch., Aux., 15, Tompkins Ave. Ch., Aux., 180; Carthage, Aux., 15, C. E. Soc., 5; Deansboro, Dau. of Cov., 3.70; Lockport, First Ch., Aux., 25, Cradle Roll, 9.58; Munnsville, In memory of dear ones, 30; New York, Mt. Vernon, Aux., 15, Christ Ch., S. S. Class No. 1, 5; Paris, Judd M. B., 5; Perry Centre, C. E. Soc., 5; Richmond Hill, Cradle Roll, 10; Riverhead, Sound Ave. Ch., Aux. (with prev. contri. const. L. M. Mrs. M. H. Fishburn), 5; Saratoga Springs, Aux., 10; Seneca Falls, Aux., 5; Sherburne, Aux., 82.73; Syracuse, Mission Italy, 3.40, Danforth Ch., C. E. Soc., 20, Plymouth Ch., C. E. Soc., 25. Less expenses, 57,

511 63

Total, 513 63

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Miss. Club, 25, Fifth Ch., Prim. S. S., 4.15; Md., Baltimore, Associate Ch., Aux., 25.65, C. E. Soc., 5; N. J., Bound Brook, Aux., 38; Chatham, Aux., 15, Prim. Dept., S. S., 3.56; East Orange, First Ch., Cradle Roll, 39; Glen Ridge, Aux., 155; Montclair, Aux., 215.20; Newark, First Ch., Aux., 19.57, Belleville Ave. Ch., Aux., 38.50; Orange Valley, Y. L. M. B., 38.06, C. E. Soc., 25; Paterson, Aux., 40.78; Westfield, "The Covenanters," 14.10; Woodbridge, Aux., 9.19; Pa., Philadelphia, Aux. (75 const. L. M.'s Mrs. D. A. Bisbee, Miss Fannie Goodell, Miss Minnie Story), 79.75, Y. L. Aux., 5, Dau. of Cov., 1, Snow Flakes M. C., 15, Pearl Seekers, 40; Va., Herndon, Aux., 6.50. Less expenses, 113.25,

744 76

Total, 744 76

## PENNSYLVANIA.

*Germantown.*—Mrs. Le Routillier, 50 00  
 Total, 50 00

## DISTRICT OF COLUMBIA.

*Washington.*—Collections at Annual Meeting, 174 17  
 Total, 174 17  
 General Funds, 5,561 75  
 Gifts for Special Objects, 240 85  
 Variety Account, 238 07  
 Legacies, 3,360 62

Total, \$9,401 29



*President.*

MRS. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.

*Treasurer.*

MRS. S. M. DODGE,  
1275 Sixth Ave., Oakland, Cal.

*Home Secretaries.*

MRS. W. J. WILCOX,  
576 East 14th Street, Oakland, Cal.

MRS. R. E. COLE,  
1367 Castro Street, Oakland, Cal.

*Foreign Secretary.*

MRS. C. W. FARNAM,  
Fruitvale, Cal.

*Branch Secretary.*

MRS. H. E. JEWETT,  
2511 Benvenue Ave., Berkeley, Cal.

*Superintendent Young People's Work.*

MISS ALICE M. FLINT,  
60 Santa Clara Ave., Oakland, Cal.

*Recording Secretary.*

MRS. S. F. BUFFORD,  
1814 Sutter St., San Francisco, Cal.

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## THE CRADLE ROLL.

### REPORT OF THE CRADLE ROLL, SOUTHERN BRANCH, W. B. M. P. AND WOMAN'S HOME MISSIONARY UNION.

BY HARRIET A. PEASE, SUPERINTENDENT.

OUR Cradle Roll work gives joy because it seems to have become an established and important part of the church life in several places.

Santa Ana reports fifty-five members enrolled. Thirteen were graduated by the pastor in December and became "Advanced Light Bearers." At the annual gathering very pretty home-made star badges were used, having on them a picture of a little candle and the words, "Little Light Bearer, Shine." The superintendent sees these decorating the homes of the children when she calls. Thirty-six copies of *The Mission Dayspring* are taken, and \$9.50 contributed to missions.

Riverside has a band of seventy-five, forty-seven of whom are Little Light Bearers and twenty-eight Cradle Roll members. Its *Dayspring* list numbers



fifty-three, and the amount given to missions is \$1.50. The superintendent expresses a fear that a mistake was made by putting the annual dues at ten cents, but it was done to reach some who would not otherwise join. She adds: "Our party was literally a 'howling' success. There were several little babies, and each contributed its mite to the music. About seventy-five mothers and children responded to the invitation to come. After some playing of games by the children and comparing of babies by the mothers we settled down to the programme. There were some recitations and songs by the children; a helpful talk by Miss Vella Jones, who was a missionary in China for a time, escaping from Peking just before the siege; a song by one of our sweet singers; then the roll call, which is a lengthy and important matter. There were ribbon badges for the Cradle Roll, and blue stars tied with white ribbon for the Light Bearers. Last came the refreshments,—also a matter of great moment,—consisting of cake, fruit punch and home-made candy. I think everyone enjoyed the afternoon immensely, and the thing which always pleases me about these meetings is that the mothers who come to them are largely women who have very little part in the work of the church. Many, perhaps most, are not church members at all. We feel now that the organization is on a firm foundation and will 'go' without much pushing."

Pomona reports a membership of twenty-one and contributions amounting to \$5.25. The children are too young to appreciate *The Mission Dayspring*.

Claremont has a membership of twenty-five, and has sent \$5.70 to the two treasuries. At its annual gathering nineteen children and six mothers were present, four of whom almost never go to a regular missionary meeting. They seemed thoroughly to enjoy the afternoon. Two Junior girls helped the little folks play games; then they marched around the cradle singing, "We are little soldiers," etc., depositing their money. The six who became Little Light Bearers, being over five years of age, responded to the questions of the Light Bearer catechism and had golden ribbon badges. Instrumental music, an interesting story and light refreshments made the time pass quickly, and then the children went dancing away, with a little more missionary interest in their hearts than when they came.

San Jacinto reports three meetings during the year, the annual meeting being held at the parsonage on the birthday of the little son of the pastor. There are twenty-four members in its band, and thirteen copies of *The Mission Dayspring* are taken.

We rejoice that Highland has come into line, with twenty names enrolled. Inclement weather interfered somewhat with the pleasure of the annual gathering, but fourteen children and quite a number of parents and friends



were present and had a good time together. The pastor's wife gave a talk on the purpose of the Cradle Roll; some of the children sang, and others gave recitations. Two dollars were contributed through the mite box, and three new names were added to the roll.

Redlands superintendent writes: "Our annual Cradle Roll party was conducted much like former ones, since the committee were unable to think up anything especially new for it. We had three recitations, a couple of songs, and a talk from our pastor. The first recitation was given by a little boy and girl, the smallest we could find able to speak plainly and loud enough to be heard. She said:—

" 'Mary had a little lamb,  
With fleece as white as snow,  
And everywhere that Mary went  
The lamb was sure to go.'

"He responded:—

" 'I wish I had a little lamb,  
With fleece as white as Mary's;  
I'd have it sheared and sell the wool  
To help the missionaries.'

"Another tiny tot, holding her mite box in her hand, recited in a most winsome way the following verses, calling attention to the Light Bearers mite boxes, which we had for sale at five cents each:—

" 'To send the blessed gospel  
Out through this world of sin,  
Jesus wants us, every one,  
To bring our pennies in.

" 'So I've brought my little box,  
And in it what I've got:  
Don't you think that will do  
For such a little tot?'

"The graduating class, numbering eleven, were called to stand while one of them recited the poem,—

" 'Little builders all are we,  
Building for eternity,' etc.

"A class of little people sang, 'Jesus wants me for a sunbeam.' We all together sang, 'Jesus bids us shine.' We have thought it pleasant to have a roll call each time, that all might know who are the new members and be kept familiar with the names of all the children; but our society has grown

so large I think we shall have to give that up. The children will keep reasonably quiet, but the mothers and babies are uncontrollable. The babies will fuss, of course, and the mothers will talk. It is with the greatest difficulty that the leader can make the names heard, and the responses are often lost entirely. By persistent effort and relying upon memory she made out that there were about 102 members present and there were several little guests. The youngest member present was four weeks old. The youngest member of the society was five days old. After graduating our class of eleven we have 145 members left, including, of course, all life members. Thirty-eight new names were added this year. We lost some, as usual, by removal from town; \$30 has been sent to the treasuries; seventy-eight copies of *The Mission Dayspring* are taken."

We give a cordial handshake to the latest on our list. The Cradle Roll of the Ventura Missionary Society was organized March 29, 1901, with a membership of thirteen children. During the year we have held four meetings, one every three months. These meetings have been made interesting to the children by a short programme rendered by members of the Roll, also by games simple enough for the smaller ones to enjoy. The number of *Daysprings* taken is twenty-four. The membership at the end of the year is thirty-seven, ranging in age from two months to ten years. The Roll has a leader and three assistants. A "mothers' meeting" is held at the parsonage at the same hour as the children's meetings, thus providing pleasant and profitable entertainment for those bringing the children; \$2.50 has been contributed to each of the societies.

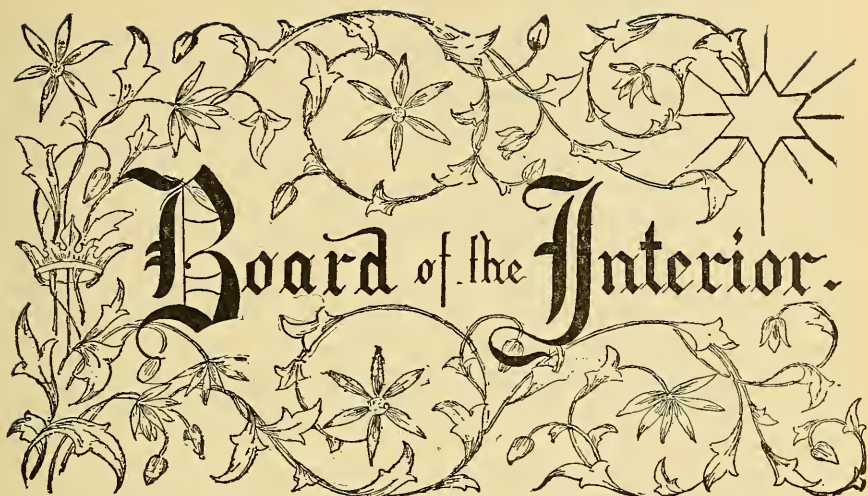
We would be glad to mention the names of others who have been numbered with us in the past but from whom no word comes. We will hope these are cases of "suspended animation," and that we shall hear from them again. Others still have, for various reasons, been unable to do what they had planned, but still retain their interest in the work.

Our summary reads thus: Membership, as reported, 379; number of copies of *Mission Dayspring* taken, 206; amount of money sent to the two treasuries, \$58.95.

Your Superintendent would be glad at any time to receive letters, give information with regard to the work, and to supply enrollment cards.

CLAREMONT, CAL.

NOTE.—Our aim is to have *The Mission Dayspring* go into every home where there is a child who belongs to the Cradle Roll or Little Light Bearers' Band. The funds contributed are divided equally between Home and Foreign Missions. The Treasurer of the Southern Branch of the W. B. M. P. and the Treasurer of the W. H. M. U. receive and forward our gifts.



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## NEW YEAR'S MORNING.

BY MARY J. WILLCOX.

The old year bade us adieu last night  
With a muffled tone and faint,  
That floated back from the distant height  
Like the last, low prayer of a saint.

But a new song rings on the morning air,  
A jubilant, loving strain;  
Its music falls from that star so fair  
That shone upon Bethlehem's plain.

A song of forgiveness and larger hope,  
It falls on the listening ear  
An evangel for all who in darkness grope,  
The song of the glad New Year.

## SAD HEARTS AND HOMES.

A FEW days ago I went to a village six miles distant,—the home of our junior pastor, Mr. Wu. The going was touched with a shadow of sorrow, for death had entered the home and taken away the mother from six children, the oldest a daughter of eighteen, the youngest a child of three years. I was met by the daughter, who carried the baby in her arms, the other children following her. The white hair strings for mourning told the pathetic story. All of the children were neat and clean, doing great credit to the sister, on whom they now depend. A few years ago she was an indolent, untidy child, who gave some trouble to her teacher on this account. The discipline of those days has worked wonders for her, and my heart quite rejoiced as I saw her taking up the heavy burden laid upon her. When we began our meeting with one of the old familiar hymns it was more than she could bear, and she gave way to quiet grief, which touched all our hearts.

She was one of the six girls who went to Peking to school last year. Little then did she and we think such sorrow would come to her before another year rolled around. Just now she is weighing the question about her present duty between school and home.

According to Chinese custom, the father would at once seek a new wife; rather, friends seek one for him. To us who know Chinese life, we dread to think of what that might mean to the dear little ones, and sister, too, can but think of this also; so both she and we are waiting for God to make her way very clear, knowing that he will give her strength to remain at home if that be his will for her.

In this circle of Christians there are still two more forlorn and more sadly forsaken lots than those above mentioned; they are two little boys. The father and mother died of cholera within a day of each other. The oldest child is a dwarf of twelve years. I am told that he goes out to his mother's grave two and three times a day and cries. I heard a woman say they would doubtless find a wife for this boy to insure the property; just now they are living with their maternal grandmother.

One more little orphan was in the group gathered around me—a girl of eight. Her mother died four years ago and her father two years since. The grandmother also has been taken away, and the child lives with an uncle. The aunt, a second wife, is very unkind to her, as she is to her own two stepdaughters. The oldest, a girl of fourteen, is a marvel to everybody; though far from strong, she does all her own sewing, and makes the shoes and stockings for her sister and her orphan cousin. It makes one's heart ache to see her enforced diligence.



It is a most mysterious Providence which has removed the wives of both our native pastors, and it is not easy for us to be reconciled to their vacant places.

The wife of the elder pastor was a most lovely, efficient Christian worker, and greatly loved by her husband and children and all who knew her. Her oldest daughter is twenty, a beautiful girl; but an invalid.

The engagements for the two younger brothers were made more than a year ago, but their marriage was not to take place for some time; both sons and to-be daughters-in-law were to complete their education. Such were the plans made after man's finite wisdom. Death has come and changed all. The oldest son is married, which brings another schoolgirl, who had high hopes and aspirations, into new and trying relations. These, however, are sweetly tempered by Christian influences in the home, and the two warm-hearted schoolmates are to be much more to each other than ever before. This home was a beautiful one; the relations between husband and wife, parents and children, as dear and sacred as in any of our loved homes. This makes the loss seem very great. This family, living in our own yard since the Boxer trouble, have in this time of bereavement had all that love could give of comfort and help, but above all they have received so much of Divine comfort that in the midst of tears each one could say, "Praise the Lord." The little sister of nine begged her older sister not to cry, saying, "Mother's in heaven, where all is joy and gladness."

Death is no respecter of persons; the rich and poor, the wise and ignorant, alike taste his bitterness; and to which is the sorrow greater?

As my cart drove into another village one day, when the cholera was raging, a forlorn, unkempt-looking girl, a former schoolgirl, who was sent home for a theft, came up, and with tears rolling down her face, said, "I ask nothing more; my mother is dying, and what can I and my brothers and sister do? Pray for my mother." When I reached the chapel the father came in with the same story and request. We all knelt down and prayed, he voicing his own sad heart's desire in sobbing tones. After a little time the daughter came in again, prostrating herself to those in the room and weeping with uncontrollable grief. I drew her to me and quieted her, reminding her of some of the truths she so well knew, and of promises which comfort the heart at such times as these. She was comforted, I am sure. The mother died a few hours after.

Another girl who used to read with us, but is now married into a heathen home, was there also, holding a motherless baby sister and looking tenderly at another sister, who looked as if she might very soon follow her mother. The lives of these two girls are full of poverty, and they cannot have Chris-

tian help and comfort. I could but contrast their circumstances with that of our dear Shu Ching in our yard. I thought of the song of the "Two Babes," one born in the terraced house and one in the street below. I believe that "Jesus, who died for all," took both these mothers to himself, and am sure he pours his own sweet comfort alike into these broken, sad hearts.

We have been in the presence of death once and again this year, and know what Christian hope means to the disciple of Jesus. We have heard the wails of the heathen morning, noon and night at the temple, and we know what it means to be "without God" and "without hope" in the world.

Will you not pray for those who need your prayers? and let us ask God to bring many, very many, this year to a knowledge of God, and a saving faith and hope in Jesus our Saviour.

Ever your loving friend,

(Signed)

GRACE WYCKOFF.

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### PANG-CHUANG RESTORED.

BY MRS. ARTHUR H. SMITH.

AFTER our dread years of history making we are indeed thankful to come back to a story of plain, everyday work,—just picking up the stitches in our raveled Pang-Chuang stocking.

On Easter day we had the first general meeting since our return, drawing the whole church together. The chapel was decorated, and was filled with bright faces and glad hearts,—hearts that had had no touch since their two years in the furnace. In the gladness of that thankful meeting there was a solemn, tender hush as time was given for all hearts to be lifted as one in silent prayer for the Porters.

#### BEGINNING ANEW.

The Misses Wyckoff, Miss Porter, and the Smiths, after an absence of a year and a half, reached Pang-Chuang October 17, 1901, escorted by soldiers from Tientsin. Debarking from our boats, we were met by a fine guard, about fifty soldiers and two small officials, mounted. Reaching Pang-Chuang in mid-afternoon, there out under a tree were the men waiting to welcome us, and the women in the gateway. There stood the dear chapel, the hospital, the three homes, the school, and the little community of Chinese houses, as if we had left them but yesterday. Many faces looked pale, worn and aged, but the eyes that day were full of light, and the welcomes that could hardly be uttered were most thrilling. Again and again

the remark was made, "It is a new world; we are all alive from the dead." From that time for about six weeks it was one prolonged reception. It was harder than being President of the United States, for everybody needed comfort, and the constant strain on one's heart-strings would surely have worn them out but for gracious daily renewing from above.

There were many, many vacant places. Though Boxer knives had seldom been used in Shantung, yet the deaths from fright, exposure and hardship were not few. As the pathetic stories were told to sympathetic ears, and tears flowed afresh at the recollection, there was hardly one who did not add: "And we never stopped praying for you all. We were so worried about you." A heathen woman from another village, a perfect stranger, said, "I was so anxious about you all, I constantly prayed to Buddha for you."

It was a great comfort that Miss Porter, who had been ordered away from Pang-Chuang and the flock, could thus return with a guard of honor, and it was balm to many sore hearts once more to lean them against hers. In November, in company with Dr. Peck, she left us for the new work in Bridgman School in Peking. In all these years no Shantung mothers have had the courage to send daughters so far to school; but to go all the way with Miss Porter, and when there to be under her watchful eyes, made Peking like the front parlor to Pang-Chuang, and away went six of our finest girls. What Miss Porter was and is to these women and girls shines out luminously in their constant prayers.

While Mr. Smith wrestled and battled with indemnity problems, and we all tried to help the suffering poor over one of the hardest New Year seasons of their lives, we gradually got our work once more in hand. Though the Pang-Chuang village folk had seemed at first a little shy of us, at our New Year's reception Dr. Peck's house and veranda were full, and the happy holiday makers overflowed into the front yard. Before our return the first time the chapel bell had been rung the villagers exclaimed, "Oh, ho! so the *Yang-lou* (foreign houses) have come to life again."

#### VILLAGE WORK.

Miss Grace Wyckoff made eight visits to six different villages, and one tour of eight days. Mrs. Wang Tzu-shuang, Mrs. Liu, school matron, Mrs. Hu, our "sunny heart," Mrs. Ma, hospital matron, and Mrs. Yang-hsin have visited six different villages, in some of them holding regular semi-monthly meetings. Mrs. Kuo has taught in two families at the West End, and Mrs. Ma Yung-hsin followed up her little day school for village girls at the New Year season by Saturday P. M. classes for them, after they were too busy to come oftener. The younger women in the yard studied the Psalms three months, having a weekly lesson with Miss Gertrude Wyckoff.

#### TOURS.

Mrs. Smith visited nearly all the remoter places, making many short tours and one of ten days. Most of these visits were made while the revival meet-

ings were going on, and as many from the farther places could not attend, we were filled with intense longing to carry them a blessing. Mrs. Chia, the pastor's wife, was a companion on most of these trips. In the autumn she had seemed fast going with consumption. She has devoted the life graciously given back by God to his service, and was invaluable as a worker, enduring cold and weariness, preaching for hours in her strenuous, energetic fashion, conscious of unwonted strength to meet the needs. She is as bracing, wholesome a tonic as an ocean breeze. She brought her strong sense and experience to bear on many a Chinese difficulty. She brought together sisters-in-law who had not spoken for months. She also helped to start on the road to heaven a woman who for nearly twenty years had steadily persecuted her son and her husband for being Christians, refusing to serve up their dinner on Sunday because they had been to church.

In one of our tours Mrs. Chia took one Chinese bull by its silly horns and pulled them out by the roots. From time immemorial one has never dared to set eyes on the parents of those to whom one's children are betrothed. But Mrs. Chia dared to do it. All the generations of Chias might rattle their dusty bones in their moldy coffins at the thought, but all the same she went with Mrs. Smith to be the guest of Wang Lien, whose daughter is engaged to her son. There was no embarrassment, but hearty welcome. The bride-elect waited on her future mother-in-law with as simple dignity as any American *fiancee* might have shown. Mrs. Wang Lien, being ill, came later to Pang-Chuang as Mrs. Chia's guest, and was most hospitably cared for.

#### GIRLS' SCHOOL.

When the Girls' School closed in May, 1900, there were thirty-six pupils in attendance. During the troubled times that followed ten of this number were married, five into the utter darkness of heathen homes. Two of the five are very far from home, and we may never see them again. Few stories are more pathetic than those of the Shantung brides of the Boxer year. Some were swept off in the fright and confusion of the times, away from the tried and loving hearts, into the new, strange conditions and among those hostile to their faith, who made every effort to extinguish it. Of the original pupils twenty were left, one of whom has not returned, because needed at home.

Their large feet brought bitter persecutions upon the girls, making it hard for them either to hide or fly. Most of them for a time rebound their feet, and some did not again unbind them until their return to school. If this thrice-repeated agony of unbinding, binding, and once more setting free had not been for Christ's sake, surely they could scarcely have borne it. One of them still shrinks from the last step, and has been allowed to come back this term without unbinding her feet. We trust that the edict of the Empress Dowager may strengthen their hearts to believe that God will speedily fulfill his promise to "guide our feet into the way of peace." It seems remarkable that thus early after the troubles nine new pupils have been admitted, cheerfully conforming to the rule. The boarders and three day scholars quite fill the schoolroom seats.



The Christian Endeavor Society has been reorganized. As one looks into the earnest faces upon which two years in the furnace have set their stamp, one realizes the deeper life begun in these young hearts. During the revival meetings the girls confessed to sins which we hoped they had overcome. Among these were card-playing, reviling, neglect of the Bible and of prayer and of Sabbath observance.

Their calisthenics are a healthful feature in the making of the new Chinese woman, who, under Miss Grace's wise and faithful watch-care, is gradually emerging to bless Shantung.

#### STATION CLASSES.

There have been three station classes with seventy-eight pupils. The teaching of the written character in station classes must hereafter be done by Chinese women. Mrs. Wang and Mrs. Yung-hsin taught these three classes. To the latter we paid 3,000 cash for each class, of which the pupils raised a third,—the first money ever asked from station-class pupils. The other teachers, as in past years, gave their time. Miss Gertrude had the care of the food, the discipline and the spiritual nurture, Mrs. Smith giving an hour a day to Bible teaching while in Pang-Chuang.

#### REVIVAL MEETINGS.

These were attended by the station-class women, and also by eighty-three others from thirty-three different villages, most of them coming long distances, bringing flour for their own food. Our preachers use language which is on a level with the educated part of the audience. Our rustic woman requires an interpreter to go over each sermon, simplify it, and fix the main points; otherwise she digests almost nothing, and gets spiritual dyspepsia. There was a fresh sermon each day. But new grace and wisdom were given to both Miss Grace and Miss Gertrude for these needs, and on each return from a tour it was a delight to see what God had wrought through them. The women confessed sins against the Sabbath, the Bible, and prayer; also recanting coldness, bitterness, and hate toward the Boxers. The Christian Endeavor lesson on cruelty to animals came back to one ex-schoolgirl, who confessed to abusing the donkey and the dog. A timid bride had been overwhelmed by the sudden and unexpected order to worship ancestors, in what she had supposed to be a Christian home, and had done so rather than make a scene. Her mother-in-law at the meetings was in her turn convicted by the Holy Spirit for her sin in requiring this.

For the children in the yard—many of them little refugees—a small school was started. Their teacher was a refugee bride from Shen Chou. At a few moments' notice she was, under compulsion, married to a Boxer. She is a girl of strong character and a born teacher. The little ones were well governed and beautifully taught. Of this small educational car Miss Gertrude had the oversight. She also gave much time and strength to the Boys' School, to the advanced class in which she taught most thoroughly and painstakingly a part of the Book of Acts.



# Life and Light for Woman.

VOL. XXXIII.

FEBRUARY, 1903.

No. 2.

OUR readers will appreciate the embarrassment in our editorial department occasioned by the sudden death of our editor, Miss Child, who has for so many years had charge of this magazine. Her plans, as far as they are known, will be carried out. They included the serial story, "Our Widows," begun in this number, and some other articles had been solicited. The editorial committee have much satisfaction in announcing that Mrs. Charles M. Lamson has consented to act as editor for the present, and are assured of cordial co-operation with her in promoting the interests of LIFE AND LIGHT.

**CONTRIBUTIONS** It is a pleasure to notice an increase in the gifts to our **FOR THE MONTH.** treasury during December; to see that in the much giving between friends, the dearest Friend of all was not forgotten. The Treasurer received \$7,412.87,—a gain over December 1901 of \$1,230.02. This gain reaches well toward, but does not quite attain, the 20 per cent so greatly needed, and promised at Washington. Doubtless many plans for advance are not yet in working order, so we thankfully accept this good beginning as an earnest of richer gifts to follow.

**MISSIONARY PERSONALS.** Miss Alice Bushee, whose visit to this country has been extended on account of her mother's ill health, sailed for Biarritz on December 24th. She is greatly needed, and will be warmly welcomed back to the school there, as their teaching force has been somewhat weakened. It was good to see, in a recent Friday meeting, Miss Sarah A. Closson, who has lately returned after thirty-five years of service in Talas, Western Turkey Mission. The sight of these faithful veterans should stir us all to more devoted service; to remember that we too may make our lives sublime with consecration of every gift to those who need our help.

**GLASSES NEEDED.** A few years ago one of our missionaries from India visiting this country was made the recipient of several pairs of cast-off spectacles. Her face glowed with pleasure at the gift, for said she: "They will be such a blessing to some of our native Christians. Venders come around and sell glasses to them that are almost worthless; but these will be so helpful. I am so glad of them!"

Now the same missionary writes asking if more old spectacles can be had. Is there any one of our readers who may have a pair or two laid aside as of no further use? The secretary of LIFE AND LIGHT will be happy to forward any that may be sent to her care.

WOULD that every woman of our constituency, nay, more, that every woman who should be of our constituency but is not, could sit for one afternoon in the councils of our Executive Committee. To hear the letters from our workers in the field telling of the opportunities before them, and to be obliged to turn a deaf ear to all appeals, is a hard thing. For example, at our last meeting the case was brought up of a young woman who had been a successful teacher in one of our missions for several years and was then providentially summoned back to this country. Now the way is open for her to return; she is eager to go; the whole force at the mission long for her coming. Having the language already she could go immediately to the work, which greatly needs her. How can we say no to this leading of the Master?

Again, by the return of some teachers to America, a certain kindergarten is left in the hands of a missionary wife already too heavily loaded with care. A young woman who seems just made for this very place will be ready and glad to receive an appointment now, planning to go out in the fall. Trained kindergartners full of missionary spirit and ready to go to the foreign field do not come to us every day. Shall we send this young woman to find other work here at home, and leave our faithful toiler abroad to stagger on till she collapses utterly? Yet if we send these two workers, or either of them, it may be necessary to cut off other important work. We dare not run the risk of deficit.

Will not each reader of these lines speak aloud at least one earnest prayer that in some way these pressing needs may be met.

**A MOVEMENT** At the meeting in Washington last November, after the **IN ADVANCE.** needs of our work and the state of our treasury had been thoroughly discussed, the delegates voted to raise twenty per cent more than hitherto. This is a grave undertaking, but the only alternative is to drop work now begun. Realizing the solemnity of this promise, it was voted that the Board appoint a day of prayer for guidance and blessing on this effort. In accordance with that vote, Friday, the 20th of February, has been named, and we ask all our constituency to join on that day in supplication for help and blessing on this part of our work. So far as possible let there be gatherings on that day; where this is not wise let a part of the regular February meeting be given specially to prayer for this purpose; and



let an effort be made that every woman shall know the plan, and that those who cannot attend the meeting shall be asked to join, on February 20th, their petition for wisdom and for consecration that so our work may be done worthily. The regular Friday morning meeting in Pilgrim Hall will be given on this day to prayer for leading and success in this endeavor.

**TREATY RIGHTS IN TURKEY.** For years the work of our missionaries in Turkey, hard at best, has been hampered and made more difficult by continually increasing restrictions from governmental authority. Schools have been ordered closed, permits for building delayed or refused, and in a thousand ways the power of a hostile hand working stealthily made itself felt, and all this in spite of treaty promises. Recently Russian, German and French residents have been granted marked privileges far beyond those given to Americans, ignoring the "most-favored nation" clause, by which our missionaries are entitled to every right given to any foreigner. Within a few days a deputation from our missions, with gentlemen of influence residing here and in New York, have laid this matter before President Roosevelt and Secretary Hay. No definite pledges were given or asked, but we feel sure that this matter will be set right; may it be speedily. Then let the good work be carried on with new energy, in Turkey and here at home.

THE South India Decennial Conference was to be held in Madras, commencing December 10th. This conference brings together a large number of missionaries from various societies, and the sessions may be expected to be valuable and helpful.

A WORK of great blessing and power has been done in Jaffna, Ceylon, by the agency of Mr. Sherwood Eddy and his assistant Y. M. C. A. workers during the month of October. Jaffna College especially was rich in results among Hindus and among Christians who have needed a deeper spiritual life. These servants of Christ were to hold meetings in different stations in the Madura Mission during the month of November.

**OUR MISSION TO THE PHILIPPINES.** "New occasions teach new duties;" and now that we hold the government of these islands we are the more responsible for teaching the people the true faith. The American Board has resolved to meet this call, and in October last sent out a pioneer, Rev. Robert F. Black. Word comes of his safe arrival and of a most cordial welcome given him by missionaries of other Boards. He is full of hope and enthusiasm, and is now making a tour of Mindanao that he may find the best place for a permanent location. Let us remember this new work in prayer; and let us try to be ready, that when the right time comes we may be able to help those women and children who are now members of our family.

“THE most gorgeous pageant in all history” was the great durbar at Delhi, India, on January 1, 1903. On that day Edward VII. was formally proclaimed Emperor of India, and the native princes solemnly swore fealty to their sovereign. “Lord Curzon, the viceroy of India, and Lady Curzon, his American wife, were surrounded by a brilliant group of notables, white and brown; the Duke of Connaught represented his royal and imperial brother; Lord Kitchener stood for the military might of the empire; native princes and rajahs, clad in silks and resplendent in jewels, surrounded the amphitheater whence the proclamation was made. On the plain around were thousands of soldiers, not only British, but Pathans, Ghourkas, and other native regiments; batteries drawn by elephants; cavalry in picturesque variety of uniform, and beyond a vast multitude of the common people in clothing of many hues. The durbar was opened with the flourish of trumpets, the royal standard was raised on high, bonfires were lighted far and wide, and finally the viceroy read a message from King Edward, renewing the assurance of ‘my regard for the liberties of my Indian people; of my respect for their dignities and rights; of my interest in their advancement, and of my devotion to their welfare.’” God grant that the reign of Edward may be in all ways for the good of this great continent, and may hasten the coming of the reign of the King of kings.

THE WORLD GROWING SMALLER. On December 21, 1902, inauguratory and congratulatory messages were sent by Marconi's wireless system of telegraphy from Great Britain to America. Replies were transmitted, a message went to the king of Italy, and press dispatches were transmitted without cable or wire. On New Year's Day, 1903, the cable, two thousand four hundred miles long, from San Francisco to Honolulu, was successfully completed, and men promise that the line to Manila shall be in working order by the first of July next. It must be that in God's plan all these achievements are not for commerce or news gathering or military use merely, but most of all that so his gospel may be carried more swiftly and perfectly to the ends of the earth, every year growing nearer.

AMONG the many interests with which Mrs. Alice Freeman Palmer was identified and which deeply feel her loss is the Woman's Board of Missions. It was natural that the American College for Girls at Constantinople, and the International Institute for Girls in Spain, of which she was a director, should make an especial appeal to Mrs. Palmer. She was always ready to give time and influence in large measure to promoting their interests. This gifted woman wrought a great work for education and Christian womanhood.

## MRS. MARY SMITH MOFFAT.

This article, completing the sketch of the trio of missionary heroines which was begun in the November number, was written by Miss Child, and is perhaps her last message to the readers she has loved so well.

THE names of Robert and Mary Moffat have been closely associated in missionary annals, the fame of the wife being quite equal to that of the husband. On the twenty-fourth of May in 1795, just twenty-four years earlier than the birth of Victoria,—the queen of a vast Christian empire,—was born Mary Smith, in New Windsor, near Manchester, destined to become later a queen among pioneer missionaries. Her youth was passed in Dukinfield, England, and her education was completed at a Moravian school near Manchester. It was here largely through reports from Moravian missions that the seed of her interest in her life work was sown—one of the many beautiful testimonies to the influence of the wonderful Moravian missions. Her father was a well-to-do nursery gardener, having a large number of men in his employ. Among these employees, at the recommendation of a mutual friend, a place was given to a young man named Robert Moffat. Just previous to his coming he had been much stirred in listening to a Moravian missionary, and had been inspired with a great desire to be a missionary himself. At Dukinfield he came in contact with his employer's only daughter, Mary, and their interest in missions proved a bond that drew them together and led to their betrothal.

Mary Smith then passed through an experience which has since been the lot of many another missionary woman,—the determined opposition of her parents to her going to Africa. Sad trial though it was to both, Mr. Moffat decided to go to his field alone. Two years and a half later, however, her parents gave their consent to her going, "not from any outward compulsion, but from the inward conviction that they could no longer withhold her from the work of the Lord." She sailed for Africa in August, 1819, in company with some Dutch missionaries, and the following January she was married to Mr. Moffat in the little English church in Cape Town.

The young couple immediately started on the long journey to Griqua Town, traveling all the way in ox wagons, occupying many weeks going over a distance that is now covered in less than two days by railway. Later they went on to Kuruman, about a hundred miles beyond Griqua Town, on the Orange River in the Bechuana country. Here they settled down to commence their life work, on a salary of \$125 a year, in a little hut surrounded by the most barbarous savages. Mrs. Moffat, the cultured lady, was her own maid of all work and washerwoman. When the sun shone

the hut was unbearably hot, and when it rained the water poured through the roof. Their experiences with the natives were indescribable. We can give only a few specimen instances. They would crowd the hut to suffocation, staying as long as the fancy took them, talking, sleeping, pilfering anything they could lay their hands on, smearing everything they touched with the grease and red ochre with which their bodies were covered. Any suggestion that the missionary needed her house for her own needs might be met with the throwing of stones or any heavy article convenient. When Mrs. Moffat tried to have a little native assistance, the maid one day, becoming offended at a slight reproof, hurled the baby at Mrs. Moffat's head, and ran out of the house in impudent defiance. When the missionary and his wife went from the house for their work they were obliged to take their cooking utensils with them, or there would be none in the house on their return. The attempts at missionary work seemed hopeless. The people had no idea of a God. There was not even idol worship nor superstition nor remnant of a false religion as a starting point for gospel teaching. They lived the lives of brutes. "The darkness was long and gloomy beyond compare, but there was no wavering faith. There were times when the brethren Hamilton and Moffat were cast down; . . . but there was one member of the mission weak in body but strong in faith that never faltered. She would fall back on the promises of the unchangeable God, and say, 'We may not live to see it, but the awakening will come as surely as the sun will rise to-morrow.'" On one occasion a letter from a friend asked if anything of use could be sent. Mary Moffat answered: "Send us a communion service. We shall want it some day."

At length, in 1829, the great awakening came, apparently without any visible or human cause. The meetinghouse was crowded; heathen songs and dancing gave way to songs of Zion and impassioned prayer. The missionaries were beset by those seeking fuller instruction; the moral conditions improved rapidly, and dirt and indecency were exchanged for cleanliness and European clothing. The careful missionaries at first selected six for baptism, and the feelings of the little band as they sat at the Lord's table for the first time with Bechuana Christians may be imagined. On the day previous to this memorable occasion a box arrived which had been long on the road from England. It contained the communion service asked for nearly three years before.

We have space for only one more scene in Africa. Robert and Mary Moffat had grown old. They had been in Bechuana land fifty years. The shady street with church and schools, the surrounding villages, were full of those whose hearts were filled with reverence and love for the aged mission-



aries, where they maintained almost absolute rule with no other scepter than that of gratitude and affection. On Sunday, March 20, 1870, Robert Moffat preached for the last time in Kuruman church. On the following Friday the departure took place. For weeks messages of farewell had been coming from distant towns and villages, but the final scene can hardly be described. As the old missionary and his wife came out of their door and walked to their wagon they were beset by crowds, each longing for one more touch of the hand and one more word; and as the wagon drove away it was followed by all who could walk, and a long and pitiful wail arose, enough to melt the hardest heart.

Robert and Mary Moffat arrived in England the following July, and were almost overwhelmed with the warmth of their welcome and the kindness of friends. At Christmas a happy family party gathered at Knockholt. On the way to her home Mrs. Moffat took cold, and after a few days' illness she went to be forever with her Lord.

Mrs. Moffat was the mother of nine children, all but two of whom became missionaries, the oldest being the wife of Dr. Livingstone. With characteristic modesty she thought of herself as only the wife of a great missionary, taking to heart the comforting thought that he would never have been the man he was but for her unremitting, tender care for all his wants.

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## HINDU CHARACTERISTICS—PHYSICAL, MENTAL, MORAL.

BY REV. J. P. JONES, D.D., PASUMALAI.

HEREDITY and environment have markedly differentiated the East from the West. The Hindu—the most thoroughly Oriental of all—stands pre-eminent in his distinctively Eastern traits. More than three thousand years of a tropical climate in a peculiar land, and under pronounced social and religious conditions, have made the Hindu what he is.

In our consideration of the Hindu we must eliminate the wild Pathans and others of the far northern regions whose mountainous, rugged life and Mohammedan faith have alike imparted to them a robustness and a stubborn vigor which separate them from the inhabitants of the plains,—the worshippers of Hindu gods.

Looking, then, at the common native of India and the believer in the Hindu religion, let us consider his characteristics:—

### I. PHYSICAL.

Even among Hindus there are marked differences of physical qualities; for it must not be forgotten that in that land and within the pale of the



A NATIVE GENTLEMAN, MADURA.

Hindu religion there are many nationalities, quite as many and as diverse as are found in all Europe. The physical types of the warlike Mahratta, the effeminate Baboo, and the patient, enduring Dravidian are quite distinct. Then, generally speaking, the Indo-Aryan and the Turanian types are quite unlike each other. The Brahman and other Aryans have the physiognomy of Western Aryans, and resemble ourselves in many particulars. But the Dravidian and other lower races of India are more nearly related to the Mongolian and African in physique.

In stature they are shorter than the races of the northwest; and as a general result of climate and poverty they are physically weak, and unable to stand many of the rebuffs of life which are tolerable to us. They easily succumb to disease,—a fact which is also in part accounted for by their prevalent belief in fate.

The Hindu custom of early marriage, both on the part of men and women, has been the fruitful source of their physical degeneracy. So has their religious insistence that all marry and beget their kind apart from any consideration of health or sanity. Also commanding caste rules, which limit marriage to those of close ties of consanguinity, have been equally deleterious in their influence upon the physical and mental powers of that people. The people are also prolific in vices, and predisposed to many physical ailments and contagious diseases. All of this has tended to rob them of their physical vitality, and to deprive them of much that goes into a noble, vigorous, physical manhood.

## II. MENTAL CHARACTERISTICS.

India is a land of great ignorance; it has always been so. Hardly more than eleven per cent of the men, and not more than six in a thousand of the women, can read and write. This is not because the people are wanting in mental power. No people on earth have revealed brighter intellects or have engaged in profounder problems of thought than have the rishis of India. For more than three thousand years they have indulged in deeper religious speculations than any other people on earth. To-day the Brahmans, who are the intellectual aristocracy of that land, but are only five per cent of the population, compare favorably in intellectual power with the brightest thinkers of this world. In mental acumen none are more distinguished than they, and none compare with them in powers of memory.

India is a land of contradictions; and no contradiction is more manifest than that between the mental power of its classes and the intellectual apathy of its masses.

The peculiarities of the Hindu's mental furnishing are many. He is rather a metaphysician than a philosopher; he thinks deeply, but does not scien-



tifically analyze and apply the products of his thoughts. He is the most impractical thinker upon earth; he never thinks of applying the processes or the results of his thinking to life; he will posit as the basis of his philosophy that all his senses are false and that even his intellectual faculties are "illusory," and yet he will go on thinking or dreaming, as if any such thinking or reasoning or searching could lead to ultimate light and rest of soul! His conception of the Godhead is that of the supreme intelligence; his own defects, he says, not sin or moral obliquity, but "ignorance," and the great salvation which he seeks is intellectual light or "wisdom" rather than perfection in character.

The Hindu is not enamored of consistency. To the Westerner an acceptance of two mutually contradictory propositions is an impossibility. Such contradictions abound in the Hindu's intellectual conclusions, and they only add zest to his religious thinking and lead him further on into mental bewilderment.

The Hindu is a natural mystic; he believes in and tries to practice esoteric and mysterious processes of thought, through which alone he hopes to attain unto true theosophy and (through a knowledge thus acquired of the divine soul) to absolute union with the supreme intelligence.

This intellectual form of gymnastics and mental peculiarity makes it very difficult for Christian truth to lay hold upon the Hindu mind in 'saving power. He can and often does believe Hindu and Christian thought to be true; their incompatibility does not hinder him from smiling with equal favor upon both. At any rate, there are very many Hindus who conscientiously (or apparently so) believe in Christian truth and still adhere to Hindu practice. This attitude is as truly a mental as it is a moral obliquity.

### III. MORAL CHARACTERISTICS.

Looking at the Hindu from the moral standpoint, we find him an interesting study. His ideals, as we have seen, are more in the realm of intelligence than of moral character. To know perfectly rather than to attain moral perfection has, from time immemorial, been the supreme ambition of the Hindu. This has been the gist of his philosophy and the highest command of his religion. It is not strange, therefore, that he has not shone conspicuously in the realm of character.

His most elaborate religious ceremonial, also, has completely carried away the emphasis of his life from the ethical to the external and ritual. It is not the being good, but the doing well of certain prescribed religious rites which, in his mind, constitutes true nobility of life.

In another respect, also, the Hindu is seriously handicapped in his moral



life and ethical perceptions. Not one of the three hundred and thirty million gods of his pantheon reveals a character which is either ideal or very attractive. Most of the Hindu deities have trampled under foot moral precepts and have done violence to the most essential elements of character. So that the Hindu has never had a moral exemplar in his religion as the Christian has had in his. It is, therefore, not surprising that moral character has not found emphasis or adequate exemplification among that great people of the East.

Considering in its details the distinctive type of character in India, it may be said to be widely divergent from our own in its emphasis.

(a) It depreciates truth and chastity as prime elements of life. The Hindu is almost prepared to place deception among the cardinal virtues, so long as it is cleverly carried out. They use truth with too rare economy. The ordinary price of a court witness in South India is only four cents; and he will perjure himself to any extent for that paltry sum. It is one of the most difficult things to elicit the full truth from a native of that land. His secretive powers are abnormally developed.

In common with other denizens of the tropics, he is also very weak in social morality. This sin eats like a cancer at the vitals of the people. Physicians have told the writer more than once that at least three fourths of the whole population of that land are affected by the physical disease connected with that sin. What can be expected when many thousands of the women of the land are dedicated in the name and through the service of that religion to this life of shame, and when the religious emblems of that faith are obscene in the extreme?

(b) It neglects the positive virtues which are emphasized by the West. The Hindu is a stranger to that aggressiveness of character which so characterizes us. We are strong in the positive virtues; we love to struggle and to overcome. All this is foreign to Hindu character. He loves to temporize, to yield; he has no assertiveness, no compelling or obtrusive convictions. The consequence is that the reformer is a rarity in that land, or when found he is a very tame and peaceable character. This is one chief trouble in India to-day,—there are no men who have burning convictions which will brook no opposition. The Hindu needs pre-eminently moral backbone,—that stamina which will enable him to stand erect before enemies and to impress himself and his convictions upon all.

(c) It gives supreme emphasis to passive virtues. In consonance with the philosophy and religion of that land, non-resistance has there found its apotheosis in life. Patience, endurance of evil, self-restraint,—these are the crowning graces which are by them supremely extolled in God and man. The doctrine of fate, which is so universally held by that people, has taught

them patient endurance of evil. The West will fight for its convictions; the East, as we saw, will not fight for these, but will endure evil in their behalf.

There is much in this that is admirable and which we would do well to emulate. The function of this half of character is more important than we are apt to estimate; but our patience should not be the stolid patience of the fatalist, but the waiting trust of the soul in the Father's love. Our endurance of evil should not be either the hopeless despair or the hardened indifference which is so general in India; but it should be inspired by that hope which sees the glorious end and blessed consummation of life from the beginning.

These are some of the characteristics of the Hindu. By bringing to him our Lord and his faith we shall do much to remove the weaknesses and evils of his character, and we shall strengthen him in those traits which are commendable and beautiful.

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### FAMINE AND PLAGUE IN INDIA.—THEIR CAUSES AND PREVENTIVE MEASURES.

WHEN we study the geography of India, we learn that in this great peninsula there are all varieties of climate, from the tropical heat of Tinnevely to the Arctic cold of the Himalayas. We find also that in many sections the soil is of unsurpassed fertility, and that there is wide variety of grain and fruit among its productions. Naturally we infer that here there can be no lack of food, and, indeed, it is true that in average years the harvest is more than enough to meet the need of the people.

Nevertheless at intervals, far too frequent, comes the word of widespread famine in India, and the least imaginative among us is made heartsick by tales of destitution and death. The pictures of the sufferers are too shocking to be looked at; the tales of the distress are too ghastly to be believed. And after the famine comes the pestilence, smallpox or cholera, or, dreaded most of all, the plague. If our missionaries must see such things, if our fellow-men must bear them, surely it is well that we should try to know enough what they mean to give sympathy and help.

It must be quite impossible for us who have never known a need for food that was not quickly satisfied, to understand the meaning of that word—famine. The usual condition of the very poor in India, squeezed as they are by merciless tax gatherers and limited to simplest diet, is of chronic hunger; and when scarcity comes they have little reserve of nutrition to help over the

emergency. When the crops fail they fill the poor stomach with bark or leaves of trees; with anything that may stay hunger's pain. Those who have any property sell tools, household belongings, the bullocks they need to work the land, anything,—everything to get food for themselves and little ones. Then, when resources are quite exhausted, they start out, sometimes in little



FOUR ORPHAN BOYS ON FAMINE RELIEF WORKS AT WAI.

groups, sometimes a whole village together, to seek for help, they know not where. Weakened by want many fall by the way, dying in fields, by the roadside, in the ditches. Hawthorne says: "The plain was strewn with bones. Under bushes, shady rocks, mango trees, they crowded to die. Here a tuft of black hair waves from a grinning skull, there a woman's long braid falls through the empty ribs, and a heap of tiny bones in her lap tells the story

of mother and babe perishing together." First the fat is absorbed ; the flesh follows ; then muscle and sinew are taken, and only the skeleton covered with shriveled skin is left. Blindness often comes, the very eyeballs wasting away for lack of food. Brain and nerve are starved, and an apathy, merciful, perhaps, but dreadful, dulls the sense. Mothers sometimes forget their affection, and become like savage, ravenous animals, abandoning their little ones to death.

And all the while there is grain in the hands of the merchants. They grow fat as their neighbors perish, and never think of giving help. Charity and brotherly love are fruits that do not grow in heathen soil.



FAMINE VICTIMS AT SHOLAPUR.

When the rain comes the trouble is by no means over. The weakened cattle are sometimes suffocated in the mud, whence they have not strength to extricate themselves. All kinds of rubbish and filth have gathered in the water tanks, and the use of the polluted water almost certainly brings disease, dysentery, and very likely cholera. Fatalists by creed, and enfeebled by long lack of nourishing food, the people say there is no help but in God's mercy, and make no effort to better the state of affairs ; so that when plague comes an abundant harvest is ready.



Says Julian Hawthorne: "It is speaking moderately to say that in the famine of 1897-1898 eight million human beings perished from starvation and diseases caused by lack of food. Can we make real to our thought what this means? Eight times the population of New York, twice that of great London, in that sad procession, slowly turning to skeletons, going through unspeakable horror to death before their time?"

Plague, our missionaries tell us, is far, far worse than famine, if a worse thing be possible, because it is so swiftly fatal, and because of the great danger of contagion. "It is an infernal spirit, suffered to walk the earth for a season and deal destruction." There are some cities in Northern India where more or less of plague is always to be found. Thence, by means of travelers, pilgrims or merchants, it finds a way through all the country, carrying terror and destruction on its wings. Uncounted villages, once places, of happy homes, have gone back to jungle wildness, many inhabitants having died, and the rest fled before the pestilence. In a recent epidemic hardly a home circle was left unbroken.

Both these terrors, famine and plague, are largely, perhaps wholly, preventable. We no longer hear of them in Christian countries, though five or six centuries ago both were too well known in Europe. When we consider the causes we shall see that the prevention lies in human power. Lack of rain is the most frequent cause of famine, though other agencies, as storm and flood, swarms of rats and locusts, immigration from starving districts, all cause local scarcity. We cannot bring the rain: "He watereth the hills from his chambers;" but there is much that we can do. The drought rarely covers the whole peninsula at one time, and railroads can be built, are being built, to bring the food to the needy. We here in Massachusetts should be hungry very soon were the heavy Western freights to stand still. Kipling's story of William the Conqueror tells vividly how the English carried food to the starving in one famine year. Irrigation canals can be dug, not to bring rain, but to utilize that which does come to make the harvests more generous. Water tanks can be constructed to keep as much as possible of the precious fluid. Improved methods of farming and of fertilizing the soil can be introduced, greatly increasing the productiveness of the land. Best of all, perhaps, men can follow the example of Joseph, and in years of plenty store up for the lean years which are sure to come; not in the hands of avaricious and pitiless grain merchants and speculators, but in care of trustworthy agents, who shall hold it as a public trust. There is food enough in the world, and if men will try, all the hungry can be fed.

In the fourteenth century the whole known world was ravaged by the plague, or "black death," and in Europe alone twenty-five million perished. But

since the beginning of the nineteenth century it has not appeared as an epidemic west of the Balkans. Cleaner and better houses, cleaner streets, better food, better sanitation, have driven it out of Europe ; it can and must be driven out of India. The plague bacillus has been discovered, and we know that it multiplies in filthy, dark, non-ventilated places. Human



RANGU AND DAVID, FAMINE ORPHANS, AHMEDNAGAR.

beings must not be suffered to live in such places. It is spread by pilgrims to so-called holy cities, Benares and Mecca. Such pilgrimages will cease some day as the gospel of the cross goes through the nations. Cleanliness is a distinguishing characteristic of the homes of native Christians, and very few Christians suffer from plague ; is not this cause and effect ? Vigorous hygienic measures under government control have done much to mitigate

the distress. Certain kinds of commerce, specially apt to carry infection, have been forbidden, villages have been quarantined, segregation camps established, sick cared for, often under trees, the best possible hospital, houses destroyed or disinfected. This is thoroughly done, as the following description shows: "No nook or corner had escaped perchloride of mercury; not a rag or rubbish heap remained. Walls inside and out shone with white-wash, to which disinfectant had been added. Light and air penetrated to darkest recesses through holes in walls and roofs." Our missionaries have been most efficient in caring for the sick, relieving distress, feeding the hungry, clothing the naked, and caring for thousands of orphaned or abandoned children. It is in their work that the hope of India lies. "Inspire India with the Christian faith," says one, "and nine tenths of her present difficulties would vanish spontaneously." To those who know the Father and do his will, the old, sweet promises are always good: "He maketh peace in thy borders, and filleth thee with the finest of the wheat." "There shall no evil befall thee; neither shall any plague come nigh thy dwelling."

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## CHINA.

### STORY OF A WOMAN'S MEETING IN PONASANG.

The following letter received after Miss Child's departure will be of interest to all:—

FOOCHOW, CHINA, Thursday Evening, Oct. 30, 1902

MY DEAR MISS CHILD: I want to tell you a little about this happy day while it is fresh in mind. Last year we commenced holding district meetings for the women, instead of having one big annual meeting as formerly. The city and suburbs make one district, the Diong-loh field another, and Ing Hok the third. This includes all except Shao-wu, and on account of distance and dialect they must necessarily have a separate meeting.

Last year we met in the city, so it was Ponasang's turn this year, and the assembly room of the new college building seemed the only suitable place. We have had lovely weather for weeks past, but this morning the sound of rain kept me awake and wondering how we should plan for the Chinese women, who find it so hard to meet such an obstacle in the way of their plans. But we were delightfully disappointed as they began to arrive in sedan chairs and on foot,—hospital students, women from Miss Woodhull's school, the station class teachers and Bible women, etc., including a good number of our former pupils. These, with the thirty college girls and the older pupils from the intermediate department, made a fine audience for such

a rainy day. How they did enjoy it! There were old friends who seldom meet, and busy workers who find it hard to lay aside their work even for such an occasion as this. Fourteen tables were needed at dinner time, and the intermediate girls went to their own dining room besides. I enjoyed the enthusiasm with which the entertainment committee of college girls received and seated the guests and made them their special care throughout the day.

How I wish you could have heard some of the excellent papers on very practical subjects. Misses Brown and Wiley are coming bravely forward to help in our meetings, and our new ladies will soon begin to help. But the Chinese women are doing splendidly, and they can present truth so much more clearly to their own people than we possibly can, that I realized anew to-day that our greatest work is to teach those under our care, and when their hearts are on fire God will use them to move others. To-night at prayers I asked the girls to tell each one what she liked best in the meetings of the day, and no one failed to give some of the many helpful thoughts which had been brought before us. I am sure it has been a day whose influence will not quickly pass away. One familiar face was missing, which we shall see no more. You surely must remember our dear old Bible woman, Mrs. Lau, whose photo I sent you soon after you were in Foochow. It was taken in our yard, and she sat down there just as she came in from her work one afternoon with her Bible and hymn book in her hand. She was one of the very earliest girls in the boarding school, but she was already betrothed to a heathen man, and at an early age was married to him. He became an opium smoker, and for a long time she had a hard, sorrowful life on his account; but before his death she felt her prayers were answered, and though he was a physical wreck, she believed he was saved for the next world if not for this. For some years Mrs. Lau gave valuable assistance as matron in the boarding school, gradually taking up in addition some outside work among the women. After she left the school she devoted herself more fully to this kind of work, also giving instruction in some of the station classes. Her spiritual life deepened, and her words were full of power. She bore the women of the Ponasang church on her heart, and seemed to feel responsible for each one of them, and in many cases it was she who had led them to Christ. Her knowledge of the Bible was wonderful. For several years she has conducted a normal class for some of our less experienced Bible women. Her last years were full of weakness and pain, but her heart was at peace, and she had great comfort in her only son, who had become an earnest Christian, and had brought home to her a wife who proved a dutiful daughter and a real companion. The two little ones who soon came to them were her especial joy; but she continued her work among the women to the



full extent of her strength up to the very last. Her last Sabbath but one she was at church, looking very bright and happy, and the next day I met her on the street with another Bible woman busy about her Father's business. We had feared for her a death of great suffering, but a sudden attack of cholera ended it all very quickly. She was too weak to leave many messages, but she knew she was going home, and was content. We rejoice to think of what heaven means to this choice soul; but oh, what a vacant place she has left! And who can fill it?

I have not time to say much about school. We have been in session just about a month. In spite of the almost unprecedented death rate during the summer, from plague and cholera, every one of the thirty girls promoted to form the beginning of the higher department was in her place, and they have entered with great enthusiasm upon their work. We enjoy the new building so much, and are very grateful for it, but it has not been dedicated yet, as we feel we must wait for that till the whole is finished. Oh, if somebody who has money could see the situation, I am sure the money would be forthcoming. We must just keep on praying till it comes.

It was so good of you to write me that nice letter in your vacation time, and I appreciated it. I know how interested you are in the school, and that you would send us the money if you could. I hope vacation brought you some rest and refreshment.

Affectionately,

ELLA J. NEWTON.

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## EXTRACTS FROM RECENT LETTERS.

FROM AHMEDNAGAR, INDIA.

On November 12th Mrs. M. E. Bissell writes:—

It seems as if I should become demented ere long with all this misery around me. We have had rain in this dry and thirsty land, but that does not mean immediate relief. Since the last rain it has been growing cooler, and this morning the thermometer said fifty-five degrees, with a keen little wind that just goes through the rags that are hanging around the shoulders of these wretched women, and make a pretense of covering the tiny babies at their breasts. It makes me ache through and through to see suffering one cannot relieve. If nothing untoward occurs to prevent we hope that better times are approaching, and that the people can at least secure the necessary food: after that they can begin to think of clothing. I never felt so nearly envious toward those who have money to use as they like. I have

been trying to-day to help these women with their wee tots of children, but it was a difficult thing; my purse was too nearly empty. . . .

We cannot reduce our work though our allowances are reduced; that must go on; and we do not hesitate to make it up, but there is a limit beyond which we cannot go. We must save enough to live without embarrassment and indebtedness. This month I am making every effort to get through, not allowing myself a single extra expense, but there have been sick and needy whom I could not turn away, so I shall come out wanting.

From Miss Daniels we have word of the school in Harpoot:—

Several of the native teachers have left us to teach in other places, and four of our graduates of last summer have come back to us as teachers. They are enthusiastic and united, manifesting a deep desire for the salvation of their pupils. Many new pupils have come to us from neighboring cities from both Protestant and Gregorian schools, in some cases whole classes flocking to our doors, and it has taken much time to classify these newcomers. We did not accept so many orphans in the boarding department as last year; still there are twenty-five or thirty with us. About seventy orphans work half a day and attend school the other half, there being a separate school under our supervision for such girls; part come in the morning, and the others in the afternoon, the most promising and the smallest being in school all day. My heart goes out to these orphans, and I try to help them fit themselves for useful lives. There is a great opportunity before them, as they will be scattered up and down the land.

This year our female teachers are to lecture to the girls once in two weeks, and last Friday Degen Marian gave the first lecture. She was dignified and calm, keeping the attention of all, and I was proud of her. Yesterday the Christian Endeavorers took charge of a missionary meeting, and I wish that you could have seen the ladylike and gracious manner with which the older girls told us of the different early missionaries.

I am praying that there may be a deep work in the hearts of our girls. I am impressed of late with the lack of depth in the Christian character of those about us. Do pray with me that the work may be thorough and true, that these lives may shine for the Lord.

Miss Adelaide Dwight, who went out for the first time in August last to teach in Talas, in the Western Turkey Mission, writes pleasantly of her arrival:—

We had a royal welcome on reaching here. About one hundred and fifty people came out fifteen miles to meet us, while all the way in we kept meeting more and more. When we came into Talas the climax was

reached, as we passed through rows and rows of school children, marshaled out in double file. The boys clapped as we passed through their ranks, while the girls sang a song which they had learned for the occasion. . . . I am to take an English class at once, and Miss Orvis will have charge of the gymnastics, so we shall have something to do while we begin our Turkish lessons. My little knowledge of Turkish is a great help, but my vocabulary is very slender, and I must limit myself to slight attempts at conversation.

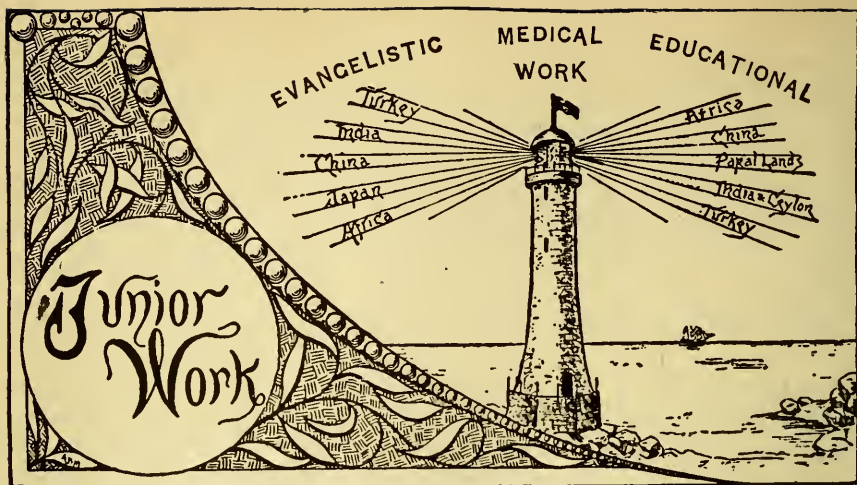
Miss Mary Riggs, a new missionary, who joined the station at Adabazar in October, writes:—

It is too early to give any very decided opinion of things, for I have not yet begun my work, but I am delighted with the place, and am very happy that I have been enabled to come here. There is much to do, and that is the kind of place I like to be in. Miss Farnham and Miss Kinney have had hard work to keep things in running order, and they are exceedingly cordial. I do hope that there is lots of work that even I can do, and I am trying from day to day to find out what it is and to start doing it immediately, so that I may help them out.

Miss Laura Farnham writes:—

This letter should be a song of praise. Miss Riggs has come, and has brought us great cheer. She seems to be just the right one, and the only trouble we have with her is to keep her from undertaking too much. We all think it best for her to study Turkish, as we need that language very much, having in school Greeks who all know Turkish, and many Turkish visitors. She knows Armenian, or will in a few weeks. She understands it now, and as she hears it all the time she will speak it readily soon. She knew the language well as a child, but is rather shy just now about using it. It is very difficult to find the time to study two languages, though we feel the need of both tongues, but we shall try to give her all possible time for study. She is so efficient in many ways that it is a temptation to call on her in emergencies, and the emergencies come so often.

School has begun well. We shall have at least sixty boarders,—a very good class of girls. Thirty-eight are full-pay pupils, and all the others pay from six to ten *liras* a year, as we have no free pupils. There are the village girls who are aided by the Board appropriation, and four orphans who are supported by friends in Germany and England from the orphanages in Bebek and Brousa.



- To give light to them that sit in darkness Luke 1:77 -

## OUR WIDOWS.

The following story is a translation, by Mrs. S. C. Dean, of a booklet in Marathi, written by Miss Abbott of Bombay. The incidents of the story are founded on facts, but woven according to fancy. It is now given in the *LIFE AND LIGHT*, with a hope of not only giving information which may interest, but more especially of creating an intelligent sympathy for those who are in bonds of widowhood,—a sympathy which will lead to prayer and labor in their behalf.

### CHAPTER I.

THE famine of 1877 will long be remembered as a time of great distress. In a large city of the central provinces of India a school had been established by a missionary lady, and here during this sad season of famine many children found refuge and motherly care.

One day a Brahmin woman with sunken cheeks and pallid face appeared at the bungalow, leading by the hand a scrawny little child about three years old. With great difficulty the poor woman told her story. Her husband had gone off a month before in search of work, and she could get no trace of him. All her little children had died except this little one, and they were both dying of starvation. "The child may live; I am dying. Take her and care for her; you are now her mother." In the midst of her speaking she fainted and fell. The lady called for help, and was about to have the poor creature moved upon the veranda when she ceased to breathe. Just then some Brahmins of her acquaintance were passing by. They were called in, and finding they knew the woman they had the body carried off. They paid no attention to the little girl, but left her with the missionary.



The famine and cholera raged in that region for months, and many parents came bringing their children to the school to be cared for. It was a time of great distress and sore trial; but the mission circle worked among all classes and conditions of people without hesitation, undertaking the heavy responsibilities thrust upon them with great compassion and even joy, trusting in the Lord for strength and means.

The little waif whom the dying mother had left was named Chandranamo (moon-faced), but the name was shortened to Chandri. A year from this time she began to show the good care bestowed upon her. The bones were covered with flesh, and she was full of life and fun, a pet of all the school. Suddenly one day a man claiming to be Chandri's father called and wished to see the child. He said he had placed his family in the care of his brother while he went to seek work in another part of the country. He had just been told of the death of all his family, with the exception of the little one in the school. The child was brought; he seemed satisfied, bowed low in thanks, and said: "I do not wish to remove her. The girl is yours. May the Lord bless you! All I ask is to be allowed to come occasionally to see her," and committing her to the missionary's kind care left the house. She little knew that he had already decided to take her away before she should be eight or ten years of age, for she must then be married.

Chandri developed in mind and body, giving attention to her work and studies, so that she was soon in advance of those of her age. She was truthful and well behaved, but rather high tempered and unyielding to any except her dear madam, to whom she was devotedly attached. She was so pretty, bright, and dignified that all in school respected her. She seemed to move like a queen among them. She was fond of learning Scripture verses and Christian hymns and singing them. Five happy years of Chandri's life with her dear missionary friend had passed, when one day a great change came to her. The girls were sent out to walk with two teachers. As usual the road was full of people and vehicles. The teachers were walking in front, and there was no fear of disturbance. However, a carriage was slowly moving along near the girls, and finally stopped near Chandri. Instantly a man jumped out, and catching her up threw her into the carriage, which was off and away before the deed was noticed. Chandri's companion gave a shriek, and the others were calling out, "What is the matter?" Before anyone could realize what had happened, the carriage had taken one of the many cross roads which diverged from that spot, and no one could tell which way it went. The teachers hastened home with the girls in a state of great excitement, and with difficulty they made the missionary realize what had really happened. In distress and anxiety she made search everywhere

in the town and near villages, but to no purpose. She felt sure the father must have taken Chandri, but where and why she could not understand. After many long and sad days she was forced to give up the search.

But Chandri was not forgotten. The prayer "Thou good shepherd, Lord Jesus, take care of thy lamb wherever she is," was offered for her every morning and evening. This prayer was answered.

#### CHAPTER II.

Not far from the town where Chandri had lived was a small village, in which lived a man who had his eye constantly on her, although his existence even was unknown, and in league with him was a woman who was employed in the school. This man was Chandri's uncle, and from the first the brothers planned to take her away as soon as she was old enough to be married. Kashinatjuat did not consider it a sin to break his word with the lady in order to carry out his designs. According to his religion Chandri, who was now in her ninth year, must be married. He had arranged for her wedding to take place in Bombay. An old friend of his, Chintamonrao, who was in good circumstances, had an only son preparing for college. Her father was very glad to carry out a plan they had talked of years ago to unite the two families. Chintamonrao at first insisted on a thousand rupees dowry; and the wife was in a rage because the girl had been to school. Her friends, however, pacified her by saying, "Once you light the fire of a mother-in-law upon your hearth, will you not be able to manage her?" At this she became determined to secure the girl for her son.

Chandri's prospective father-in-law and husband had been taught in mission schools, and reaped great benefit from their education, so they made no objections. Young Narayan was only too glad to get a wife who had been taught to read and write. But who took pains to consult him? His opinion would not be asked! At first the father thought of going to the school and openly ask for his child, but his friends dissuaded him by saying that the missionary was much too sharp for him,—she would not be deceived; and besides that she would insist on his paying two or three thousand rupees for all the expense of the past years!

Through the woman employed in the school a plan of escape was arranged. She promised to get the girl if he would pay her fifty rupees down and fifty afterwards. This he agreed to do. By many simple artifices she was known as she walked out in the crowd of schoolgirls. A certain flower in her hair, or color of her dress, or some other slight detail always marked her for the uncle's or father's eye. On the day she was kidnapped the fragrant ckampa in her hair was the sign.

As soon as she was seated in the carriage she began to scream, but Kashinathrao frightened her into silence. After going some distance he said to her: "Chandri, do not be afraid! I am your father, and not a stranger. Do you not wish to go to your father's house?" She listened, but did not utter a word. The poor child was trembling with fear, and did not believe he was her father. Her thoughts flew back to her dear friend and the loved school, and she became quite overpowered with fright.

Inside of an hour they arrived at the railway station, and she realized that she would be far away from her dear lady,—“seven oceans away,”—and gave way to crying. Her father again angrily stopped her, and lifted her into the train. At this she became quite hopeless, and in her anger forgot her fright and gave vent to her feelings in kicks and screams. The fellow-passengers could not understand the situation, and asked Kashinathrao about it. He told the story from first to last. All but one or two of the men applauded him for his courage and tact. One man, an editor of a paper, said, “The missionaries think they show kindness in caring for the famine children, but to try to take one out of the condition in which he was born, that is indeed a crime.” A learned shastri added: “To die in doing one's duty is good. Indeed, it is enough to die in one's caste. What matter if the famine children do die? ‘Death is but an illusion!’ We are neither born, nor do we die; life and death are plays of nature; but to live in another religion is not desirable.” The hours on the train were spent in airing their hollow pride, in gossiping in regard to the missionaries and talking against them. Poor Chandri cried bitterly, but after awhile, being satisfied that this was truly her father, she dropped to sleep in her grief.

After Chandri awoke, Kashinathrao talked to her encouragingly, and bought something for her to eat; but in her heart she was saying: “He is indeed my father; but why did he lie to my madam? How much better she is than my lying, angry father!” She again fell asleep, and was still sleeping when the train reached Bombay. They left the station in a “reckla.” Seeing the confusion about them, the crowds on the streets, the tall houses, the horses and carriages, she was glad to cling to her father in fear, if not in love. Before long they stopped in front of a tenement house and went up some flights of stairs to an upper story. As it was only about eight o'clock in the morning, the people in the tenement were still at home, so that the newcomer found herself the object of great curiosity. The children gathered about her and laughed and giggled about her clothes, which were such as worn by children in mission schools. They would have gone on to abuse her had not her father silenced them by one of his threatening looks. One man saluted him, saying: “How are you? Is this your daughter? How

intelligent she looks!" Had her future father-in-law's family seen her on arrival, with her hair untidy, her peculiar school dress and discontented face, they would have refused her for their son. She was, however, soon taken in hand by the woman at whose house she had come. She bathed and anointed her, and let her take a nap while her father went out to buy suitable clothes for her. As soon as she awoke her hair was combed and braided, and she was dressed in a pretty "sardi and choli." Her father had brought with him a man with bangles for her wrist, and also a goldsmith. She rebelled when the latter began to pierce her nose and ears, but no one listened to her. "If you say any more I will slap you in the mouth," her father said.

When she was dressed Maturabai had put a red mark on her forehead; now she took off her own ornaments and put them on the girl as a loan until her wedding, when she would have some of her own as a dowry from her father-in-law. She had cried so much at the hands of the goldsmith that she was sent back into the room to wash her face. Without thinking she washed off the mark. The moment she came back all the people gazed at her like tigers, and her father called her a "graceless brat." She could not understand why she was blamed for this. The woman went back with her, and again applying the "kunku" explained to her the meaning of the act. She had an offer of marriage and she should respect the honor; and after marriage she must wear it, unless she became a widow, when it could be worn no more. When she was finally ready Maturabai smilingly said, "Oh, now you look like a beautiful Brahmin girl," and caressed her in true Oriental style,—by passing her hands over the girl's face and then cracking her own knuckles. Chandri began to laugh at the curious exhibition of love, which was quite new to her.

Chandri was really beautiful, and the pretty costume added to her beauty. She had hardly got through with her preparations before her future father-in-law and family came to see her. The mother-in-law was hastily taken into the inner room and seated, while the men were placed on a carpet with cushions behind them in the reception room. The Hindus show great respect to an idol, a priest and to parents, but in daily life there is no respect equal to that shown to the parents of the boy who is to marry one's daughter. To offend the family in any way might cause annoyance and suffering to their child; and to show them utmost respect is equal to worshipping a god. From the birth of a daughter the parents are full of anxiety in regard to her future. Into what family will she go? How will she be treated? To what extent will she suffer? or, will she be loved and cared for? How will the different ones in the family treat her?

*(To be continued.)*



## HELPS FOR LEADERS.

## THE STEP IN ADVANCE.

BY KATE G. LAMSON.

IN the December number of *LIFE AND LIGHT* is given the action taken at the annual meeting in Washington after the present situation of our Board had been carefully reviewed and the need of an advance movement considered. A distinct step forward, it will be remembered, was there proposed. Since then word has gone out to all the twenty-four branches of the Woman's Board, and measures have been taken by many of them to secure from each auxiliary its proportion of the \$120,000 necessary to carry on the work. This is not to meet an emergency, or for this year alone, but should be a permanent advance. By doing this we shall be enabled to keep up all the work now being done by the Board with a certainty that a debt will not be incurred. How can this advance be made? Only by the readiness of every society to come into line, laying the need before its members, and by the faithfulness of every contributor in making her \$1 become \$1.20. Some are not able to increase their own gifts, but the same end may be obtained by personal effort in securing new members. This form of co-operation in this movement is not only within the reach of all, but is of very real and permanent assistance to the cause.

It is not enough to appeal only to our senior auxiliaries for this increase; we must have also the help that should come from our younger constituency. "There is nothing so good for strength as to feel that some one needs you to be strong." Wise words, which apply even more to young people than to older ones. Can we not all remember the flush of pride we felt when we first found ourselves really needed and of importance in our small sphere? That "the Board can be crippled or strengthened according to my laxity or faithfulness in working and giving," is a thought which, pressed home upon the young Christian, will generally meet with pleased and glad response. Will you not make a thorough canvass of your home field at this time of pathetic appeal from abroad? Let every junior auxiliary, mission circle, cradle roll, Senior and Junior Endeavor Society, and Sunday school be informed of these facts: 1st, That the opportunities for successful work upon the field abroad were never equal to the present. 2d, That the only reason why we cannot see more wonderful progress there than has ever been known before, is because the church at home is not willing to learn about the work, and pray and give for it. 3d, That even the work now being done will have to be cut down next year if the Board cannot have larger contributions.

4th, That to carry on the work as it now is the Board must have twenty per cent more in contributions. 5th, That there are two ways by which this end may be attained; viz., by the increase of individual contributions and by the gaining of new members for our societies. 6th, That unless every child in our mission circles and every girl in our junior auxiliaries makes this increase in gifts, the sum cannot be raised and the work must suffer.

“Speak unto the children . . . that they go forward.”

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### SUMMARY OF BRANCH REPORTS: PRESENTED AT THE ANNUAL MEETING OF DELEGATES IN WASH- INGTON, NOVEMBER 4, 1902.

As it is the branch that bears the fruit, not the parent vine or tree, it is with great interest that we watch for the annual report of what our Branches are doing. The word brought to us at Washington was, in the main, encouraging. Let us pray for ourselves and for all the Branches, that during next year we may all grow in numbers, in gifts, most of all in the spirit of prevailing prayer.

*Andover and Woburn Branch* reports gratifying progress in number of auxiliaries, both senior and junior, in number of subscriptions to LIFE AND LIGHT, and in financial contributions. Special cheer comes in the fact that in small auxiliaries courage and effort have not failed, though in some numbers have diminished through death and removals.

In June, 1902, *Berkshire Branch* celebrated its twenty-fifth birthday and reviewed its history. The ten auxiliaries of 1877 have increased to twenty-three, and during these years \$77,518 has passed through the hands of the treasurer on its way to Boston and the foreign field. The secretary writes that “the principal industry of Berkshire County is the training of boys and girls who will go early from home to build up city churches and swell their contributions to foreign missions.” Is not this more true in many of our Branches than we usually recognize? Wisely keeping this fact in view, at the semiannual meeting in October a special service was held for the school-children, with addresses by “real missionaries,”—an example that may be followed in many places with profit.

*Eastern Connecticut Branch* holds on the even tenor of its way, with a slight increase in regular gifts. This Branch has an excellent habit of holding half-day meetings, specially for the young, in the early autumn, which give a most helpful impetus at the start of the yearly campaign.

It is not long since our *Maine Branch* “forked,” as vigorous limbs are likely to do, and it is pleasant to find good report from both these new

boughs. *Eastern Maine* tells of growth in auxiliaries and in contributions, and more important than these, though not to be set in figures, is the increase in interest. Five years or ten years hence the statistics will make clear to us the work that is now going on, largely out of sight.

*Western Maine Branch*, like its twin sister, is thriving in all outer ways, and we trust sending down deep roots that will give future harvests. They are glad in sending out Miss Bertha Reed, who goes to carry on the work of Miss Gould and Miss Morrill of blessed memory.

During the past year *Essex North Branch* has had the honor and the joy of sending one of its membership forth as a missionary worker,—Miss Alice Gleason, of Haverhill, having gone to Mexico. This privilege will doubtless give to the whole constituency of the Branch a more vital touch with the need and work in the Mexican field. To this Branch, as to most if not all the others, comes a sense of loss in the promotion of some workers, greatly relied upon, to the higher service in the unseen. This change should make us all more faithful personally, and more keenly on the alert to win new recruits who may grow to fill the oft-recurring vacancies.

*Essex South Branch* reports that their gift to the Adjustment Fund exceeded their apportionment. Also, may there not be a connection in the two items, that there has been among its auxiliaries great interest and pleasure in the study of *Via Christi* and *Earliest Missions*. Study brings knowledge; knowledge gives interest, and interest will surely lead to gifts. The converse of our Master's word is also true; where the heart is thither will our treasure go. The secretary adds, "Our advisory committee, composed of a delegate from each auxiliary, with about four meetings a year, is a source of great strength to our Branch." The *Essex South* does not at all claim or wish a monopoly of this useful plan.

*Little Franklin* reports "a well-sustained interest, and much that is helpful all along the line." *Via Christi* has proved a valuable assistance, in many cases an education in itself; so that "though there is no great advance to chronicle this year, much has been profitably accomplished in the Franklin County Branch."

From *Hampshire County* comes the word: "Though the number of societies has not increased, there has been in some of the auxiliaries a quickened interest and a larger attendance, the United Mission Study being one factor in this increase. Owing to the extension of the trolley system we have been able to hold our quarterly and annual meetings in some of the smaller and more distant towns; and these gatherings have been well attended and very interesting, a missionary being always one of the speakers."

*Hartford Branch* tells of seven new junior societies,—a fact full of promise

for future years,—of a slight increase in contributions, and of generous individual gifts. Here, too, the United Study course has been followed by more than half the senior societies, and there is an increase of study classes among the young.

*Middlesex Branch* speaks of many willing contributors, and of many auxiliaries enthusiastic in the study of *Via Christi*, with special classes of young people holding meetings fortnightly.

The secretary for *New Hampshire* reports their number of auxiliaries as the same, two new societies taking the place of two that have been discontinued. A gratifying growth in the young people's work gives hope of coming workers. There has been also in many of these scattered hill towns the quickened enthusiasm that comes from a sense of comradeship, as they have joined with thousands of others in our new course of study. This consciousness of being a vital part of one great organic whole is an enkindling good for us all.

*New Haven Branch* shows a brave purpose of wresting victory from defeat that may well give courage to other discouraged officers. Deploring a shortage in the treasury, the vice president writes: "We expect it to lead to redeeming the time more fully; to a stronger pull all together; to a cultivation of methods more winsome and effectual; to a greater leaning upon the Strength made perfect, and so to a restoration of former figures. As a practical means to this end the treasurer has written a personal letter adapted to the needs of each society, as she knows them from her long period of service." This Branch enjoys a great blessing in the influence of several returned missionaries who reside in its borders. It finds also cheer and hope "in its well-womaned Junior Department and the resourceful energies of their younger officers. It has also the invaluable help of a well-filled Bureau of Information, the supply always meeting the demand under the watchful eye of the busiest of wardens."

*New York Branch* rejoices in a year rich in blessing and the joy of service. Many new and enthusiastic workers have been added to their force, and those longest in office have been surprised and encouraged by the vigor and devotion of these recruits. An unprecedented demand for literature tells of the sowing of much good seed, and a missionary library opened in the New York office will surely be very useful.

The *Norfolk and Pilgrim Branch*, in celebrating its silver anniversary, has increased its efficiency by reorganizing its methods and adopting a new constitution. The secretary for Junior Work, with her husband, has given lectures with stereopticon illustrations, and this has enlarged and strengthened those societies. The anniversary meeting dwelt not only on



past history, but on present responsibility and on plans and possibilities for the future.

*North Middlesex Branch* brings the good word of contributions larger than ever before.

*Old Colony Branch* rejoices in two new auxiliaries, increased gifts, enthusiastic junior workers, and meetings crowned with manifest blessing.

From the report of the *Philadelphia Branch* we gain bright promise of the future as well as good record of the past. A new feature has been the appointment of an editorial secretary, whose duty is to supply the secular papers with accurate missionary news items. Early in the year, also, a leaflet was published, entitled *Our Work and Workers*, telling of the missionaries of the Branch and their fields.

*Rhode Island Branch* is full of courage, her gifts having surpassed her pledges, and her junior workers constantly increasing in numbers and enthusiasm.

*Springfield Branch* rejoices in a new secretary for Junior Work, in a gain of one auxiliary and several contributing societies. Group meetings are still carried on, and a circulating library, lately established, will doubtless be a great help.

*Suffolk Branch*—the Branch nearest to the parent stem—is always a great reliance, and this year she has not failed. Supporting loyally all pledged work, and giving generously to the Adjustment Fund, she is planning now how best to lead, if she may have the honor, in the advance for next year's work.

*Vermont* tells of societies reorganized, of responsibility shared by a greater number, thus "developing the passive receiver of information into a proprietor of the missionary cause," and of forty societies studying *Via Christi*. In one town all the evangelical societies joined for this study, adopting the most approved methods of woman's clubs, and rousing the interest of the entire community.

*Worcester County Branch* tells of the inner growth in intelligence and heartiness; that is the sure forerunner of the outer expansion we long to see in all our Branches.

"There are diversities of gifts, of administrations, of operations, but it is the same God which worketh all in all." "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Studying the methods and learning of success or failures in other Branches, we may perhaps be helped to solve the problems which press upon us. "The body is not one member but many," and in the fruitage of the many lies the harvest and usefulness of the whole,—the parent Woman's Board.

## OUR BOOK TABLE.

*The Cross of Christ in Bolo-land.* By Rev. John Marvin Dean. Pp. 233. Price, \$1.

The author of this book was formerly an army secretary of the International Committee of Young Men's Christian Associations in the Philippine Islands. He dedicates the work "To the Memory of Leonard P. Davidson, the first Christian missionary to fall asleep in Christ on Philippine soil." Speaking of the situation in Cuba and the Philippine Islands to-day, he says, "Here, at last, we have a Catholic population thoroughly permeated with the spirit of the sixteenth century papacy, and as completely under priestly influence and Romish institutions as any people have ever been, but controlled by a government pledged to neutrality in religious matters." He also emphasizes the fact that "the opening up of the Philippine Islands before the advancing gospel is that there, for the first time, we are to behold a Malay Christianity." The tenth and closing chapter on "Missionary Conditions of To-day" is full of vital facts, as is also the Table of Missionary Statistics for the Philippine Islands, dated as late as January, 1902.

*Village Work in India: Pen Pictures from a Missionary's Experience.* By Norman Russell, of the Canada Presbyterian Church, Central India. Pp. 257. Price, \$1.

The titles of the chapters reminds one of those in Dr. Jacob Chamberlain's "In the Tiger's Jungle," and the style is much the same, picturesque and vivid. The account of "How We Dug the Well," calls up Dr. John Paton's similar experience in the New Hebrides. Like our own Mr. Allchin in Japan, this Canadian missionary finds the use of lantern slides of great effect in producing a powerful impression on the village people. In the closing chapter, called "The Problem," Mr. Russell gives the result of his keen and strategic observations, and says, "No book is in as many hands in India to-day as the Gospel, and no name looms as largely on the horizon of the thoughts of her people as the name of Jesus Christ." G. H. C.

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 SIDELIGHTS FROM PERIODICALS.

CHINA. "Chinese and Western Civilization," a comparison, by Wu Ting Fang, *Harper's*, January.

In the *Educational Review*, January, C. M. Lacey-Sites, explaining the effect in China of the "Educational Edicts of 1901," summarizes in three conclusions: 1. Chinese educational reform is a fact. 2. It will progress slowly, though not so slowly as Western education has progressed from the age of scholastic classicism to that of modern elective freedom. 3.

Foreign trained students will be given in a few years official standing commensurate with their capabilities.

JAPAN. "How Japanese Children Celebrate New Year's," by Yoshio Markino, in the *English Illustrated Magazine*, December.

INDIA. *Outlook*, January 3, "In Delhi," by W. F. Dix. Delhi, the chief city in the Punjab, the Rome of India.

*North American Review*, January, "Lord Curzon's Services to India."

MEXICO. *North American Review*, January, "President Diaz of Mexico."

*Overland Monthly*, "An Hour's Visit to Mexico," by H. S. Kirk. Too brief, we may conclude, for acquaintance with mission work. M. L. D.

## TOPICS FOR AUXILIARY MEETINGS.

### TOPIC FOR MARCH.

The Oft-conquered People. *Lux Christi*, chapter three, gives us a very clear account of the peculiar conditions that have arisen from the mixture of races in India, and brings us very near to these strange peoples.

We append the programme for the month as prepared by the committee:—

1. Scripture Lesson. Romans i. 18-32.
2. Current Missionary Events. Christian Literature for Women, pages 88-91.
3. Brief Review of Mixture of Races in India, and the Consequences.
4. Paper: Some of the Causes of the Hindu Apathy and Lack of Enterprise.
5. Talk on the Conditions and Causes which Lead to Poverty, pages 91-94.
6. Seven Reasons Why I would not be a Hindu Woman, pages 94-105.
7. Personation by four ladies of a widow, a temple girl, a nautch or dancing girl, and a wife. Let each give her own experience of life, the wife dwelling especially on the physical, social and moral evils of child-marriage.
8. Description of Hindu Practices of Worship, pages 105-123.
9. Paper: Caste and its Practical Results.
10. Reading: Concerning the Beauties of Hinduism. *Lux Christi*, page 124.

If the programme is too long it can easily be abbreviated or altered. Number seven can be varied by short talks on each of the classes of women mentioned or be entirely omitted.

The Current Events suggested subject is Christian Literature for Women.

An exhaustless list of books rises before our thoughts from those noticed in our Book Table of LIFE AND LIGHT. We select a few which will perhaps be helpful in guiding the selection of books for future reading. Mrs. Cook recommends *The Redemption of Africa*, F. P. Noble; *Men of Might in India Missions*, Helen H. Holcomb; *China in Convulsion*, Arthur H. Smith; *Centennial Survey of Foreign Missions*, by James S. Downie, D.D., being a statistical supplement to *Christian Missions and Social Progress*, one of the very valuable recent books; *Love and Life behind the Purdah*, by Cornelia Sorabji; *Irene Petrie*, by Mrs. Ashley Cann Wilson; *Life of Mary Reed, Missionary to Lepers*, A. L. O. E.; *Primitive Semetic Religions To-day*, Samuel Ives Curtis; *Memorial of Catharine Hayden Barbour*, *Memorial of Mary Morrill and Anna Gould*, *The Tragedy of Pao-ting-fu*, Isaac C. Ketler.

These books and many others may be obtained at the rooms of the Woman's Board, of Miss A. R. Hartshorn, Room 704 Congregational House, two cents a day. The missionary magazines are always bright and attractive, and are indispensable to the worker in Senior, Junior or Christian Endeavor Societies.

*The Missionary Review of the World* and *Mission Studies* can be added to our *LIFE AND LIGHT* and *Dayspring*, while all the current magazines have articles on subjects more or less closely allied to missions. The pictures which accompany and illustrate *Lux Christi*, numbers 3, 4, 5, 9, 10, 11, 13, 14, 17, 18, 19, 20, 23, 24, will add much interest to the meeting.

M. J. B.

## TOPICS FOR AUXILIARY MEETINGS, 1903.

The first six topics in the following list are suggested by the successive chapters in *Lux Christi*, the text-book on India, adopted by the Central Committee on the United Study of Missions, and the subject for July naturally supplements these. The material for August will come largely from the storehouse of memory, while September and October give opportunity for careful and prayerful study of our own privilege and work. *Lux Christi*, price 30 cents in paper covers, 50 cents in cloth, and other literature, can be obtained from Miss A. R. Hartshorn, 704 Congregational House, Boston.

*January*.—The Dim Centuries. Geography of India, size, climate, productions, peoples. Prehistoric Ages. Vedic literature. Origin of Brahmanism, priesthood, caste. Buddha and the spreading of his faith.

*February*.—India's Invaders: Persian, Greek, Mohammedan, Parsi. In recent times, Portuguese, Dutch, French, English.

*March*.—The Oft-conquered People. Hindu Characteristics. Animal and Plant Worship. Social customs. Zenana life. Famines and Plagues.

*April*.—The Invasion of Love. Decade of 1810–1820 in history of Indian Missions. Serampore Triad. Christian Martyrs in India. Mutiny of 1857–1858 and its effect on Missions. The Haystack Meeting.

*May*.—A Century of Work for Women. Position of Women in India. Family Life. Women in idol temple service. Threefold method of Christian women's work: (a) Evangelistic, (b) Educational, (c) Medical.

*June*.—Forces of Darkness and Forces of Light. An Alloyed Christianity and Indifferent Christians here, Caste and Influence of Heredity, and Opium Trade, as against Renewed Missionary Zeal at Home, Character of the Missionaries, Influence of many saved from Famine, Character of Native Converts.

*July*.—Our Work and Workers in India. A Bird's-eye View. The stations, schools, Bible Women, and Medical Work in the Marathi, Madura, and Ceylon Missions.

*August*.—Personal Memories of Missionaries: those whom we have known, whom we have seen and heard, whose printed words have touched our hearts.

*September*.—Our Own Auxiliary. How may we increase its power: (a) financially, (b) socially, (c) in prayer; a meeting for personal consultation and planning for the year's campaign.

*October*.—Our Own Branch. Our share in the work. Our workers, with letters, photographs, and greetings to and from the field.

*November*.—Thank-offering Meeting.

*December*.—Review of Events and Work of 1903. Reports from Annual Meeting of W. B. M.



## WOMAN'S BOARD OF MISSIONS.

Receipts from November 18, to December 18, 1902.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Eastern Maine Branch.</i> —Mrs. F. B. Denio, Acting Treas. Bangor, Hammond St. Ch., United Workers, 10; Calais, Cong. Ch., Thank Off., 30.75; Camden, Aux., 29; Greenville, Aux., 7; Machias, Aux., 26; Castine, C. E. Soc., 2.30. Less expenses, 20,	85 95
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., M. B., 20; Bethel, Aux., 13; Farmington, C. E. Soc., 2.75; Limerick Ch., 12; Wells, Cong. Ch., C. E. Soc., 5. Less expenses, 2.11,	50 64
Total,	136 59

## NEW HAMPSHIRE.

<i>New Hampshire.</i> —James L. Batchelder,	10 00
Total,	10 00

## VERMONT.

<i>Putney.</i> —Dr. Harriet E. Parker,	10 00
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Ascutneyville, Th. Off., 5.75; East Berkshire, 5; Burlington, First Ch., Th. Off., 56.10, First Ch., 50.75; Chester, Th. Off., 14.05; Enosburgh, 3; Fairfax, Miss A. B. Beeman, 1; Middlebury, Th. Off., 21; Newport, Aux., 3.45, Th. Off., 24, Cradle Roll, 8; Norwich, Th. Off., 8; Post Mills, 4.25; Underhill, Th. Off. (with prev. contri. const. L. M. Mrs. John Woodruff), 10.50, Friends, 175. Less expenses, 24.75,	365 10
Total,	375 10

## MASSACHUSETTS.

<i>Boston.</i> —A Friend,	25 00
<i>Dalton.</i> —Cong. Ch., S. S., 15, Home Dept., 5,	20 00
<i>Fitchburg.</i> —Calvinistic Cong. Ch.,	10 90
<i>Marblehead.</i> —A Friend,	1 00
<i>Petersham.</i> —Cong. Ch., Ladies' Union (const. L. M. Elizabeth B. Dawes),	35 40
<i>Roxbury.</i> —A Friend,	1 50
<i>West Springfield.</i> —Mrs. Charles H. Spring,	50
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Sunbeam M. C., 4.01, Free Ch., 18, Seminary Ch., Aux., 134.10, South Ch., C. E. Soc., 10, West Ch., Juvenile Soc., 50; Bedford, Golden Rule Soc., 10; Chelmsford, Aux. (with prev. contri. const. L. M. Mrs. A. B. Carter), 5; Lawrence, United Cong. Ch., 9; Lowell, High St. Ch., 12; Maplewood, Cong. Ch., Cradle Roll, 15.25; Medford, Mystic Ch., C. E. Soc., 2.25; Melrose, A Friend, 3; North Woburn, 24.73; Wakefield, Aux., 30,	327 34
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Chatham, Mrs. C. D. Atwood,	50
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Dalton, Cong. S. S., Home Dept., 20, Penny Gatherers, 60; Hinsdale, Th. Off., Mrs. K. Plunkett, 10; Housatonic,	

Aux., 8.92, Th. Off., 11.30, C. E. Soc., 4; Richmond, Aux., 35.84; Sheffield, Aux., 9.07; Stockbridge, Aux., 10; Pittsfield, First Ch., Aux., 25, Miss Hulbert's S. S. Class, 5, Two Friends, 250,	449 13
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. S., 4.24; Danvers, Maple St. Ch., Aux., 29; Gloucester, Aux., 60; Hamilton, A. Friend, 30; Ipswich, South Ch., Ladies, 11; Lynn, Central Ch., Aux. (to const. L. M. Mrs. Susan F. Green), 25, North Ch., Aux., 25; Magnolia, Capron M. C., 5; Marblehead, Aux., 14; Salem, Tabernacle Ch., Y. W. Aux., 30; Swampscott, Aux., 5; Topsfield, Aux., 30,	268 24
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 7.65, Second Cong. Ch., Young People's Alliance, 25,	32 65
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux. (of wh. Th. Off., 43.50), 72.24, Jr. Aux., Th. Off., 2.90, Harding Band, Jr. C. E. Soc., 5; Hadley, Aux. (of wh. Th. Off., 18), 48.75; Hatfield, Wide Awakes, 12.25; Northampton, Edwards Ch., Aux., Th. Off., 119.56, First Ch., Aux., Th. Off., 124.10, Jr. Aux., 25,	409 80
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Cradle Roll, 5.30; Quincy, Aux., Th. Off., 10.33; Stoughton, C. E. Soc., 7; East Weymouth, Aux., Th. Off., 52; South Weymouth, Old South Ch., Aux., Th. Off., 41.25, Union Ch., Aux., 96,	211 88
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Monson, Aux., 6; Palmer, First Ch., Aux., 5.50; South Hadley Falls, Aux. (to const. L. M. Miss Sarah E. Judd), 25; Springfield, First Ch., Aux. (to const. L. M.'s Mrs. A. C. Harvey, Mrs. A. R. Hathaway), 54.50, Hope Ch., Woman's Bible Class, 5, Memorial Ch., Aux., 5.61,	101 61
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Arlington, Aux., 20; Belmont, Mrs. Janet B. Freeman (const. self L. M.), 25; Boston, Mt. Vernon Ch., Aux., 48.50, Park St. Ch., Jr. Aux., 20, Shawmut Ch., Aux., 36.60, Mrs. B. F. Dewing (to const. L. M. Miss Flora E. Hinman), 25; Brookline, Leyden Ch., Foreign Dept., 42; Brighton, Aux., 21.94; Cambridge, Pilgrim Ch., Y. L. Aux., 40, First Ch., Shepard Guild, 8; Chelsea, Central Ch., Cradle Roll, 12.74; Dedham, Aux., 140.25; Dorchester, Second Ch., Aux., 66.86, Go-Forth M. B., 4.25, Village Ch., Aux., 2, Y. W. M. S., 20; Hyde Park, Aux., 90, Mrs. A. L. Stinson, 25; Mansfield, Aux., 10; Needham, Cong. Ch., Aux., 28; Newton, Elliot Ch., Aux., 235.94, C. E. Soc., 10; Newton Highlands, Aux., 17.74; Norwood, Th. Off., 2; Roxbury, Highland Ch., S. S., Inter. and Prim. Dept., 15, Immanuel Ch., Aux., 135, Walnut Ave. Ch., Aux., 50, S. S. Prim. Class, 5; Somerville, Broadway Ch., Aux., 40, Cradle Roll, 8.25, Winter Hill Ch., Aux., 20; South Boston, Phillips Ch., Aux. (Miss Lucinda Smith	

const. L. M. Miss Gladys Parsons), 25;	
Waltham, Trinity Ch., Aux. (of wh. Th. Off., 38), 70; Wellesley Hills, Aux., 41.75;	
West Newton, Aux., 75,	1,436 82
Total,	3,332 27

## LEGACY.

<i>Chicopee, Mass.</i> —Final payment of legacy of Sarah J. Sherman, by Luther White, Adm.,	50 00
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## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. D. B., 10 cts., Hampton, Aux., 17; Lisbon, Aux., 34.70; Mystic, Aux., 27.50; New London, First Ch., Aux., 13.70, Th. Off., 57.10, Jr. C. E. Soc., 4, Second Ch., Th. Off., 148.75; Norwich, Park Ch., Aux., Th. Off., 10, Second Ch., Aux., Th. Off., 10; Preston, Long Soc., Aux., 6; Putnam, Aux. (of wh. 25 const. L. M. Mrs. Ella C. Fay), 28.52; Stonington, First Ch., Aux., 25; Taftville, S. S. Prim. Dept., 4.36; Wauregan, Aux., 20; Windham, Aux., Th. Off., 17.25; Woodstock, Aux., 11.40, Th. Off., 27.13, Cradle Roll, 5.47,	467 98
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<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Hartford, Asylum Hill Ch., Aux., 1, Farmington Ave. Ch., Aux. (of wh. 50 by Mrs. Nathaniel Shipman const. L. M.'s Mrs. Arthur L. Shipman, Mrs. H. Walter Scott, 25 by Mrs. Charles R. Burt const. L. M. Avis Knight, 25 by Mrs. William P. Williams const. L. M. Miss Jane Bates), 214 50, Prim. S. S., 5, First Ch., Aux., 360.95; Manchester, Second Ch., C. E. Soc., 15, Jr. C. E. Soc., 15.50; New Britain, South Ch., Aux., 22.80; Rockville, Aux., 60; Vernon Centre, Aux., 10,	704 75
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<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Ansonia, Aux., 35; Bethlehem, Aux., 17.60; Branford, Aux., 60; Bridgeport, First Ch., Aux., 36.43, M. B. Palmer Mem. C., 46.12, South Ch., Aux., 107; Brookfield Centre, Aux., 7; Canaan, Aux., 11.60, Y. L., 15; Colebrook, Aux., 6.20; Cornwall, C. E. Soc., 10; Cromwell, Aux., 73.47; Danbury, First Ch., Aux., 5; Darien, Aux., 30.70; Deep River, Aux. (const. L. M. Mrs. Thomas Post), 25; Durham, Aux., 12; East Canaan, Aux., 20; Goshen (with prev. contri. const. L. M.'s Mrs. Elihu Carlisle, Mrs. Julia E. Cook); Guilford, First Ch., Aux., 20; Kent, S. S., 10; Litchfield, Aux., 79.26, Cradle Roll, 3.74; Meriden, First Ch., Aux. (of wh. 200 const. L. M.'s Mrs. G. T. Washburn, Mrs. H. D. Smith, Mrs. Ella L. E. Hitchcock, Miss Mary H. Savage, Miss Ella I. Smith, Miss Nellie W. Dow, Mrs. Arthur M. Brooks, Miss Caroline M. Curtis), 275, Centre Ch., Aux., 48; Middletown, First Ch., Aux., 36.77; New Hartford, Aux., 18.50; New Haven, Ch. of the Redeemer, Aux., 112, Howard Ave. Ch., Aux., 15, Plymouth Ch., Aux., 5, Yale College Ch., Aux., 45; New Preston, C. E. Soc., 5, Hill, Aux., 10; Newtown, Aux., 7.40; Norfolk, Whatsoever M. B., 8.60; Northfield, Aux., 20; Northford, Aux., 31.50; North Haven, Aux. (of wh. 50 const. L. M.'s Mrs. Frank	
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B. Doane, Mrs. Nellie H. Nichols), 54, C. E. Soc. (const. L. M. Miss Edith B. Smith), 25.70; North Madison, Aux., 8.07; Norwalk, Aux., 52.70; Plymouth, C. E. Soc., 5; Portland, Aux., 12.25, Prospect Gleaners, 27; Redding, Aux., 5; Ridgefield, Aux., 10; Salisbury, Aux., 40, C. E. Soc., 2; Saybrook, Aux., 50; Sharon, Busy Bees, 50, Cradle Roll, 13.61; Sherman, M. C., 10; Southport, S. S., 30; Stamford, Aux., 61.47, Y. L., 20, C. E. Soc., 10; Stratford, Aux., 5, Dau. of the Cov., 20; Warren, Aux., 14.75, Washington Ch., 31, Aux., 26; Waterbury, First Ch., Aux., 11, Second Ch., C. E. Soc., 15; Westbrook, Aux., 18; Westchester, Aux., 7.24; Westport, Aux., 10; Whitneyville, Aux., 10; Winsted, First Ch., Aux., 21.42, Second Ch., Aux., 30.58, A Friend, 28; Fairfield, Co. Th. Off., 17,	2,010 68
Total,	3,183 41

## NEW YORK.

<i>Golden Bridge.</i> —Miss H. L. Todd,	1 40
<i>New York City.</i> —Mr. James M. Speers,	82 50
<i>Spencerport.</i> —Miss Almira Bond,	1 40
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Aux., 166.67; Buffalo, First Ch., Aux., 140; Bancroft, Aux., 20, Cradle Roll, 18; Carthage, Jr. C. E. Soc., 4; Coventryville, Aux., 7.50; Elmira, Aux., 29; Gloversville, Miss MacGregor's S. S. Class, 5, Miss Whipple's S. S. Class, 5; Harford, Pa., Aux., 17; Honeoye, Jr. C. E. Soc., 1; Jamestown, Aux., 19; Miller's Place, Mt. Sinai, Aux., 12.15; New York, Bedford Park Ch., Cradle Roll, 6.65; Manhattan Ch., Aux., 20; Oswego, Aux., 35; Oswego Falls, Aux., 15; Poughkeepsie, Aux. (const. L. M.'s Mrs. Elizabeth G. Kendall, Miss C. M. A. Glass), 50, C. E. Soc. (const. L. M.'s Miss V. M. Felton, George M. Esser, Honorary Member), 50, Jr. C. E. Soc., 5, S. S. (const. L. M.'s Miss Elizabeth D. Dwight, Miss Evalina Harrington), 50, Prim. Dept., S. S. (const. L. M. Edith May Brower), 25; Sherburne, M. B., 10; Syracuse, Danforth Ch., Aux., 45; Walton, Aux., A Friend, 15; Canandaigua, First Cong. Ch., S. S., 34.23. Less expenses, 117.97,	687 23
Total,	772 53

## FLORIDA.

<i>St. Petersburg.</i> —Aux., Th. Off., 14.31; Winter Park, Aux., 21.42,	35 73
Total,	35 73

## CANADA.

<i>Canadian Cong. W. B. M.,</i>	29 64
Total,	29 64
General Funds,	7,412 87
Gifts for Special Objects,	461 50
Variety Account,	250 82
Legacy,	50 00
Total,	\$8,175 19



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## OREGON BRANCH ANNUAL REPORT.

THE Oregon Branch, after a year of earnest work, has a most satisfactory report to make.

Our pledge, within a few dollars, has been met. We are glad to be able to keep our promises of help and support made to those whom we have sent to be our representatives in the foreign lands.

But we do not count success in dollars and cents merely, nor yet in an additional number of churches remembering our Board,—although these we look upon as the best of proofs of awakened enthusiasm,—but to see in the churches a more earnest love for the great cause, and to know that more are seeking now than formerly knowledge of those to whom the gospel is being sent as well as of our missionaries with their work and burdens, disappointments and joys; to see Oregon thus rising to a fuller measure of responsibility is indeed cause for great thankfulness as answer to many prayers.

We are glad to report interest in *Via Christi*, which has been read by many and thoroughly studied by others; preparations are being made in several of our churches for systematic study of the book in circles of ten during the coming year.

At our several local associations, the vice presidents have arranged most helpful hours. Papers have been read, literature pressed upon the ladies, and every means used to inspire our missionary societies into larger giving.



One new society has been organized at Freewater,—a healthful, giving, praying band of Christian women.

Especially inspiring to all was the annual rally held this year in May in order that we might have with us Mr. and Mrs. Caswell-Broad. Our hearts were quickened anew for service by their helpful words:

Another year is before us, and again, as at every such time, comes the query, What shall we do with it? What shall our work be? That we may “grow strong in the Lord and the power of his might” is the earnest prayer of the Oregon Branch.

LUCILE MCKERCHER, *Secretary*.

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### REPORT OF SECRETARY OF YOUNG PEOPLE'S WORK.

In taking up the new work of the Secretary of Young People's Work for the Board, the field from which to make collections for foreign missionary work seemed a large one. For surely the Sunday schools, the Christian Endeavor Societies, and the Young Ladies' Circles (formerly auxiliary to the Young Ladies' Branch) should be expected to contribute enough through the treasury of the Board to bring up the contribution from the young people to the measure of the Branch yearly pledge. This has not been fulfilled as regards the money that has passed through my hands. There may have been enough paid directly to the Treasurer without coming to me to make up this sum, and the Treasurer's report to-day will show this (\$563.63).

I have sent sixty-two letters to the Christian Endeavor Societies of Central and Northern California. I have received replies from six of these letters, only \$5 contributed, and a promise which has not been fulfilled.

I have sent ninety-eight letters to the Sunday schools of Central and Northern California, and have received four answers. Four dollars have been sent to me, and five letters returned because I had not the correct addresses.

From the former Branch auxiliaries I have received \$46.30, with a promise of \$20 more.

In several of the answers I have received to these letters I find that the Christian Endeavor Society or the Sunday school is contributing to foreign missions through its own church. This is right, and we would not urge them to do otherwise. But what of the others who did not respond to my letters? Are they doing nothing for missions, or must we employ some other method to persuade them that it is wise to send their contributions through the Woman's Board? There must be some way discovered to do this in the future, so that all over our state the name of the Woman's Board shall be known as the central point to which contributions can be sent.

ALICE M. FLINT.



PASUMALAI, MADURA, August 5, 1902.

MY DEAR FRIENDS: I promised to give you a report of the boys you support, and now I have much pleasure in doing so.

K. Ponniah, M. Ramaswami, A. Vedanayagam and S. Samuel are all in the same class. I have just had a personal interview with their teacher, Mr. A. Daird, such a bright-faced, attractive, intelligent young man. He gives a most excellent report of them, and says they are the *best* boys in his class, and that it is hard to pick out the best one of them.

K. Ponniah is perhaps the strongest spiritually. He tries to help boys smaller than himself, and organizes little prayer meetings and gatherings among the boys. I found that he was regularly reading his Bible every morning, and seemed to be living a consistent life. He is not exceptionally bright, but rather belongs to the class of steady, plodding lads who achieve by dint of hard work.

M. Ramaswami is still a Hindu, but his teacher says that he asks most intelligent questions in Scripture class, which show that his mind is at work. He also daily reads his Bible and prays, although he has not yet come out as a believer. I must tell you one encouraging thing about him. Last holidays when he went home to his village, he so influenced another Hindu boy that he came and asked to be admitted to Tirumangalam Boarding School, and endured quite a little persecution from his parents because of his leaning toward Christianity. Ramaswami is the monitor in his class, and does his work well. We have great hopes that he will one day openly confess Jesus.

A. Vedanayagam is intellectually the brightest of our boys, and indeed he needs to have some prospect of being able to support his family, for they are very poor. The old father is a weaver, but is getting too old to be able to do much. The mother is a chronic sufferer, unable to work. The elder son, to whom they looked for support in their old age, has been ill for two years with an incurable disease. Poor fellow! he came to me at Tirumangalam, and I saw how bad his case was. The mission doctor in Madura is trying to cure him, but we fear it is hopeless. So you see what a mercy your help is to this lad. He could not possibly afford an education otherwise, and as he is very bright, besides being a good lad, he deserves the help.

S. Samuel is a little fellow, with bright, snapping eyes, and very much on the alert. Although the youngest, he was quite the spokesman of the party. He also is making good progress in his studies, and his conduct also is satisfactory.

I am sending you some letters which these lads have written, and the English translation of them. They are all taught to do some manual work here, to combat the Indian idea that to work with the hands is *infra dig.* for a student. It is a capital plan, as it helps the boys to be more handy in their own homes afterwards. Some learn carpentry, others printing, gardening, agriculture, etc.

Yours very cordially,

M. H. EDDY.

#### TRANSLATION OF M. RAMASWAMI'S LETTER.

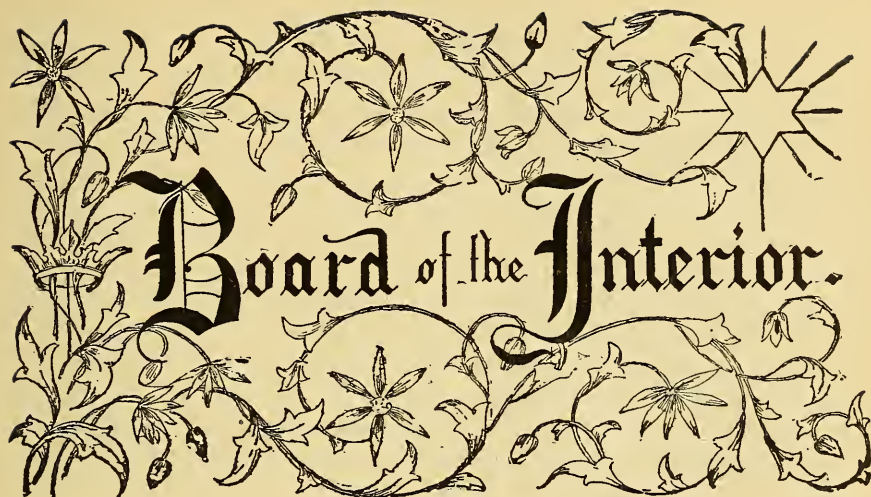
##### THE HINDU BOY.

To you who keep me and who are more loving to me than my relations.

By God's grace I am well. Also the Rev. M. Zumbro (the principal), the teachers, the pastors and the children are all well by God's grace. I hope it is so with all of you, who show such anxiety and such goodness to us in this country of India, which is drowned and sunk in sin. We praise God for you. I pray every day for the people of India. Not only do I want to tell other boys, but I want to show by my behavior and by doing my duties well that God has given me knowledge. When I go for my holidays I want to tell people who do not know about God about him, and to shine as a lamp, and to show them how to obey him. I am not only thinking about them, I am also praying for them. Just as a bullock or any other animal that chews the cud, not only chews the cud, but eats the grass, so I not only am reflecting about telling other people, I am also praying about it. I believe you are also doing this. (He means that he believes you are praying.)

By God's grace I got a boy named K. Ramaswami to join the Tirumangalam School. That boy is now sick; therefore please pray for him. I thought that much blessing would come to that boy's village, which is sunken in sin. This boy said so. I have no father; I have a mother and two sisters. I am praying for my mother (she is a Hindu). Will you also pray for her and for the others? I beg you to do so. Before I knew God I used to do *preja* (worship) to an idol called Kuruppusami, also to a calf, and offered it money. When a mother bears a child she offers (to the god) a piece of money. Now I am studying at Pasumalai in the fifth class. In 1900 I was converted. (He has not yet been baptized and openly confessed Christ, as he is only a schoolboy, and we prefer they should be mature enough to understand thoroughly the meaning of such a step.)

As our Lord Jesus Christ said, "To him that hath it shall be given; from him that hath not shall be taken away even that which he seemeth to have."



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BELOVED friend, you do not know what you could do if you would give yourself up to intercession. It is a work that a sick one lying on a bed year by year may do in power. It is a work that a poor one, who has hardly a penny to give to a missionary society, can do day by day. It is a work that a young girl, who is in her father's house, and has to help in the housekeeping, can do by the Holy Spirit.

God wants us, Christ wants us, because he has to do a work; the work of Calvary is to be done in our hearts; we are to sacrifice our lives to pleading with God for men.

Oh, let us yield ourselves day by day, and ask God that it may please him to let his Holy Spirit work in us.—*Andrew Murray.*

## OUR TEACHERS.

BY MISS MARY L. MATTHEWS.

*(Missionary in Monastir, European Turkey.)*

MISS PAVLEVA is a valuable teacher in many ways. She teaches Bible, sciences and history, all in English, and helps much in care of the sick. She taught here ten years, then spent three years in New York, and returned four years ago. She and I are expecting to do some of the touring Miss Stone has had to leave. We hope to start next week Wednesday for Salonica, and then spend two or three weeks in visiting places along the line of railroad which runs up to Scopia. No doubt it will be warm, but we cannot go except in vacation. Our box of insect powder is ready, and we are feeling better than usual after the close of school. It has been very cool, and we anticipate a pleasant tour.

Miss Setchanova is a fine teacher of Bulgarian language. We expect her to return next year. We think all will come back excepting Miss Popova, who is to teach in Samokov next year. She has a gift for primary work, and we are sorry to lose her.

Miss Kolchagova teaches lower grades, and has charge of the domestic work. She is in Resin, four hours from here, to spend the summer in Bible work, and we consider it a good investment of a part of the five liras given us for teachers' tours. The rest of the sum will go toward the expenses of Miss Pavleva on our tour.

In Resin there is only one church member. She is one of our pupils and belongs to this church. Miss Kolchagova is in her home (Dinkas) and seems happy there. She asks us to pray that she may accomplish what God wants her to do this summer.

We are having some difficulty in getting a permit to add the rooms we need. I hope some way will be shown us to accomplish our purpose, that we may take thirty boarders next year. There is a prospect of a good attendance. We shall be glad to see Miss Cole about the time school opens.

The item of "service" means the most faithful man you can imagine. He is a deacon in the church, and was a bookseller until we were in need of him for the school. He is remarkable about buying, for he is as careful of school money as if it were his own,—a very rare trait in this country. One day he brought me a piaster ( $4\frac{1}{2}$  cents) which he received from the sale of some old broken pieces of window glass. That we are able to get through the year with a credit sometimes is due largely to his care and to the economy of the teachers, who do not allow any waste of food. We do



try to make the money go as far as possible. We have no matron. The girls do all the work except washing of floors, for which we call our man's wife on Saturdays. She is as faithful as he is. We are so thankful for these helpers. He has the salary of \$8.80 per month, and she has 27 cents each week for a whole day's work. That is good pay for a woman here. Uncha, the man, will work over hours himself rather than have extra help hired. He does not want any more money himself, but wants to save for the school.

At the end of the year all but one of our twenty-two boarders had expressed the purpose to live for Christ, though not all of these are church members yet. One is a new girl from a Pravo-Slav home, and she has much to learn, but she is eager to learn the truth. She clings to some of the customs of the old faith, but she is hoping to return to school next year.

All the girls have improved much. It is encouraging to see progress. We like to feel that friends in the homeland are praying for us. This year especially I have felt that we were upheld and guided in answer to prayers of those who are interested in the coming of Christ's kingdom.

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"MANY of the low-caste people show by their attitude of mind that they are near to the kingdom. The oppression of their high-caste masters keeps them from openly accepting Christ.  
J. STEPHEN."

"I have been working in this station many years. I have noticed three distinct steps of development in the community. First, there was a time when the people were indifferent to our preaching or ridiculed it. Secondly, there was a time of open hostility, when preachers went about preaching against us. At night the people would join and throw stones and cow-dung upon us. Thirdly, these times are passed away. On this itineracy we have been in the same villages where they used to stone us and throw cow-dung, and as I think it over I marvel at the change. When we come into a village the people say, 'They have come to tell us good things,' and they give the closest attention. When we leave the village the people beg us to stay and preach longer. Many of the Hindus are now singing Christian songs.  
G. GNANAMUTHU."

"Even the attitude of the women has changed. I had preached to some men who appeared faithless. When I had finished, their wives came out of their houses and begged me to tell them the things I had been saying. Then they said, 'This man speaks the truth.' One woman said: 'Of course our idols are all a lie. They give us no help. The one who created us is

yonder,' pointing to the heaven. 'He only can save us.' Then turning to the rest of the villagers, with a face lit up with the dawn of intelligence, she urged them to give up the worship of idols and worship Jesus.

S. MUTHIAN."

"Three fourths of their ignorance is gone. They have stopped saying, 'Begone! begone!' They are now saying, 'Tell more! tell more!'

S. SAMUEL."

"Many of the Hindus in these days claim not to worship the idols, but say, 'As Christians use the Lord's Supper to bring to mind the death and sacrifice of Jesus, so the idols are placed here and there in order that the people may keep in mind the thought of God.' And when they see the idol they at once lift hands and eyes to heaven.

"The story of the Prodigal Son is well fitted to India. In one village we used the magic lantern and told of the Prodigal. As we were going to our tents afterwards, a man was found in a disconsolate state sitting alone in the dark. 'Oh, sirs,' he said, 'I am that prodigal of whom you were preaching. I have squandered my substance in riotous living, and now I am in want.'

"There is not in these words of the men one note of discouragement, but instead everywhere there is an unwavering confidence in God, who is walking through the midst of the people, and changing minds and characters, and establishing his kingdom. In order to bring the kingdom quickly to these 373,000 souls in the Melur 'parish,' we need to double the number of native preachers.

F. E. J."

"I was impressed with the need of more preachers. It is very important that the gospel should be preached again and again in these villages. In many villages visited the people said that they had heard this truth only once or twice before. How can dense ignorance be removed from minds of people who hear the truth but a few times in their lives, and how can they hear without a preacher?

S. MUTHUSAMY."

#### FROM MISS A. ABBOTT'S LETTER.

MAZAGON, BOMBAY, September 18th.

I DO not know what I would do without the extra *light* I have (for my assistant's name is Prakash, which means light).

The day goes something like this: "Here are thirty-two reply post cards. I have written out the sample on one; just fill them all out accordingly."

"Here is a Marathi letter I cannot wholly make out. Please read it for me. You may answer it by card," etc.

"Please take this linen and draw this pattern on it. The woman is waiting for her work."

"Here is a list of names to be printed. Write them out very carefully in Marathi."

"Here is a kindergarten song which has been translated for me. Write out two or three copies for the teachers," etc.

So goes the day; and you see I am spared all this, and yet I am still as busy as I can be. The work grows and grows, and my time and strength do not grow with it; so it is a blessed thing that you have given me extra eyes and hands. How can I thank you enough!

I am sending you one of my last circulars, that you may know of one branch of my work. Besides this I have about thirty women who come to me every day for work and gospel teaching, and I have five schools to look after; and it is no little thing even to cut the cloth and prepare the sewing for about one hundred and fifty little Hindu and Bene-Israelite girls, to say nothing about looking up new songs in addition to all the other things to be thought of. I have a man to help me look after details; otherwise I should be perfectly helpless to carry on the work.

I have also a number of poor Christian people to look after,—old widows, etc.,—Sunday schools, Christian Endeavor Society, etc.

I am just now preparing a paper for the decennial missionary conference of all India, and also must soon begin a story for the *LIFE AND LIGHT*.

We were in fears for another famine until a month ago, and since then we have had thirty-six inches of rain, with no sign of its stopping. We had almost a deluge last night, which will bring up the number of inches still higher. Of course the crops are not ripe yet, and there is more or less of distress. I scarcely ever go downstairs in the morning but what I see three or four forlorn specimens of women awaiting me with scrawny babies and diseased children.

But India is not all a land of distress. There is much to interest and to admire, and there is much to mourn and hate.

We went to call on a very rich Hindu the other day who speaks English well, and yet he had in his drawing room a most hideous idol of Gampati, which he and his family worshiped. My brother asked how he could worship that god, and he said: "Oh, because his worship is cheaper than any of the others. We have his image for a week only in the year, and then we throw it into the sea." Things are very, *very* curious here.

## EXTRACT FROM MISS BARROWS' LETTER, KOBE, JAPAN.

THIS summer I stayed in Kobe, and kept on with my work there till the fourth of this month, when I left to come up here for a month (Sapporo). It is my first visit to this island, and I am with the Rowlands. It always seems like a bit of home to see them. We are so far north that the climate is much like New England; and though the summer was much less trying than sometimes in Kobe, it is very refreshing to get up here where there is a little ozone in the air, and the nights are delightfully cool. I have only been here four days and have seen but little of country and people, but it is a most interesting and hopeful part of Japan. People of enterprise and energy come here from all parts of the empire.

There are five or six churches in this city. Mrs. Rowland says it is the most Christian city in Japan. There are also churches scattered about in near and distant places.

The Rowlands and Miss Daughaday are our only missionaries here, and Mr. Rowland's touring work has been very hard and wearing. Gradually as railways are opened in different directions it grows easier; but still the two most distant stations mean a three days' journey to each by railroad, boat and horseback, or cart, and this after the winter's snows come is very trying; besides the fare, when there, is of the roughest.

We are so glad to know that Mr. and Mrs. Bell, who come soon, are to be here. His first work will be on the language, but it will be a great deal to have an associate whose interests are the same.

There are missionaries of other Boards here who are pleasant friends and make it much less lonely.

I have many Japanese acquaintances here and in other places. I was surprised at the number of familiar faces in church yesterday.

I am planning to visit as many of the out-stations as I can reach easily while here, but I am sorry I cannot take time to go to the more distant ones. I must go back to Kobe the first of next month.

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 CEYLON.

BY MISS K. L. E. MYERS.

THE poet Heber has sung,—

“What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Though every prospect pleases  
And only man is vile!”

Let us imagine ourselves in an air-ship flying over to this famous island,—Ceylon, the beautiful, the Ceylon of history,—the island known to the Greeks



and Romans as Taprobane, to the Arabs as Serendib, and to old Sanscrit writers as Lanka. To-day we speak of it as India's utmost isle. Here and there we find a writer who declares it to be the place where Adam and Eve lived, and it does seem as if it were the Garden of Eden that our Bible tells us about.

But where are the "spicy breezes" that blow "soft o'er Ceylon's isle"? We certainly do not scent them while on board ship; but what a lovely fringe the cocoanut trees make, standing up straight and tall from the water's edge sharp against the bright blue of the cloudless sky! We are struck at once by the curious dress of the people in Colombo. The men dress so like the women that it is almost impossible to distinguish one from the other. Nothing can be more womanish than the dress of a South Ceylonese man. He wears neither hat nor cap, but has a large comb stuck in his hair, which is twisted into a knot at the back of his head much as the ladies wear their hair. Nothing is harder to distinguish than the sexes, with all these long-haired, tortoise-shell-combed men and women.

Everybody seems happy. The women, with bracelets, anklets, earrings, toe rings and nose rings, hide their eyes in their *sari* and look shy; while coffee and plum colored urchins race after your carriage like young antelopes, as naked as when they were born. It is to be hoped that you will take kindly to a tropical climate, for it is dripping hot at Colombo.

But there is an intoxicating scent of flowers in every street, garden, lodge and plantation. The trumpet-shaped lily blooms starring the tallest and greenest of trees; the crimson hibiscus swarming over every hedge; the shot flower, of every hue and shape, make the humblest of bungalows a little paradise. Here the flowers and foliage are so dominant, assertive, and irrepressible that you seem to see them grow before your very eyes like "Jack's bean-stalk" of immortal memory. We often think that the man who cannot be happy in beautiful Ceylon must be a born grumbler.

But let us go over to the Grand Oriental Hotel for the night. Of necessity, all Eastern hotels are what we call demi-semi-private. Partitions do not reach to the top of the ceiling, so be careful not to talk so as to disturb your next-room neighbor. But what shall we say of the man in the next room who snores when you want to sleep? There is not the convenient bell button that will bring the bell boy as in America, but you open your door and call out "Bhoy! bhoy!" and when "bhoy" appears you ask him to go in and awaken the man who is making the fearful din.

Four hours by rail—a railway which is a marvel of engineering—brings us from the lovely green of swampy rice fields, along the face of richly wooded and craggy hills, to the city of Kandy, a town of 25,000 inhabitants.

This city lies in a cup-shaped valley on the bank of an artificial lake. Kandy is the chief seat of Buddhism, owing to its possession of a piece of yellow ivory two inches long and as thick as a finger. It is supposed to be one of Buddha's teeth, and as such receives worship from Buddhists of all nations. It is here we find the beautiful carved trays which are used to receive the offerings of the worshipers.

With such a center of sanctity as their worshipful tooth, it is only natural that Kandy should be the home of Buddhist monks, and the yellow-robed brethren form a conspicuous feature in and throughout the island. These priests must not look upon a woman, and you will always find them carrying a palm-leaf fan before their faces. Yet I have seen them peep over the top of the fan, and I could see the twinkle in their eyes when I said "Salaam" to them.

We can only stop for a wee bit at the famous Botanical Gardens at Peridynia, where we find trees and plants from every corner of the globe. We hurry on to Annuradhapura, called the "buried city." Centuries ago there flourished here an ancient civilization of Oriental grandeur. Here there once stood a city of palaces and temples, with domes of ivory and gold, that is said to have rivaled Babylon. As we walk through the grass-grown fields, under wide-stretching banyan trees, we see ruin on every side, —carved monoliths and pillars of ancient palaces and temples, huge baths built of granite and marble, built in all probability at the same time when Caracalla was building his of brick in Rome. "Great shrines of solid masonry that rise to a height of several hundred feet, second only to the pyramids of Egypt. Here is a forest of 1,800 pillars, upon which once rested—according to history—a brazen palace nine stories in height, with a great central hall with pillars of gold and rooms for a thousand priests."

(To be continued.)

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM OCTOBER 18 TO DECEMBER 10, 1902.

ILLINOIS . . . . .	925 88	WISCONSIN . . . . .	144 39
IOWA . . . . .	234 53	CALIFORNIA . . . . .	252 40
KANSAS . . . . .	39 94	CHINA . . . . .	1 00
MICHIGAN . . . . .	392 86	MISCELLANEOUS . . . . .	286 98
MINNESOTA . . . . .	262 39		
MISSOURI . . . . .	223 29	Receipts for the month . . . .	\$3,494 75
NEBRASKA . . . . .	53 46		
OHIO . . . . .	607 80	Contributions for the Debt . . .	\$2,100 24
OKLAHOMA . . . . .	9 20	Additional Donations for Special	
SOUTH DAKOTA . . . . .	60 63	Objects . . . . .	\$90 52

MRS. E. M. WILLIAMS, Ass't Treas.

# Life and Light for Woman.

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## In Memoriam.

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MISS ELIZABETH PRENTISS STUDLEY.



ANOTHER blow has fallen upon the circle of workers in the rooms of the Woman's Board, and upon the work they are endeavoring to carry forward, in the death of the efficient and devoted Assistant Treasurer, Miss Elizabeth Prentiss Studley, of Beverly, Mass., January 26th, at the Massachusetts Homœopathic Hospital in Boston. Miss Studley had been ill for some months, but attended the annual meeting, and continued at her desk until December 2d, although suffering severely much of the time from neuritis. On December 31st she went to the hospital, that she might have more thorough treatment for the disease, and seemed to be slowly improving, when on Sunday, January 25th, she was stricken with apoplexy, and after lingering a little more than twenty-four hours, watched over by her mother and sister, who were hastily summoned to her side, she entered in through the gates into the heavenly city without regaining consciousness.

The funeral services at her home in Beverly, January 29th, were attended by representatives of the American Board and the Woman's Board, and by many friends,—their tributes of beautiful flowers speaking eloquently of the deep sense of loss.

Miss Studley had been Assistant Treasurer for more than five years, coming to the work thoroughly equipped by years of business training after her graduation at Wheaton Seminary. She had endeared herself to her immediate circle of associates in the Congregational House, and to the wider constituency reached by correspondence, because of her sunny helpfulness and earnest love for the Master's work. She was so faithful and accurate in business details that one of the officers of the American Board has since her death spoken of her as an ideal woman for the position she held. She bore without complaint and with a brave patience and cheerfulness her increasing weakness and pain, and few who met her casually during these past months have suspected the constant suffering which she endured. Her spirit

of devotion to her work is shown by a letter written to a friend just before the annual meeting, in which she says, "If the Adjustment Fund is completed at Washington, I shall not know whether I have a body or not."

Her love for the beautiful in music, art, and literature was intense, and her delight in nature and in the freedom of "God's out of doors" was so marked a characteristic that for her friends it must be true in a peculiar sense that her death brings

"A loss in all familiar things,—  
In flower that blooms and bird that sings."

So full of life and activity was she that in the midst of this bereavement those who sorrow most deeply must yet rejoice that the glad spirit did not linger longer in the fettering prison of the flesh after the stroke fell.

To one who watched the unusual radiance of the sunset sky at the hour of her release, there came involuntarily the words, so often on her lips:—

"Sunset and evening bell,  
And after that the dark,  
And may there be no sadness of farewell  
When I embark.

For tho' from out our bourne of Time and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."

A. M. K.

**CONTRIBUTIONS**      It is a great pain to note that instead of the advance so  
**FOR THE MONTH.** greatly needed, and promised at Washington so far as delegates could promise, the receipts for the last month were \$562.28 less than in the corresponding month a year ago. Is there not need of a day of prayer? Let us not stint our petitions that God, who is able to make all grace abound toward us, will give us also this grace of generous giving, that we having always all sufficiency in all things may abound to every good work.

**MISSIONARY**      Miss Susan R. Norton, of Lakeville, Conn., and Miss  
**PERSONALS.** Bertha A. Wilson, of Brooklyn, N. Y., under appointment of the A. B. C. F. M., have been adopted by the Woman's Board. Miss Norton will probably go to Van, where she has been greatly needed for kindergarten work, and Miss Wilson will reinforce the station at Harpoot.

Miss Eliza Talcott, who has been a missionary in Japan most of the years since her appointment in 1873, returning from her last furlough in this country, was detained for practical work among the Japanese in Hawaii. She has now returned to Japan, where we are sure a warm welcome must have awaited her from missionaries and Japanese friends.



At a recent Friday meeting it was a pleasure to greet a missionary mother and daughter,—Mrs. Calhoun, who looks back upon many useful, happy years in Syria, and her daughter, Mrs. Ransom, of the Zulu Mission. Mrs. Ransom has found rest and returning health in the homeland, part of her time having been spent at the sanitarium at Clifton Springs. She expects soon to leave for Africa with her husband and little boy.

**DEATH OF DR. HARDING.** On January 14th a cablegram came to the American Board telling of the death from blood poisoning of Dr. George W. Harding. Since the return to this country of Dr. Julia Bissell, our medical work at Ahmednagar had been under Dr. Harding's care, and his death, in his early prime, is an irreparable loss to the Marathi Mission. No details have been received, but probably Dr. Beals, who has been in India only a year, and who has only partial command of the language, must take up the charge as far as possible.

**TO HELP GIRLS' SCHOOL AT AHMEDNAGAR.** Knowing that many women who loved Miss Child would like to help to do honor to her memory, the Executive Committee have voted to suggest that on April 8th, her birthday, a dime contribution be received in her name. This gift will be used to secure additional accommodations for the girls' boarding school at Ahmednagar, whose great need had lain heavily on Miss Child's heart. About \$3,500 are necessary, and many gifts in loving memory will easily make up the desired total.

**THE CHILDREN'S MEMORIAL TO MISS CHILD.** The Executive Committee of the Woman's Board has voted to ask the children of our constituency to make their work for the year a labor of love in memory of Miss Child. As the need in the Pagoda Anchorage field of the Foochow Mission appealed to her with special force on her recent visit to China, nothing could be more fitting than that this memorial should take shape in a building for the girls' boarding school at Diong-loh. This location is particularly favorable as a center from which to reach the great Pagoda Anchorage field of five hundred thousand square miles. The sum of \$2,500 will be needed for the building. It is not the thought of the Board that the children whose money is definitely appropriated to pledged work should transfer their gifts to this new object, but that funds beyond the amount pledged, or such as are not already assigned, be made to count as many pennies and dimes and dollars as possible, and sent quickly in to swell the desired amount. "The King's business requireth haste."

THE EVOLUTION IN RAMABAI'S WORK. Sixteen years ago the Pundita Ramabai started in Poona a school for high-caste Hindu widows; and so sure was she at that time that only a strictly secular school would draw the class she desired to reach, that she started her enterprise on this basis. She asserted to both her Hindu and American supporters that the Bible would have just the same place as the sacred books of the East, and her pupils would have free access to each. But Ramabai's religious life has been deepening year by year. Her refuge for famine orphans has been conducted on the most pronounced evangelical basis, and now the American Ramabai Association issue a printed statement to their members that Ramabai reports the school as "decidedly Christian in character, all the pupils, one hundred and twenty-three in number, being avowedly Christian." The rector of Trinity, Phillips Brooks' successor, Rev. Dr. Donald, is president of the American Ramabai Association, and Mrs. Judith W. Andrews, who has been Ramabai's staunch supporter since the beginning of the enterprise, is chairman of the special committee. Ramabai misconstrued the word "non-religious" as synonymous with "irreligious," and tendered her resignation as principal of Shâradâ Sadan when she thought it was the desire of the Association that the school be "irreligious." Of course the resignation was not accepted, and the Association "*Resolved*, That Ramabai be allowed to conduct the school henceforth upon such religious basis as in her judgment seems best." It is interesting to those of us who have watched the evolution of this unique undertaking to find that so wise and gifted and consecrated a leader as Ramabai finds that Christ cannot be classed with Mahomet and Buddha, nor God's Word placed on the same level as the Koran and the Vedas.

G. H. C.

VISITORS FROM OVER SEAS. When we are burdened with a sense of the unspeakable need of India, and of our own inadequacy thereto, it is a help to touch hands with workers of other societies, to know that others are grappling with the same task. In 1880 the Church of England Zenana Missionary Society was formed, largely through the efforts of Lady Kinnaird; and it has carried on most vigorous and useful work among the secluded, high-caste women of India. During the past few weeks the Honorable Emily Kinnaird, who is continuing with great devotion the work begun by her mother, and her friend Miss Edge, for several years principal of the girls' high school in Bombay, have been visiting among the various missionary societies in this vicinity. On Friday, January 23d, a reception was given them at the rooms of the Woman's Board, and the women of the Baptist and Methodist Societies joined with us in welcoming these guests and

in mutual explanations of work and methods. These interchanges of fellowship should make us all stronger, and should send our common work forward with a stronger impetus.

INTERNATIONAL IN- In spite of unfavorable weather a large audience  
STITUTE IN SPAIN. assembled Sunday evening, January 25th, at the Old South Church, Boston, to hear about this institution to which our missionary, Mrs. Alice Gordon Gulick, has given her life for nearly thirty years.

Forcible addresses were made by the president of the Institute, Dr. S. B. Capen, by President C. W. Eliot of Harvard, President W. J. Tucker of Dartmouth, Dr. E. E. Hale and Rev. Thomas Van Ness of Boston, and Dr. Albert J. Lyman of Brooklyn. During the past year both Dr. Lyman and Mr. Van Ness visited the Institute in its temporary home at Biarritz, and also examined the eligible site already purchased for it in Madrid. They testified to the need of such a Christian college for women in Spain, and to the hopeful outlook for its future. Dr. Hale said that the erection of these college buildings would be a permanent monument to peace, and predicted that one hundred years hence the women of Spain will rank in education with the women of America. President Eliot spoke of the International Institute as standing for a high ideal of womanhood. President Tucker emphasized the value of leadership, and spoke of the constant appeal to New England for leaders because the idea is here. Spain is growing prosperous, but is not yet ready to take the initiative, and it is our duty to plant this institution in Madrid.

Sixty thousand dollars are requisite for the much-needed college building, and nearly one third of this amount has been already secured. May the other two thirds come speedily!

E. S. G.

The Central Committee on the United Study of Missions held a meeting in the Presbyterian Building, New York, February sixth. Miss Child, the originator and constant promoter of United Study, had been chairman of this committee from the time of its formation until her death. Her presence and power were greatly missed, and appreciative tributes were offered. Mrs. N. M. Waterbury of the Baptist Board was elected chairman, and Miss Clementina Butler of the Methodist Board was re-elected secretary and treasurer. Miss Stanwood has been appointed to represent the Woman's Board on the committee. It is an interesting fact that while ten thousand copies of *Via Christi* had been sold before the first of January last year, twenty thousand copies of *Lux Christi* had been sold before the first of January this year. Plans are made and making for the study of China in 1904, Japan in 1905 and Africa in 1906.

## MASS MOVEMENTS IN THE EVANGELIZATION OF INDIA.

(KARENS, KOLS, TELUGUS, GAROS, SOUTH INDIANS.)

BY MRS. W. W. SCUDDER.



IN the history of the early Church we have seen the wonderful, transforming power of the gospel among the Celtic tribes under the preaching of St. Patrick and Columba; and also among the rude Saxons when Winfried, under their forest oaks, told them the story of the birth and death of Christ. Even in the darkest period of the world's history there have been some bright gleams of gospel light.

But the light shines with a brighter radiance as we come down to modern times, and trace the marvelous results of missions among the degraded islanders of Polynesia, the Sandwich Islands, and Madagascar.

The mass movements in India are quite as wonderful. In that land, which is called "the chief bulwark in the kingdom of darkness," among tribes of demon worshipers and outcast pariahs, communities of respected and influential Christians have been raised up by the power of the gospel.

As we glance at the *History of Protestant Missions in India*, we find the names of Zeigenbalg and Schwartz closely associated with pioneer work in Southern India. In like manner the familiar names of Carey, Judson, and Boardman at once suggest the work in Northern India and Burma. It is in the regions made memorable by the labors and influence of those early missionaries that we trace two of the remarkable mass movements in India,—that of the Shanars in Southern India and the Karens in Burma.

The district of Tinnevely, in Southern India, was frequently visited by Schwartz, and the first native convert in that place was a Brahmin woman named Clarinda, who was baptized by him. A few years later Clarinda, with two other Christians, walked the long distance to Tanjore to see Schwartz and beg that a teacher or missionary might be settled in their district. The request was granted, and soon a native catechist was sent, who labored long and faithfully teaching the people and gathering them into a church.

## THE SHANARS.

The success of the gospel, however, was not among the Brahmins, but the converts were mostly from the Shanars, a low-caste tribe, formerly devil worshipers, who claim to be the original inhabitants of this part of India. They had long been in servitude to the Brahmins, who imposed cruel restrictions upon them. One of these was the rule that no Shanar woman should wear any clothing above her waist. When they became Christians



they ventured to wear a jacket; but the Brahmins were furious at the presumption of the "low born," and whenever they appeared, the offending garments were literally torn from them. It was not until the matter was taken into court that the Shanar women had the right to be properly clothed.

The Shanars are Palmyra climbers, and live chiefly by the products of the Palmyra palm. This marvelous tree is the staff of life to them. They climb up its branchless trunk to the height of eighty or ninety feet, to draw off the sap, which is used as a beverage and also made into sugar. Every part of the tree is utilized, the fruit especially being one of the staple products of the country. These people have come over to Christianity, slowly at first, in groups or villages, but before the death of the noted missionary Rhenius, in 1850, ten thousand were added to the congregations. About thirty years later there was a wonderful mass movement among them. Thirty-five thousand souls in less than a year and a half placed themselves under Christian instruction preparatory to baptism, and Christianity spread into more than six hundred villages. The Tinnevely or Palamcottah missions are divided between the Church Missionary Society and the Society for the Propagation of the Gospel. Similar mass movements have taken place in the Nagercoil mission in Travancore, a little farther south, under the London Missionary Society, and the converts are also principally Shanars. The lace industry is carried on at Nagercoil with great success by Christian women, and hundreds of native Christians gain a living by it. Their church buildings are very large, some of them seating over one thousand persons, and at the Sabbath services they are always crowded. Their schools and seminaries are the best in the country, and the native community is steadily growing in influence and importance.

#### THE KARENS TRANSFORMED.

We turn now to trace the beginnings of like movements among the Karens of Burma and the hill tribes of Northern India. The work among the Karens is closely associated with the name of Rev. George Dana Boardman, who, with his wife, arrived in Calcutta in 1825. Dr. Judson was then still confined in the loathsome prison at Ava. Two years later, after Judson's release and the close of the war, Tavoy, which had been ceded to the English, was occupied by Boardman as a mission station. Soon after his arrival he received a visit from about thirty Karens, who told him that one of their number had in his possession a sacred book which had been given him ten years before by a religious ascetic. As they could not read, and did not even know in what language it was written, they begged him to visit them, when they would show him the book and listen to his report of it.



GEORGE DANA BOARDMAN.

As Tavoy was under English rule, and the fear of Burman interference was removed, they had ventured to the missionary with their request. He found them timid, credulous, and easily influenced, with no acknowledged object of worship. Their homes were in scattered settlements among the mountains, over rude paths almost inaccessible to any but themselves. Boardman was at once interested in these simple people, and together with the Karen convert, Ko-thah-byn, who had accompanied him from Maulmain, he made every effort to reach these people in their rude hamlets and instruct them in the Christian religion. The sacred book, which they unwrapped from fold after fold of coverings, proved to be "A Book of Common Prayer with the

Psalms," published in Oxford, England. They were told that it was indeed a good book, but that they should worship, not the book, but the God whom it revealed.

The story of Boardman's brief life in Tavoy is most touching. He traveled over rough roads, leading through deep ravines and over cliffs and precipices, exposed often to sudden and violent storms, and sleeping sometimes in the open air. And all this fatigue was endured when a fatal disease was sapping his strength, and a constant cough and hectic flush told too plainly that his days were numbered. On his last tour he was carried in his cot, at his earnest request, to witness the baptism of thirty-four Karens, saying, "If I can live to see this ingathering I will say, 'Lord, now lettest thou thy servant depart in peace.'" He died the next day while nearing his home in Tavoy, at the early age of thirty years. He had gathered a church of seventy Karen members in less than three years, and it was the testimony of a brother missionary that an impulse had been given by him to Karen minds which would not stop until the whole nation was converted. When we read now of 500 Karen churches, with 35,000 members, we realize that the prophecy is near its fulfillment.

## GOSSNER'S WORK AMONG THE KOLS.

A movement toward Christianity has also taken place among the Kols in Northern India, having Chota Nagpore, 200 miles west of Calcutta, for its center. It bears the name of the "Gossner Mission," after its founder. Gossner, a German missionary, commenced at the age of sixty-three a mission of his own, in which he privately prepared young artisans for missionary service, instructing them in the Scriptures and endeavoring to ground them more deeply in personal piety. As a result of his labors, within twenty years 138 missionaries were sent to different countries, chiefly to Africa, Australia, and India. Those in India went to the Kols of Chota Nagpore and to other places along the Ganges in 1845. Gossner ad-



A COMPANY OF FUN-MAKERS.

vocated at first the idea of self-support, but after awhile it was abandoned as untenable; but the faith and devotion of the aged missionary left its impress on his followers. The Kols were a wild tribe of devil worshipers, slow to receive impressions, but after five years of patient effort four converts were baptized in 1850. Some years later there was a work of grace said to be "overwhelming," and at a jubilee anniversary in 1895 the number of converts reported was 30,000.

## THE GAROS.

Still farther north, in the province of Assam, the Garo mission is said to be the most promising of any among the hill tribes. The Garos live in mountain fastnesses, and offer sacrifices to evil spirits, who are supposed to dwell in

great numbers on high mountains and in deep gorges. Before they were brought under British control, a human being was sacrificed yearly to appease the wrath of the demons. The first two converts were baptized in 1863, and they soon began to preach to the people with great success. More than ten years passed before a missionary was settled among them, and now they number over 4,000 converts, gathered in twenty-one churches, seventeen of which are self-supporting.

There have been other important movements of more steady growth among the Methodists and Presbyterians in the Punjab and Central Provinces, and among the American Board and Arcot Missions in the Madras Presidency. The caste, tribal, and family ties are very strong, and this has been an important factor in mass and village movements.

#### PENTECOST AMONG THE TELUGUS.

The most remarkable movement of modern times has taken place among the Telugus of Southern India. In the American Baptist Mission, a short distance north of Madras, with Nellore as a center, 10,000 natives embraced Christianity in one year. Previous to this movement there had been so little success that the mission was about to be abandoned, when, largely through the influence of Dr. Jewett, it was voted to reinforce the mission. Dr. Clough joined Dr. Jewett in 1865, and his work in Ongole among the leather workers, called madigas, became more promising. About ten years later came the severe famine of 1876 and 1877. Dr. Clough, who in his younger days had studied civil engineering, secured a contract from government to complete part of an important canal, and thus work and the means of subsistence were provided for thousands of famishing people. Native overseers from among the Christians were placed over groups of fifty or one hundred men and women (for women also worked, carrying baskets of earth upon their heads). Those Christian helpers often worked with them, encouraging them, and at noon they told them the story of the cross as the people rested for their scanty meal. Suffering had made their hearts tender, and gratitude also led them to come in groups and place themselves under Christian instruction. After the famine, when they had been carefully instructed, and their motives and conduct had been tested, they were baptized and received into the church by thousands. The movement has continued with steady and gradual increase to the present time, and the church members are now more than 53,000.

We have seen that these movements in India have been almost exclusively among the lower classes, and the number of Christians is very small when compared with India's heathen millions.



Although there have been a few converts from among the Brahmins and higher casts, yet as a class they are still openly defiant, and the problem of reaching them with the gospel is a very difficult one. But let there be no note of discouragement; rather let us say with Judson, the outlook is "as bright as the promises of God." We know that the weapons of our warfare are "mighty through God to the pulling down of strongholds," and these weapons are of God's own appointment,—prayer and the gospel message. How aptly has prayer been recently compared to the mysterious power of electricity! "I cannot," said an eminent divine, "analyze the



MARATHI BRAHMIN WOMEN.

passage through the air of the dots and dashes of the Marconi system of wireless telegraphy; but I know that intercession is a current of the breath of God, starting from the soul, and acting as a dynamic force upon the object for which we pray. It sets free secret spirit influences which would not be set free without intercession. I can well understand Mary Queen of Scots saying that she feared the prayers of John Knox more than an army of ten thousand men."

What wonderful movements we might see in this twentieth century if we could realize the mighty power of prayer! Then would we know in its fullness the blessedness of working with God.

## WILLIAM WILBERFORCE, STATESMAN AND PHILANTHROPIST.

“THE MAN WHO GOT THE BRITISH SLAVE TRADE ABOLISHED.”

BY MISS MARY BREESE FULLER.



THE above phrase would sum up the knowledge of most intelligent people about William Wilberforce. The riches of his life and character are hid away. A biography five volumes long and seventy years old, and two volumes of poorly edited correspondence of the same date, are not likely to appeal to many readers to whom the real man would have a very great appeal. The most intimate friend of the younger Pitt, and a member of Parliament for over half a century, the foremost statesman in abolishing the slave trade and in the impeachment of Warren Hastings, and the visitor whom Madame de Staël declared to be the wittiest as well as the most religious man in England—such was the Wilberforce known to the public of his day.

To the Christian his private life, the source of all his public acts, is even more interesting. The simplicity, beauty and single-mindedness of his religious character was the result of an ardent hunger and thirst after righteousness, a constant struggle for holiness and communion with God, which makes his diary one of those sacred chronicles to be put side by side with the records of Bunyan and Rutherford, Santa Teresa and George Bowen. The peculiar circumstances of his public career make it far more significant for the modern reader, especially in days when teachers of ethics dare to say that Christianity is not broad enough or universal enough to awaken public conscience to social evils.

He was one of those who changed the policy of England from one of forbidding the gospel to be preached to a policy which, if not actively helpful, was at least neutral and unhindering. Side by side with his humanitarian interest in working to stop human slavery was his unceasing zeal to give the natives something better than freedom from oppression, even better than British civilization—the knowledge of Jesus Christ and his salvation.

Born at Hull in 1759, Wilberforce became member of Parliament at twenty, having all the advantage and equipment that good family, wealth, a university education, a brilliant mind and a remarkable eloquence could give. One drawback pulled at him constantly,—physical weakness, and only by going often to Bath and its waters was his life prolonged and supported. His visits in that quaint city of hot springs brought him the friendship of Hannah More, which, next to his relationship with his family and with

Pitt, was threaded most closely into his life. His ambition was not satisfied with representing his native town, and in 1784 by one daring speech he won the county of York, whose representation he held for the rest of his public life.

Before this time his life had been his own, merry and winsome, pure, but not high in its ideals. In this year he gave it himself back in voluntary service to the Master of all lives. His story of the change, first mental conviction, then practical submission of every purpose and act to God, is most interesting. He tells Pitt, with whom he is working in close harmony, that his public life must be altered in many respects. To one who looks back at the political career of Wilberforce it is clear that the life was changed, that principle took the

place of partisanship. As has been said, his diary tells the story, how Christ took the place of self in every act of his life. He brought his religion into the House of Commons as much as into the closet. The victory which enabled him to forget self in speaking for a righteous cause was as great in his eyes as the triumphant vote which abolished the slave trade. Using his position merely as a trust to help God's work, Wilberforce never forgot that unless he consulted the Great Partner in every detail of the enterprise, the outcome could not be to God's glory. In his busiest days he gave always from a half hour to an hour every morning to study of the Bible and prayer. At a time of peculiar stress he records taking a whole day for secret prayer: "first, because the state of public affairs is very critical . . .; second, my station in life is a very difficult one, wherein I am at a loss to know how to act; third, I have been graciously supported in difficult situations of a public nature. . . . I am covered with mercies."

His devotional life not only issued in practical philanthropy, but in a keen discipline of his intellect. He made rigid rules for the use of time, in order



WILLIAM WILBERFORCE.

to do away with the easy, volatile ways of his student life. We are rather apt to smile at the rules by which many earnest men hedged in their days a hundred years ago, but the results were not ridiculous. The one book which Wilberforce wrote had a double power because of the life back of it. *Practical Christianity* was the means of the conversion of Legh Richmond, who wrote *The Dairyman's Daughter*, and Burke, on his deathbed, kept requesting parts of it to be read to him.

The generosity of Wilberforce, with money or with opportunity, identified him with every effort for the moral and spiritual improvement of Great Britain and of the world. He started a society to improve the moral condition of London, was active in changing the severity of the penal code, and when soldiers were compelled to work they appealed to Wilberforce for change of law. He was largely instrumental in starting the Church Missionary Society and in putting the British and Foreign Bible Society on a firm basis. He once said very modestly and confidentially in a letter to his son that his greatest privilege was to have so many people in trouble or need apply to him for help.

His sympathy was unbounded, but the great measure of his energy was poured out on the two causes: the abolishment of the slave trade and the Christianization of India. His work for the African will always be associated with his name. When, after twenty years of persistent prayer and effort, through party changes and changes of sovereigns, through misunderstanding and discouragement, the bill was at last passed, the House of Commons paid a tribute such as is seldom given to a member. Three cheers were given him in the session, and congratulations showered on every hand. His attitude about the number of votes was characteristic. The division was 283 to 16. A friend said, "Let us make out the names of these sixteen miscreants." Wilberforce looked up from his writing, "Never mind the miserable sixteen: let us think of the glorious 283."

The work of Wilberforce in opening India to the missionaries is far less known, and yet for the same twenty years when he struggled for abolition he was protesting against the way in which Christian England regarded her heathen possessions. It is curious and rather disheartening to read the letters and papers written about missions one hundred years ago, and to see how like they are in the feebleness of their logic and the timidity of their Christian belief to the articles of people who inveigh against missions to-day. Wilberforce stood almost alone in the House in his early attempts to get the government "to promote, by all just and prudent means, the religious improvement of the native Indians." His diary notes, May 16, 1793: "East Indian resolutions in hand; Lord Carhampton abusing me as a madman."



What Wilberforce believed to be the duty of England is put most forcibly in another extract from his diary. "It is not meant," he said, "to break up by violence existing institutions, and force our faith upon the natives of India; but gravely, silently, and systematically, to prepare the way for the gradual diffusion of religious truth. . . . To reject this measure would be to declare to the world that we are friends to Christianity, not because it is a revelation from heaven, nor even because it is conducive to the happiness of man, but only because it is the established religion of this country." The resolutions were lost. "Our territories in Hindustan, twenty millions of people included, are left in the undisturbed and peaceable possession and committed to the providential protection of Brahma." He adds, characteristically, "that the reason may be that one so unworthy as I undertook this hallowed cause."

Nevertheless he continued to work for that same cause. In 1797 he writes, "There is considerable probability of our being permitted to send to the East Indies a certain number for instructing the natives in the English language and in the principles of Christianity." This plan issued in the foundation of the Church Missionary Society, in which he was greatly aided by Charles Simeon. While the government would not grant any provision for evangelizing India, his leadership, backed by the prayers and petitions of English Christians, churchmen and non-conformists, carried the defeat of a motion that the East India Company should be allowed to dictate about the church in India. The way was now open under certain restrictions, and the gratitude of Wilberforce was heartfelt. "This East Indian object," he declared, "is assuredly the greatest that ever interested the heart or engaged the efforts of man." Not until India was released from any control of the East India Company, in 1854, however, was there anything but discouragement of missionaries from the majority of people. The terror of losing her dominion through interference of missionaries with native prejudices hung over all Anglo-Indians, even though Lord Lawrence declared that the shamefacedness of England about her religion kept the natives much more suspicious than a frank effort at proselyting would have done.

Until his death, in 1833, Wilberforce kept an unflagging interest in the work; missionaries came to his home for advice and for help. Henry Martyn visited him; "bishops and Baptists alike," as his son says. He spoke constantly at missionary meetings, and defended the societies and their messengers in public and in private. "Never was his eloquence more winning," says one who heard him, "than when he spoke on missions." Not only did he help forward Christianity in England, but in Africa, in Malaysia, and in Borneo and Sumatra. He was watching always for opportunities

wherever Great Britain had political influence and power, and to the life and spirit of this man, "in the world, though not of it," is due much enlargement of the kingdom of our Lord and of his Christ.

*Translations of the Bible.*—Hans Egede, the first missionary to the Eskimos in Greenland, who began to work in 1721, translated a part of the New Testament into their language. Now, 175 years later, the whole Bible is at last complete, and an edition has been printed at the expense of the Danish government.

*Bible in India.*—The Bible, in whole or in part, has already been translated into fifty-nine different languages or dialects in India. At the exhibition of the local Bible society's auxiliary in connection with the Calcutta exhibition a few years ago, 176 different translations were displayed in languages used in India by natives of the country and by foreign residents and visitors. Never before was the Bible so widely read in India as at the present time. At Singapore the British and Foreign Bible Society sells the Scriptures in over seventy-five languages and dialects.

The Bible has now been translated into at least sixty-six of the languages and dialects of Africa.

Voltaire said, one hundred and fifty years ago, that before the close of the eighteenth century Christianity would become a thing of the past. The room in which he said it is now the headquarters of the British and Foreign Bible Society.

## CHINA.

### THE OPEN DOOR.

Those who heard Mrs. Goodrich's statesman-like address at the annual meeting in Washington will welcome the opportunity to read it here. Those who did not will be stirred and convinced that this appeal of the door now open in China lays a great responsibility on us in America.



**D**URING all the centuries China, by every means known to statecraft and the passion of men, has resisted an open door, feeling sufficient unto herself. Two reasons have animated those who in spite of every obstacle have steadily pressed in. The first has been the hope of gain, with the belief in the inalienable right of intercourse and the mutual benefit of trade; the second the belief that life, real life, which enables man to reach his highest possibility, is only found by the knowledge of God—the Father of us all—and of Jesus Christ whom he sent to reveal the secret of that life; while to this belief has been added the imperative command to witness to that life. Inch by inch has that great door been swinging open.

The war with Japan revealed China's weakness, and soon her coast was swept by foreign men-of-war. Russia pressed down on the north, France pressed up on the south, while Russia, England and Germany planted their forts right upon the mainland—forts bristling with foreign guns and manned by foreign soldiers. A few of her own men possessed with patriotism and inoculated with the virtue of reform, but without experience and with slight knowledge of history, saw and saw rightly—and better still, led their Emperor to see—that in warfare they would fail, but by removing the crass ignorance of China's people and by placing worthy officials in positions of power and trust there was hope for the nation. How should a young lad know that an emperor possessed of autocratic power could not do as he would with his subjects?

Through his decrees he struck a blow at the Manchu power by removing incapable and conservative Manchus from office and putting Chinese in their stead. He struck at the old learning by demanding knowledge of Western mathematics, history, and geography as a *sine qua non* for all applicants for a degree. He struck a blow at Buddhism and Taoism by ordering the turning of many of the temples into schoolhouses for teaching Western branches, thus striking a blow also at superstitions and thereby lessening the revenues of the temples. He struck a blow even at Confucianism itself by putting into the head of young China the notion that there might be better days ahead than even the boasted days of Yao and Shun, and possibilities for the children yet unborn which would lead to greater heights than their ancestors had ever attained. He would even turn the face of all China from contemplating a glorious past to a still more glorious future, and thus weaken the acknowledged right of the parent or elder to govern body and soul, mind and heart, of son and daughter. By promoting railroad and steamboats he dislocated trade, and attempted to transfer a steady stream of gold flowing into somebody's coffers into a broad river of blessing, enriching thousands. Foolish youth! Those sturdy blows never fell, and you are a prisoner, but you roused your nation.

"These foreigners are stealing our lands, and they have upset our Emperor himself," was everywhere heard.

1899 rolls around. The imports exceed the exports by thirty million. "They are stealing our money, taking bread from the mouths of our children," forgetting the new industries which had sprung up. The conservatives are wide awake now. They look over their broad land and find missionaries making their way everywhere, healing the sick, teaching the children in boarding and day schools, preaching at fairs, market towns, by the wayside, and selling Bibles and books on every subject from Christianity

and astronomy to international law and social economics, causing them to be read by the thousand. They come, these missionaries, to the triennial examinations of the scholars, offering prizes for the best essays on Christianity, foot-binding, etc. "China outwardly seems the same, but she is being honeycombed," they cry. "Alas, alas! these foreigners, not content with stealing our land and our money, are even stealing the hearts of our people, making them willing by their hypnotism to endure persecution rather than give up belief in Jesus Christ."

It was fertile soil for the Boxer leaders, and the cry went forth, "Push the foreigner into the sea, shut to the door. and kill every native who would open the door again."

1900 dawned. A great cry of horror was echoed around the world. And there followed on that cry a wave of sympathy for that great nation which would live unto itself and go on in its old ways. "Go on in its old ways,"—the people in one province dying by the million of famine, while in other provinces the wheat and rice and corn are decaying because there is no railroad to transport the grain; people in the north dying by thousands through freezing to death, or dying as a result of never having been warm a winter in their lives, though not a dried leaf, a twig, a stubble in the fields, but has been seized and utilized for fuel; old and young freezing, and God's great mountains full of coal fifty miles away. "A right to go on in its old way," laying cruel crosses on childhood, womanhood, motherhood, that call forth such a cry of weeping and wailing that one wonders that God, the all merciful, the hater of sin which produces such wretchedness, can stay on his throne in the heavens. Ah! but He could not; He did not. Missionaries were told that "they had no right to force Christianity down the throats of the Chinese." Force Christianity down the throats of the Chinese! Force Christianity upon any nation, upon any individual! Did anyone ever walk the earth who so respected the personality of every man as our Master, Jesus Christ? "Behold, I stand at the door and knock," he says. No man can become a Christian unless Christ enters the door of his heart, and he will stand outside forever save for willing welcome.

No truth that Confucius ever uttered will die. The missionaries, by placing the Confucian classics on every school curriculum and making their study obligatory, will never let the truths of his philosophy perish. But read the list of horrors committed during 1900. What other proof does one need of the utter failure of Confucianism (the only acknowledged "doctrine" of China) after twenty-four hundred years of trial in making "royal men"? By the witness of tens of thousands of lives Christ has already proven that he alone can teach them how to die.



1900 is nearing its close. The nations, with the land which floats the Stars and Stripes as leader, unite to save China from herself in her headlong plunge toward ruin; unite to keep her from dismemberment. One promise is exacted—an open door.

Time moves on apace. The Empress Dowager, with star ever in the ascendency, comes back to Peking and to her unmolested Eastern palace, where her own private treasure of twenty million has been safely guarded by American and Japanese troops, the imperial palace having gone up in smoke, and the imperial treasure vanished like the morning dew. There at this Eastern palace she receives, with the wives of other representatives, our own gracious and winsome Mrs. Conger, who, with a heart that cherishes no revengeful thought, but with an intense interest in China's uplifting, is earnestly striving to facilitate social intercourse and thus, perchance, expel wrong and unjust conceptions of the lives and motives of foreigners.

We see the Dowager's nephew, Yung Lu, who in 1900, as general in command of the imperial forces, battered the legation walls day and night for well-nigh fifty days, made prime minister. These two, the Dowager and her nephew, in company with their ministers, who with scarce an exception were the conservatives in power from 1898 to 1900, now pour on lavishly the oil to feed the fires of reform. Schools and universities are ordered started in every province. Nearly every decree issued by the Emperor in 1900 is re-issued. China is to move forward by leaps and bounds. Young men are encouraged to go abroad for study, two hundred and seventy-two going to Japan, one hundred and ninety-one at government expense,—Japan with open arms extending a welcome. From far-away Ssu Chuan and from Foochow and the Yangtse Valley one hears such tidings of large numbers professing Christianity that he fears that the violent are going to take the Kingdom of God by force, because they do not rightly understand that it means a new heart, a new life. Such an impetus is given to the "new learning" that the last three years have witnessed more school-books sold by our Missionary Educational Society than all the twenty-two years before; the educational reform being characterized by Timothy Richard as "the most gigantic educational reform of modern times." All this time young China—patriotic, altruistic China—shakes his head, not trusting those in power.

Then there come ominous sounds from far Ssu Chuan. Li Lai Chung, the Boxer chief next in command to Prince Tuan, who boasts that his hands are red with the blood of eight hundred Christian men, women and children, flees to this province and begins his propaganda of lust and plunder among a people hungry from famine and oppressed by demands to pay an indemnity

many fold greater than the real indemnity demanded by foreign powers. Ominous sounds come, too, from magnificent Hunan, from imperial Chihli, and turning to the reforms inaugurated we see their fires are being quenched by a steady stream of water pouring from the capital. Will Satan yield that great land without a protest, and allow it to become God's kingdom?

Let the nations build railroads and open up the immense mineral resources. Let our South-land capture the great cotton trade of that great cotton-wearing nation. Let our Baldwin engines draw the freight and passengers over the railroads of China, our Allis machines produce the power to manufacture their goods, the prairies of our interior help feed their people, the Standard Oil Company light their houses. Let the financiers try to get control of the transcontinental lines to haul the trade of Occident and Orient. Let the steamship companies put on new steamers, binding closer and closer the two continents, increasing the activities of the Orient until the Pacific outranks the Atlantic. Let our universities endow their newly started chairs of Chinese, so that the young men of America may master the language of China for commercial and diplomatic service. "An open door; an open door," they cry, "and we must enter in."

Let them do all this, but let the Church of God make haste also. Let her supply the places of those fallen and those incapacitated by the terrible strain of 1900—thirteen in North China and twelve in Shansi. Too long we have tarried before answering the question of the Chinese, "What made those missionaries, what made our own people, go to death with shining, triumphant faces?" "China's heart must be changed; what shall change it?" Oh sisters of the Woman's Board, what legacy have you more precious than the memory of Mary Morrill and Annie Gould, who gave years of the most devoted service to the women and girls of Pao-ting-fu, bringing heaven into the heart of many a girl, many a woman? Cultured young women of the East, you have your Vassar, Smith, Mt. Holyoke, Wellesley, Radcliffe, Cornell, Bryn Mawr; don't you covet a share in China too?

A woman, beautiful in form and feature, with power to move and control, with executive ability, led 10,000 Boxer troops this past summer to pillage and destroy. The officials' wives are always intrusted with their husbands' seal of office, and try all cases of women brought to trial. A woman, imperious as a czar, gracious as a queen, clever, with all the astuteness of an Oriental diplomat, sits upon the throne. Drummond has said, "The soul is a vast capacity for God." What are these women I describe but women so gifted that they break every chain that binds them, surmount every barrier in their way; women by nature, "with a vast capacity for God." Hell's messengers, with fleetest wing, speed to their side. Oh that they

might know God, and Jesus Christ whom he has sent! This would make life worth living. This would be eternal life.

No race of men excel the Chinese in brain power, in capability, in the facility with which they adapt themselves to any climate. To influence and help bring to their highest usefulness the women of such a race, who must at length affect materially the people of our own country, is an opportunity to be coveted.

It means the bringing of a nobler, sweeter, happier life, by the training of women who will be leaders in teaching that life to one fourth the women of the world. It means the training of nurses to teach the beauty of loving, skillful service to the sick and dying. It means the training of capable Chinese women as physicians to their own countrywomen, who stand in sorest need of just such help. It means the teaching of a winsome wifehood, and a holy, helpful motherhood.

During the siege of Peking a section of the city wall was held by our marines, so that the Chinese troops could not plant their guns at that point and annihilate the legation. By July 2d the Chinese troops had built a barricade fifteen feet high, and within five feet of our men, upon whose heads they were throwing immense brickbats. We all knew something must be done that night. Down below we women were praying. Captain Myers was ordered to make a charge, and push back the Chinese troops. After midnight he said to his men, "Boys, there are nearly three hundred women and children down there whose lives are in danger. To save them we must take that barricade." Turner, the corporal, replied, "Aye, Captain, we'll do our best," and followed Captain Myers in the charge. Turner was shot three times in the face and killed, but his courage inspired others, and we were saved. Christ has set before us an open door to win a kingdom for him. His is the one dominion which shall not pass away, the one kingdom which shall not be destroyed. Over there are women and children in danger. Shall we not say with Turner, "Aye, Captain, I'll do my best"?

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"THERE is no more pitiful story," writes Rev. S. J. Humphrey, "than that of the Hindu mother; who has lost her child, walking in the fields and peering wistfully into the eyes of dumb beasts, of loathsome reptiles and of odious creeping things in the dim hope that through their eyes she may catch some glimpse of the soul of her lost babe. Oh the blessing of a gospel that will tell her that her child is safe in loving arms, and that she may see him again in the heavenly city!"

## EXTRACTS FROM MISSIONARY LETTERS.

Dr. Woodhull, of Foochow, China, writes August 28, 1902 :—

SOME come to us who would not be received in hospitals at home, but they will not believe us when we say we cannot heal them, that they have waited too long. So we have to let them stay and then do what we can to mitigate what we cannot cure. In some incurable surgical cases we have a good opportunity to show what cleanliness can do to ameliorate even the hopeless pain, and in all these cases we have the blessed privilege of telling the gospel message. Sometimes an old lady with an incurable chronic disease will bring with her a bright young girl whom it is a pleasure to teach, so that we feel compensated for our professional failure by the good we can do to the bright little nurse.

The work for women is growing in all directions, so that many new wants arise in the way of new buildings. Our hospital was built small because there was so little land, and now we need more room. We cannot enlarge the present building, and see no way but to take this for some other purpose and build a new hospital on land that could be bought not far away. But that would cost about \$5,000 for land and new hospital, and there is so much difficulty in raising money. Much has been done, and more will be done in God's own time, and it is still true that the silver and the gold belong to the Lord.

In a letter from Miss Hannah Woodhull, after pleading earnestly for help for the Bible Women's Training School, which we cannot give, she writes :—

We had a very good meeting to-night. It is most encouraging to see how the women wake up and take in the truth we are trying to teach. They are beginning to understand better what sin is, its terrible consequences, and what Christ has done in redeeming us from sin and bringing us near to God.

I have enjoyed the work in the hospital very much this term. Last Sunday afternoon I formed a class of several Christian women, who are now our patients, and had them imagine that I was a heathen neighbor who had called to see them, and that they must teach me the gospel. Of course I had to ask a good many questions myself, but they did very well, and it proved a helpful lesson to other patients. There are several there now who are learning to read the Romanized, one quite a large boy. He was so disagreeable when he first came that I wished sister would send him away. Now, how-



ever, I am glad she did keep him, for he is quite transformed, and is learning to read really fast.

As we feared, the sickness of last summer has made quite a change in our girls' day schools. We have only twenty-two this term, but these are very faithful, and we have promise of more next year. Miss Brown has the happiest work of all. It is a great joy to see these children under Christian influence, and they have improved very much.

Our Junior Endeavor, too, is very encouraging now, and the children are entering more intelligently into the true spirit of the meeting. The children's meetings on Sunday mornings are also most promising. It takes a good deal of thought and time to prepare for the meetings, but when we see the interest that the children take in them, and how well they remember what they have heard, we feel that God is blessing our work.

We have much to be thankful for in our little family in the good health we have enjoyed this term. Miss Brown and Dr. Stryker have had the dengue fever, but it lasted only a few days. Sister is never very strong, but she goes patiently about and gets through a good deal of work. Dr. Stryker, besides going on with her studies, has charge of the clinics and the outside practice.

Miss Dunning, of Mexico, writes September 3d:—

We have not had so much rain for years as in this rainy season. The three days of this week have been what would be called at home rainy days; that is, cloudy in the morning, and raining more or less all day. These days are very rare in Mexico, where the mornings are almost always clear, even in the rainy season.

This school never had a home until last year, when this property was bought. At this early date we have outgrown our quarters, and we are renting a small house that adjoins our property. Miss Holcomb has come down entirely on her own responsibility, and we are delighted to have her with us this year. With her we have four teachers, one of our Chihuahua school graduates being here.

Quite a number of our girls have been married this last year, and all have married young men of the church. It seems like progress when Christian families are formed. Our school has many Romanists,—in fact the greater part are of that church; but they read and study the Bible, and are much in advance of their forefathers. They will know what evangelical Christians are like, and can never be deceived by the priests, as many have been before them.

Speaking of a place remote from the railroad visited in her vacation, she says: "There are so many people out in these ranches who cannot read or

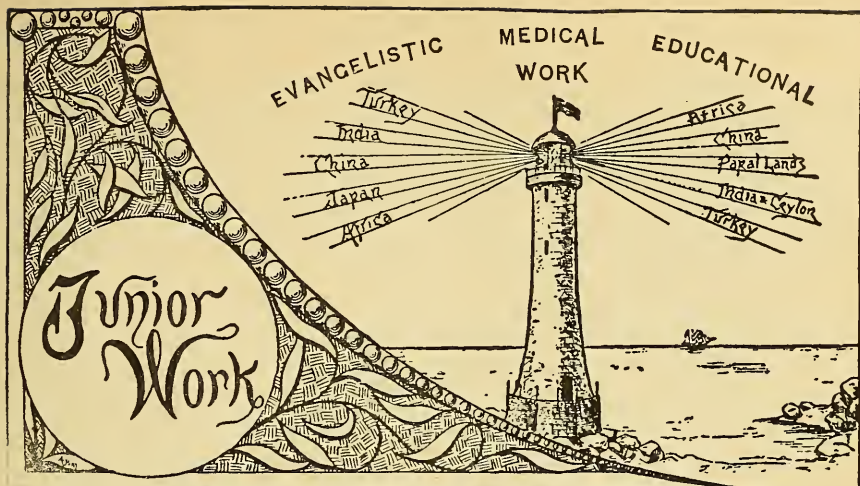
write, that one longs to stay and teach them. We could use a half dozen native teachers if we had them, and they could go to these places. We sometimes have difficulty in finding one who will go to these far-away people, and it might be well to have an itinerant teacher, who would stay three or four months in a place. People could learn to read the Bible then.

“Our industrial work will soon begin. Has anyone good, plain patterns they would like to send? We would be very glad of them. I have an enjoyable class of young men in Sunday school. Seven of them belong to families connected with the church, and on their shoulders must rest the burden their parents will soon lay down. It makes one tremble to think how much influence we may have in years to come through teaching these young men. It is a great delight to lean hard on One who never makes mistakes.”

From Sholapur, Miss Mary Harding writes, November 24th:—

A month-old baby was brought to me to-day; the second baby girl I have taken recently. The first was a little mite, then only three days old. Now she is nearly three months old, and is as plump and pretty as can be. My three babies next older than these are beginning to walk, and are very cunning. You should have seen them on Sunday, when they were dressed for church in their new frocks and little hoods; they looked like three little dolls. My sister and I often give them a biscuit when we see them out near the house. Now they are so big they can crawl up the steps; and when we come out of our room we often see them seated near the door waiting patiently for their biscuit. It is most interesting to watch the development of the little children in the kindergarten, and we cannot help loving their dear little brown faces. . . . The little ones will soon be busy, now, making Christmas presents, for I want them to know the joy of giving as well as that of receiving. Some of them are to make little bags and fill them with sweets, and others will make scrapbooks and give them to the poor around us who will have no other Christmas. The older girls will go without their meat for one or two days, and the money they save in this way they will use in getting a present for their matron. In this way all will feel that they have made some one else happy on Christmas day.

Plague is increasing in Ahmednagar, and is very bad in Satara just now. Dr. Grieve has a great many cases every day, and she writes that it seems to be a very fatal kind this year. I hope she will take good care of herself, for she has no strength to spare, and if she should take the disease it would go hard with her. Her mother and sister have landed in Bombay, but it is not safe for them to go to Satara at present. One of our Presbyterian missionaries is just recovering from an attack of plague.



— To give light to them that sit in darkness     Luke 1:77 —

## HELPS FOR LEADERS.

FOR THE CRADLE-ROLL WORKER.

BY MISS CLARA E. WELLS.

"If you cannot do more, start a cradle roll; it is not much work, and is a beginning," is what has been said to more than one who has deplored the lack of a leader or want of interest to organize a mission circle. It is a beginning, to be sure, and the work can be made much or little, as you choose, but the effectiveness of the cradle roll depends much upon that choice. Some think that the collection made and the annual reception over the responsibility of the cradle-roll leader for the year has been fully met. That the opportunities of a leader are greater than this has been testified by a number of workers, and some of their methods may be suggestive to others.

A note to each child may precede the call for the annual offering, telling for what the offering for the year will go, and in simple language explaining the need. The leader will surely find a welcome awaiting her call, and often the gift will be increased. One small boy sent his offering for a day school in Turkey, with a note saying he hoped it would go to Angora, for he thought Angora cats were lovely! And a wee girl remembered for months the "bowl of soup for a sick little girl"; while another, catching sight of the leader on the street, called, "Will you tell me more about it?" If the offering comes through the mite boxes, let the little ones know for what it will go before "opening day." More than one call during the year is desirable; and if the roll is too large or scattered for one to undertake it, several young ladies can work together, in this way increasing the number

of interested workers. Uncle Sam may be called upon to serve on appropriate occasions, such as the birthday, New Year or Easter, for a letter all one's own is always dear to the child's heart. A carefully selected leaflet may be enclosed with, "Ask mamma to read it and then tell you the story." Learn to know the children as soon as possible, and call them by name. Let the mothers have a personal invitation when there is to be a specially attractive missionary meeting.

If there is no mission circle in the church, the cradle-roll leader must be alert to seize or make an opportunity to form one. If there is a circle, the cradle-roll leader should be in sympathetic touch with the director of the circle and familiar with its work, and should each year see that the members of the roll who are old enough are graduated into the circle.

The work of the cradle-roll leader is that of the seed sower. May the interest of mothers and children be many fold increased!

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

(Continued.)

### CHAPTER III.

A LEARNED man sitting near said: "There are these four ways of escape from all evil: conciliation, money, punishment and separation. She whose good fortune is made will be all right in the end. Did not Krishna, by the help of the Almighty, take the form of an enchantress, and deceive a demon?" Chandri was young, but she realized from all that she heard and saw that she was in the midst of wretchedness.

*Chintaman*: "Chandranamo, now you understand why your father ran away with you, do you not? You should thank your father for stealing you away from the madam and bringing you among the Brahmins."

*Chandri*: "Be grateful? Why? Because he stole me from my madam? Do not the Brahmins know the Ten Commandments?"

*Kashinath*: "Enough of that. Silence! Don't chatter about nothing."

*Chintaman*: "Well, girl, what have you studied?"

*Chandri* (crying): "I am in the fourth standard. I can sew and sing and write. Madam gave us a verse from the Holy Scriptures to learn every day, so that I know many of them by heart."

*Chintaman*: "I suppose you do; but can you cook, wash, and scour the dishes?"

*Chandri*: "I can cook a little. The older girls used to scrub and wash, so that I have not done that work."



*Chintaman*: "You can go back into your room now. (Turning to Kashinath.) The girl seems to be intelligent, a little obstinate, and without humility; but this is the result of studying in a Christian school. I, too, attended such a school, and was made very enlightened; but after my return I came to my senses easily. It will be so with her. Once let her get married and come under her mother-in-law, she will straighten her out all right."

*Kashinath*: "See to that yourselves. I give her over to you."

Chandri still stood where she heard this conversation. She also heard the women talking of minor details of arrangements. Some of this she understood, but not all. She realized that she was to be married. What was that? A Hindu girl of that age would know, but to this little Christian girl it was an enigma.

Until the day of her wedding the days passed quickly with the children in the tenement house for her companions. She sang to them the songs she had learned, told them Bible stories, and taught them games. In this way she gave to several of them a knowledge of much that is taught in the mission schools.

One young girl of ten or twelve years (already a wife) was often moved to tears, and Chandri's eyes were filled as she remembered her dear madam. However, she was a child, and the days passed in many hours of play. In order that she should lose the memory of the past, her father took great pains to please her. The preparations for the wedding progressed slowly, but at last the day arrived. It is the custom to spend one day before the wedding in performing petty rites. First the mills are filled with grain, and the parents touch them with joined hands and worship them. Having no mother it devolved on her uncle and aunt to take upon themselves all the ceremonies, from the filling of the mill until she was given away. In this first ceremony she was obliged to join them in grinding a little, repeating some verses, and finally to worship the mill and the pestle with which they grind spices.

All this amused Chandri very much. She was afterwards dressed in a peculiar small *sari*, to be her costume till she was married, and then she was led out to worship "Gowrihur." She saw some rice spread out on a board, a new dish of clay, and a cocoanut on top of it. She said, "What is this?" Her aunt replied, "That is Gowrihur, and now you must shut your eyes tightly and think of him, and while repeating his name over and over, ask for a husband and anything else you wish for."

Chandri looked with astonishment and detestation at the cocoanut; then looking back said: "What shall I call this cocoanut? Shall I fall before it? That would be idol worship. I will never do it," and stepped back. She

was trembling with fear ; drops of sweat stood on her face. She dropped a tray of rice which had been given her, and started for the house. The women who had assembled looked at each other with surprise, and then a babel of tongues arose. "What is this?" they said ; "what kind of obstinacy do you call this?" "To-morrow let her get into her mother-in-law's clutches, and in two days she will be cured of this." "No, no ; this is a very bad sign." The words poured from the mouths of at least ten women, and a hailstorm could not be worse. Chandri was not allowed to escape. Her aunt took her by the hand and pulled her back. A torrent of abuse fell on the poor child's head. She stood as though frozen to her place. Each one tried to goad her on to the worship, till she finally was so frightened she began to cry, and at last sobbing said : "You may say what you like, I will not worship the dish and cocoanut. It is not a god. I never prayed to a dish. At our school we have plenty of dishes like this ; we keep water in them ; we never worship them. We break and eat the cocoanuts. What is this nonsense you are saying to me?" Thinking of nothing else to say, she stood quietly among them. All the women saw that they were defeated, and several went away saying, "Why should we listen to that stubborn child? To-morrow from her mother-in-law she will eat kicks while standing and cuffs while sitting, and then she will come out all right." Seeing no other way, the aunt quickly performed the worship for her, so that ceremony was over.

During the whole of the marriage ceremonies she continued obstinate. She refused to participate in all the various forms of worship connected with the wedding, so that everyone was wearied with her behavior ; but she did not yield to the sin of idolatry. During these ceremonies she was often told to take her husband's hand, but invariably they were obliged to lift her hand to his. Her name was in the mouth of everyone in the house and all the neighboring houses. At last, according to custom, all was finally carried out and Chandri was a wife.

The father was delighted that he had rescued his daughter from the missionary, and that she was safely married ; and also that his old friend, Chintaman, had become his relative. This was to him "like sugar in milk to comfort him."

Chintaman, too, was very happy in this connection with his friend. Kukhmabai alone felt badly that such a stubborn girl should be the "jewel on her forehead." The girl caused many frowns on the faces of the older women as they looked at her, because she could read and write. The young husband got great fun out of all this. He began to realize what a prize he had in such a beautiful, intelligent girl for his wife. He thought of a number of educated and reformed young men of his acquaintance who

had ignorant wives, and was happy that his lot was so different. Poor Chandri was but a child. How little she realized the future.

The next four or five years passed like those of any other girl. She performed many ceremonies which are obligatory among the women, not knowing their true meaning, sometimes with interest and sometimes by force; but never, knowingly, did she worship an idol.

With the exception of the religious performances, when she suffered much from her mother-in-law, Chandri got on very well with her. She spent her days in housework. When she had a little leisure she would run out and play with the girls of her age, and, finding a good opportunity, she would sit and read books or papers whether she understood them or not. She longed to get hold of her husband's books, but he took them away every morning to school, and of course she could not ask for them when he was at home, so she was hopeless. When she did read it was done most stealthily, for woe to her if she was caught doing so. She was bright and quick about her work, and if her mother-in-law had been a lazy woman, "lolling about on the cushions of her throne," all would have gone smoothly; but as she was very exacting, and as Chandri behaved so stubbornly about worshiping idols, there was continual strife. This state of things had the effect of forcing the naturally well-inclined and thoughtful girl into practicing deceit and yielding to many wrong things. All these years she ever once heard the name of Jesus Christ. She remembered it, but the past seemed like a dream to her. The wonder is that in that dark, deep corner the Good Shepherd was watching his little lamb. He was leading her, although she knew it not. She was always awake to the vile-ness of idol worship from the language used by her mother-in-law, and more and more on her tender heart was the impress of God's true character.

She was entering her fifteenth year when she became a mother. There was great joy in the household. Her father would have joined in the rejoicing, but he had gone away and no one knew his address.

For a long time things moved on smoothly. A great display was made on the twelfth day, when the child was named, and indeed there was great joy in the house on the return of the birthday each month. The mother-in-law began "to swim in the sea of happiness," and "a veil seemed to fall over her complaining disposition." Her very life was bound up in the child.

She thought, now this child will take the last vestige of unbelief from its mother. She rejoiced that her grandson would grow up into a true, faithful Brahmin, and convert his mother. The boy was beautiful and bright, but not very strong. He was contented to lie for hours on his mother's lap, so that she was unable to do much about the house. Kukhmabai was so carried away with the child that she was willing to do the work while Chandri sat with her baby. When Chandri was strong again she carried her baby here and there.

*(To be continued.)*

# Our Work at Home.

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## THE VICTORIOUS PROGRESS OF CHRISTIAN MISSIONS.

This is the first of three valuable papers given at the delegates, meeting in Washington. Mrs. Hill's discussion of the responsibility of Branch officers, and Mrs. Lincoln's paper on that of auxiliaries and individuals, will be given in following numbers.

OUR RESPONSIBILITY: ITS EXTENT AND LIMIT AS BOARD OFFICERS,  
BY MRS. C. H. DANIELS.

THE subject for this annual meeting, "The Victorious Progress of Christian Missions," summons to our inward vision a magnificent picture. Through the centuries we see forces gathering from every quarter, rank falling in behind rank, with flying banners. Combats single-handed and conflicts on many a broad battlefield engage these on-moving forces. Some fall by the way; but the vast column, as a whole, moves on, gathering new victories and new recruits as it follows hard upon the great Commander-in-chief. In the course of the march the Woman's Board of Missions, honored by a call from the Leader, falls into line. We are asking ourselves to-day, for the freshening of memory and the strengthening of purpose, "What is our place and what is our work in the long line of progress?" As to the Board officers it seems to be a case of generalship.

That you may see these officers in the very acts of discharging their duties, let me give you glimpses of one or two executive meetings.

1. It is a Monday afternoon, soon after the annual meeting of the Board, and in one of the rooms at the Congregational House may be seen a company of perhaps twenty women, annual reports and pencils in hand. The secretary who has charge of the pledged work sits ready with long columns of names and figures. This means that the American Board has sent to the Woman's Board its share of the estimates from the mission fields for the coming year's expenditures, and the Executive Committee must decide what to undertake, what to turn from, according to its funds in hand. To make these appropriations requires thought, judgment, a nice balancing of conditions, a sympathy with every request from every field, faith in God and faith in the women of our churches. How often do these officers cry out in heart, if not in voice, "I am not sufficient for these things." When the afternoon wanes, perhaps Africa, China, Japan have been thoroughly considered,—school, missionary, Bible woman,—each item separately, and the appropriation determined. As for the other fields, another afternoon,



possibly another still, is passed, until the list of pledged work is made ready for dividing and sending out among the Branches.

2. Another glimpse, when the chairman of the Candidate Committee brings the papers of some young missionary candidate before the Executive Board for her adoption. These papers have passed the Prudential Committee of the American Board, the young lady is approved, and now final action is delayed by the American Board until her adoption is considered by the women who are to undertake her support. A consecrated young life, with all its preparation, its holy purposes, its great possibilities, lies in the balance. And again hearts cry out, "Who is sufficient?"

3. A third glimpse of a session more typical of the usual fortnightly meetings; for appropriations are only voted in the late autumn, and candidates are only occasionally presented. The budget now is of a miscellaneous character. The brief devotional opening at an end, the Treasurer's report for the month becomes an absorbing subject of thought. Perhaps there is thanksgiving; more often solicitude. The secretaries have fresh requests from the field, and these may range from thirty dollars, to repair the roof of the Constantinople college, to eight thousand dollars for a much-needed school building. All the light possible is let in upon these cases that their real importance may be understood. The Corresponding Secretaries bring letters from their wide circle of correspondence, and as they are read, workers at home and workers abroad seem more and more closely bound together.

There are seasons for planning new endeavors, for attempting to throw the lines farther out in the home churches. What can we do to strengthen our treasury? is a living and ever-recurring question.

May these partial glimpses suffice to show you the Board officers on duty, and to suggest certain of their lines of effort. We might summarize now and include the responsibilities of the Board officers under four heads:—

1. Pertaining to missionaries.—Their adoption; their oversight, on the field and when on furlough.

2. Pertaining to appropriations.—The annual budget, and also the running calls from month to month.

3. Literary work.—This refers to the editing of *LIFE AND LIGHT* and to the preparation of a large number of leaflets, exercises, etc., all of which engage the attention of some portion of the Board constantly.

4. Executive work among the Branches.—The connection from officers to Branches should be firm and binding, and it is the constant aim of Secretaries and Executive Committee, as far as they can serve, to supply speakers, to suggest methods, to furnish literature; in a word, to forward all the Branches in efficient service.

None realize better than the officers themselves how great their need to be women of prayer, of deep insight into the demands of the day, of broad vision as they look out upon the church and the world.

If these glimpses shall influence the constituency to remember in prayer, especially on the first and third Mondays of the month, the Executive Board at work, they will accomplish the end for which they were given.

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### BOOK NOTICES.

*William Butler*, the Founder of Two Missions of the Methodist Episcopal Church. By his daughter. With an introduction by Bishop C. C. McCabe. Pp. 239. Published by Eaton & Mains. Price, \$1.

Bishop McCabe utters the thought of every reader of this wonderful life record when he says, "A life so great as this belongs not to any one denomination, but to all of God's people of every name in all the world."

His devoted and gifted daughter, who makes all lovers of missions her debtor by this graphic portrayal of her father's unique career, speaks most modestly of her "lack of ability for the task"; but no one agrees with her after examining her sympathetic record. One is reminded of Dr. Cyrus Hamlin's *Life and Times* in its absorbing interest. The book contains only twelve chapters, and of these the first six chapters are devoted to the pioneer work in India during the tragic days of the Sepoy Mutiny. The last six chapters describe the mission to Mexico, and Dr. Butler's life as pastor in this country prior to his going to Mexico, and the inspiring work he did in the churches in rousing missionary enthusiasm and raising money for the cause so dear to him.

One is impressed with Dr. Butler's zeal for the salvation of souls, and his daughter says, "In the long life granted to Wm. Butler the leading of a soul into the glorious light of a conscious salvation was the greatest work that could enlist his endeavor."

Miss Butler has made a most felicitous selection of mottoes as headings of the chapters, and most of the illustrations are unhackneyed, and have a special value to the multitudes of women who are now studying *Lux Christi*. The faces of both Dr. Butler and his wife are particularly good. If anyone in Christian America is cherishing the delusion that Brahmanism or Buddhism contains some precious jewel of religious thought, let them become acquainted with the life of a great Christian missionary like William Butler, and there will be a better comprehension of the logical outcome of these false faiths, which he strove to supplant by a better belief.

G. H. C.

## SIDELIGHTS FROM PERIODICALS.

CHINA occupies large space in current literature. The *Missionary Review* has a character sketch of James Gilmour, of Mongolia, by Dr. A. T. Pier-son. D. Willard Lyon, secretary of the Y. M. C. A. at Shanghai, shows how educated young men are molding the commerce and politics of the new Asia. The *Methodist Review* has a valuable article on "The Outlook in China." The *Contemporary Review* for January considers the renaissance of the Far East, as illustrated in the changed character of Chinese education, the greatest event in modern history. The *New England Magazine* for January has a sketch of Ward, the Yankee general, who was born a Puritan in Salem, Mass., and died a Chinese mandarin at Ningpo, and who put down the Tai Ping rebellion.

AFRICA. A second article by William Gage Erving entitled "Khartum to Cairo in an Adirondack Canoe," appears in the *Century*. It gives a graphic picture of the perils incurred by explorers.

INDIA. The *North American Review* for January discusses "Lord Curzon's Services to India," and describes the practical reforms which he has introduced.

MISCELLANEOUS. The *Chautauquan* each month has articles on Russia, which throw light upon international politics and on the so-called "Eastern question." A good bibliography adds to the value of this series. The *Contemporary Review* and the *Nineteenth Century* also deal with politics in the East and the coming struggle between Slav and Teuton. F. J. D.

## TOPICS FOR AUXILIARY MEETINGS.

## STUDY FOR APRIL.

The fourth chapter of *Lux Christi* is attractively named, The Invasion of Love. It deals with the efforts of various missionary societies and individuals to bring the religion of Christ to India.

The programme prepared by the Committee is as follows:—

1. Scripture Lesson. Isaiah lxi.
2. Current Missionary Events. Subject, Medical Work.
3. Paper: Reason for Success of Roman Catholicism in India.
4. Contrast of Dutch and Danish Missions, closing with the Epitaph of Schwartz.

*Lux Christi*, page 141.

5. Carey's Call and Work, pages 146-149.
6. Missions in Burma, pages 151-153.
7. Map Exercise, giving the Order of Entrance into India of Missionaries by Denomination and Country, locating each on the map.
8. Early Heroes in Missions, pages 159, 160.
9. Missions in Ceylon.
10. Paper: The Beginning of Medical Missions.

Take especial pains to make all of these accounts as vivid as possible, working in details that will make the facts seem alive and not dead. Use blackboard.

Subjects of special interest in addition to this list will be noticed on pages 150, 151 concerning the "haystack missionaries." The Origin of the Week of Prayer, on page 162. The Educational Work, pages 166, 167. The Medical Work, pages 168, 169. The Temperance Work, page 169, and The Student Volunteer Movement, pages 170, 171.

The special work of the Woman's Board in the Marathi and Madura Missions can be studied by leaflets to be procured at the Congregational House through Miss Harts-horn, Room 704.

The throngs who at the Ecumenical Conference in New York joined in singing "The Son of God goes forth to War," will be pleased to find it among the illustrative selections, from which many items can be found which will add to the interest of the meeting, and make its fitting conclusion.

M. J. B.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from December 18, 1902, to January 18, 1903.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Eastern Maine Branch.</i> —Mrs. F. B. Denio, Acting Treas. Brewer, Aux., 10; Sears-port, C. E. Soc., 17; Thomaston, Aux., 15,	
	42 00
<i>Norridgewock.</i> —A Friend,	5 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Y. L. M. B., 5; Augusta, Aux., 42; Cape Elizabeth, South Cong. Ch., 8.65; Chat-ham, C. E. Soc., 1; Farmington, First Cong. Ch., 22.50; Hallowell, Silver Star, 12; Kennebunkport, Aux., 8.50; Lyman, Ladies' Miss. Soc., 3; Oxford, C. E. Soc., 3; Portland, High St. Ch., Aux., 177.24, Second Parish Ch., Aux., 48.60, State St. Ch. and Aux., 99.38, Williston Ch., Aux., 13, C. E. Soc., 25; South Gardiner, Aux., 6.50; Waterford, M. C., 20; Wells, First Ch., S. S., 6; Wilton, Aux., 5; Yarmouth, C. E. Soc., 10. Less expenses, 20.29,	
	456 08
Total,	543 08

### NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Laconia, M. S. Tilton, 3.67; Milford, Rhoda Converse, 40 cts.; Rochester, Mrs. Martha P. Horr, 10, Mrs. Norma C. Snow, 2, Miss Annie Wallace, 5; Wilton, Second Cong. Ch., Y. P. S. C. E., 10,	
	31 07
Total,	31 07

### LEGACY.

<i>Hanover.</i> —Legacy of Mrs. Susan A. Brown, add'l, Chas. P. Chase, Exr.,	524 02
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### VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Brookfield, First Ch., A Friend, 50, Second Ch., C. E. Soc., 5; Danville, C. E. Soc., 10; Middletown Springs, 23.88; New Haven, Th. Off., 11.60; Randolph, C. E. Soc., 11.20; Saxton's River, Mercy Rills, 3; St. Albans, C. E. Soc., 5; St. Johnsbury, North Ch., 32.86; Townshend, 7.02; Vergennes, S. S., 20; Waterbury, Aux., 11.39, Th. Off., 11.85; Westminster West, 14.44,	
	217 14
Total,	217 14

### MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Chapel Ch., 5, South Ch., 98.50; Lexington, Aux., 75.09; Lowell, Highland Ch., Highland Sunbeams, 5; Maplcwood, Maple Cong. Ch., 10.47; North Woburn, Cong. Ch., Aux., 5; Reading, Aux. (prev. contri. const. L. M.'s Mrs. Leonice B. Hunnewell, Miss Laura Pratt, Mrs. Charlotte Parker), 5,	
	199 06
<i>Attleboro.</i> —A Friend,	5 00
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Centreville, Aux., Th. Off., 4.50; Waquoit, Aux., 1,	
	5 50
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Dalton, Aux., 181.95, Young People's Soc., 60, A Friend, 200; Great Bar- ington, Aux., 61.35, S. S., 9.37; Hins- dale, Aux., 23; Interlaken, Christmas Gift, 10; Lee, Second Ch., Aux., 105; North Adams, Aux. (of wh. 25 const. L. M. Mrs. F. W. Merriam), 164.12; Stock-  1902  1903  1904  1905  1906  1907  1908  1909  1910  1911  1912  1913  1914  1915  1916  1917  1918  1919  1920  1921  1922  1923  1924  1925  1926  1927  1928  1929  1930  1931  1932  1933  1934  1935  1936  1937  1938  1939  1940  1941  1942  1943  1944  1945  1946  1947  1948  1949  1950  1951  1952  1953  1954  1955  1956  1957  1958  1959  1960  1961  1962  1963  1964  1965  1966  1967  1968  1969  1970  1971  1972  1973  1974  1975  1976  1977  1978  1979  1980  1981  1982  1983  1984  1985  1986  1987  1988  1989  1990  1991  1992  1993  1994  1995  1996  1997  1998  1999  2000  2001  2002  2003  2004  2005  2006  2007  2008  2009  2010  2011  2012  2013  2014  2015  2016  2017  2018  2019  2020  2021  2022  2023  2024  2025  2026  2027  2028  2029  2030  2031  2032  2033  2034  2035  2036  2037  2038  2039  2040  2041  2042  2043  2044  2045  2046  2047  2048  2049  2050  2051  2052  2053  2054  2055  2056  2057  2058  2059  2060  2061  2062  2063  2064  2065  2066  2067  2068  2069  2070  2071  2072  2073  2074  2075  2076  2077  2078  2079  2080  2081  2082  2083  2084  2085  2086  2087  2088  2089  2090  2091  2092  2093  2094  2095  2096  2097  2098  2099  2100	



<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Natick, Aux., 20.30; South Framingham, Grace Ch., Aux., 18.10; South Sudbury, Helping Hand Soc., 5; Wellesley, Wellesley College Christian Assn., 379.24,	422 64
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Abington, Aux. (of wh. Th. Off., 6.69), 13.18; Braintree, Aux. (of wh. Th. Off., 4.25), 8.30; Bridgewater, Aux., Th. Off., 6.90; Brockton, Porter Ch., Aux. (of wh. Th. Off., 25), 50; South Ch., Aux. (of wh. Th. Off., 13.32), 18.32; Waldo Ch., Aux., Th. Off., 5; East Milton, Aux., Th. Off., 5.35; Halifax, Aux. (of wh. Th. Off., 11.19, Lenten Off., 4.40), 25; Hanover, Aux., 4; Hingham, Aux., 30; Holbrook, Aux., Th. Off., 28; Plymouth, Aux., 37.25; South Braintree, Aux., 5; South Weymouth, Union Ch., Aux., 45; Stoughton, Aux., Th. Off., 6,	287 30
<i>North Leominster.</i> —Cong. Ch., 12.82, Y. P. S. C. E., 2,	14 82
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Acton, Jr. Helpers, 16.50; Cradle Roll, 50 cts.; Ashby, Aux., 12.47; Concord, C. E. Soc., 33.95, S. S. Assn., 38.80; Pepperell, 2,	104 22
<i>Oxford</i> —Mrs. B. F. White,	80
<i>Saxtonville.</i> —Edwards Ch.,	2 00
<i>Somerville</i> —Winter Hill Cong. Ch., Dan. of the Cov.,	50 00
<i>South Lancaster.</i> —Mrs. Leander Rowell,	3 80
<i>Springfield.</i> —N., 5, South Ch., 125,	130 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chester, Mrs. James E. Parker, Treas., 5; Chicopee, Third Ch., Aux., 6.05; Longmeadow, Ben. Assn., 1; Palmer, Second Ch., Aux., 26.30; South Hadley Falls, Aux., 7.95; Springfield, South Ch., Aux., 67.95; Westfield, First Ch., S. S., 25,	139 25
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, Central Ch., Y. L. Aux., 192, Mt. Vernon Ch., Jr. Aux. (of wh. Th. Off., 12.50), 62.50, Old South Ch., Mrs. H. A. Hill, 50, Shawmut Ch., Aux., 8.15, Union Ch., Aux., 100, Jr. Aux., 67; Brookline, Harvard Ch., Aux., 58; Leyden Ch., Woman's Union, 10; Cambridge, Pilgrim Ch., Aux., 10, Prospect St. Ch., Aux. (of wh. Th. Off., 78.25, and S. S., 20.25), 102.70; Clarendon Hills, Prim. Dept., S. S., 2.56, Jr. C. E. Soc. (of wh. Mite Boxes, 5.50), 8.50; Chelsea, First Ch., Aux., 334, Third Ch., Floral Circle, 5; Dedham, Aux., 10.14; Dorchester, Central Ch., Aux., 12.50, Harvard Ch., Jr. C. E. Soc., 13.67, Pilgrim Ch., Aux., 5, Second Ch., Aux., 48.29, Go Forth M. B., 10; Franklin, Mary Warfield M. S., 50; Jamaica Plain, Central Ch., Aux., 128; Mattapan, Miss Eliza Farrell Clary, 2; Medfield, Aux., 10; Milton, Miss Martha L. Richardson, 50; Needham, Aux., 20; Newton, Eliot Ch., Aux., 88.14; Newton Centre, First Ch., Aux., 68.10; Norwood, Mrs. F. O. Winslow, 100; Roxbury, Eliot Ch., Aux., 37, Immanuel Ch., Aux., 32.11, Walnut Ave. Ch., Aux. (of wh. Mrs. Aldrich, 10), 161; Somerville, Broadway Ch., Y. L. M. S., 50, Franklin St. Ch., For. Miss. Dept. of Ladies' Aid Soc., 60, Prospect Hill Ch., Woman's Union, 40; Walpole, Miss. Union, 9.50; West Roxbury, South Evan. Ch., Woman's Union, 11,	2,016 86

<i>Turners Falls.</i> —Mrs. B. W. Mayo,	10 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Holden, Aux., Th. Off., 12.25; Shirley, Cong. Ch., C. E. Soc., 15; Shrewsbury, C. E. Soc., 25; Warren, Aux., 10.50; Winchendon, North Cong. Ch., Aux., 70.31; Worcester, Old South Ch., Aux., 40, Light Bearers, 21.34, Plymouth Ch., Aux., 25,	219 40
Total,	5,055 34

## LEGACIES.

<i>Springfield.</i> —Legacy Mrs. Harriet M. Jennings, F. H. Stebbins, Exr.,	700 00
<i>Westhampton.</i> —Legacy Miss Harriet F. Clapp, by Miss E. J. Montague,	100 00

## RHODE ISLAND.

<i>Providence.</i> —Miss Eliza A. Goff,	1 00
<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Carolina, Mrs. M. L. Tinkham, 10; Central Falls, C. E. Soc., 3; Darlington, S. S. (in conn. with Pawtucket Ch.), 20; Pawtucket, Park Place Ch., Y. L. C. E. Soc., 15; Providence, Central Ch., Miss Lucy N. Lathrop, 100, Pilgrim Ch., Aux., 62.15, Plymouth Ch., Aux., 18.50, Union Ch., C. E. Soc., 7; Riverpoint, C. E. Soc., 40; Saylesville, Sayles Mem. Chapel, C. E. Soc., 3.12,	278 77
Total,	279 77

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Colchester, Aux., Th. Off., 32, A Friend, 1; Groton, S. S., 4.02; Lebanon, Aux., 17.75; New London, First Ch., Aux., 18.30, C. E. Soc., 11; Niantic, Busy Bees, 10; Norwich, First Ch., Light Bearers, 20, Second Ch., Aux., 46.89; Pomfret, Aux., 40; Stonington, First Ch., Aux., 23; Thompson, Aux., 13; Taftville, C. E. Soc., 7.78; Windham, C. E. Soc., 10,	254 74
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 92.62; Bristol, Aux., 37.79; Ellington, Aux. (of wh. Th. Off., 78.11), 85; Enfield, Aux., 34; Farmington, Aux., 30; Hartford, Asylum Hill Ch., Aux., 148.26, Farmington Ave. Ch., Aux., 6, S. S., 40, First Ch., Aux., 19, Young People's Soc., 5.57; Kensington, C. E. Soc., 5; Manchester, Second Ch., Aux., 5; New Britain, First Ch., Aux., 113.57, Jr. C. E. Soc., 4, South Ch., Aux., 29.28, Cradle Roll, 2.55, C. E. Soc., 7.25; Unionville, Aux., 35.25; West Hartford, Aux., 19.56, "Greystone Light Bearers," 2.25; Wethersfield, Aux., 32,	753 95
<i>New Haven.</i> —City Mission, A Mother,	3 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethlehem, Jr. C. E. Soc., 5, A Friend, 2; Bridgeport, First Ch., Aux., 10.40, Olivet Ch., Aux., 24.71, Park St. Ch., Aux., 150; Canaan, Aux., 10; Centrebrook, Aux., 8; Chester, Aux., 12.85; Danbury, Second Ch., Aux., 22, Jr. C. E. Soc., 2; Darien, Aux., 25.04; East Haven, Aux., 12; Greenwich, Aux., 50.30; Higganum, Cong. Ch., C. E. Soc., 10; Ivoryton, Aux., 22; Kent, Aux., 35; Killingworth, Aux., 15.25; Madison,	

Aux. (of wh. 100 const. L. M's Mrs. Emily R. Wilcox, Mrs. Webster D. Whedon, Mrs. Frank C. Dowd, Miss Ethlyn Hull), 110; Middlebury, Aux., 15.25; Middletown, First Ch., Aux. (of wh. 50 by Mrs. James H. Buace const. L. M's Mrs. Eben Hubbard, Mrs. Julia Daniels), 64.60; South Ch., Aux. (of wh. 50 const. L. M's Miss Emily Wilcox, Miss Mabel Meech), 60; Cradle Roll, 6.52; Monroe, Aux., 12.50; Morris, Aux., 22; Naugatuck, Aux., 27; New Haven, Grand Ave. Ch., Aux., 117; New Preston, Aux., 3; Norfolk, Aux., 152; Northfield, Aux., 30; North Madison, M. C., 13, Norwalk, Aux., 28.50, S. S., 25; Plymouth, Aux., 43; Prospect, Aux., 14; Salisbury, Aux., 25, M. B., 5.05; Sherman, Aux., 20; Sound Beach, First Ch., 8, Ladies' Miss. Soc., 17; South Britain, W. A., 5; Watertown, Aux., 13.55; Westfield, B., 25, Aux., 26.50, A Friend, 200, 1.505 02
Norfolk.—Cong. Ch., 19 00
Salisbury.—Friends, through Emily R. Bissell, 5 00
Somers.—Jr. S. S., 94
Total, 2,541 65

## NEW YORK.

New York City.—Mrs. A. P. Stokes, 25 00
New York State Branch.—Mrs. F. M. Turner, Treas. Brooklyn, Lewis Ave. Ch., Aux., 50, Evangel Circle, 34, Earnest Workers, 40, Richmond Hill Ch., Aux., 10, C. E. Soc., 10, Tompkins Ave. Ch., King's Dau., 20; Bridgewater, C. E. Soc., 10; Buffalo, First Ch., Aux., 55; Bancroft, Aux., 10; Niagara Sq. Cong. Ch., Aux., 40, Pilgrim Ch., Aux., 25; Canandaigua, Aux. (const. L. M's Mrs. T. S. Midlen, Mrs. A. P. Wilbur, Mrs. J. H. Jewett, Mrs. C. F. Milliken, Miss Mary C. Williams, Miss Fanny Orr), 150, Alice Band, 5, The Misses Rice Band, 5; Candor, Aux., 35; Clifton Springs, Mrs. A. G. W., 15; Crown Point, Aux., 1.91; Flushing, Aux., 20; Gaines, Aux., 6, C. E. Soc., 4; Greene, C. E. Soc., 5; Lockport, East Ave. Ch., Aux., 30, C. E. Soc., 20; Massena, Aux., 16.40; Morrisville, Aux., 5; Middletown, First Ch., Aux. (of wh. 25 const. L. M. Mrs. B. F. Keeler), 30; Moriah, Miss Elizabeth Dewey, 10; Newburg, Jr. M. S., 15; New York, Broadway Tabernacle, Aux., 150, Manhattan Ch., Aux., 22, Mt. Vernon Aux., 11.31; Norwich, Aux., 20; Orient, Aux., 15, C. E. Soc., 15, Jr. C. E. Soc., 6; Orwell, Aux., 15; Patchogue, Aux., 20, C. E. Soc., 5; Phoenix, Aux. (of wh. 25 const. L. M. Mrs. C. E. Stebbins), 35; Riverhead, First Ch., S. S., 13.68, Rocky Point, Mrs. M. S. Hallock, 15; Salamanca, Y. L. Circle, 2.50; Syracuse, Plymouth Ch., Aux., 58, South Hartford, Aux., 21; Wadham's Mills, Miss A. M. Sanders and sister, 10; Walton, Aux., 25, Cradle Roll, 3.06; Wellsville, Miss E. A. Lawrence (const. L. M. Margaret Shepherd Witter), 25; West Winfield, Aux. (const. L. M. Miss Florence Spicer), 25; N. J., Arlington, Mrs. M. W. P., 10, Less expenses, 64.86, 1.125 00
Total, 1,150 00

## PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, Finance Com. W. B. M., 45.25, First Ch., Aux., 40, M. Club, 75; Eta, Daytona, Aux., 15; N. J., Asbury Park, S. S., 5; Orange Valley, Aux., 8.57; Plainfield, Aux., 20; Upper Montclair, Howard Bliss M. B., 5; N. Y., "J. C. S.", 30; Pa., Germantown, First Ch., C. E. Soc., 14.05, 257 87
Total, 257 87

## NORTH CAROLINA.

Southern Pines.—Mrs. A. M. Foster, 10 00
Total, 10 00

## FLORIDA.

South Florida Asso. Foreign Miss. Workers, Mt. Dora C. E. Soc., 5 00
Total, 5 00

## CANADA.

Canadian Cong. W. B. M., 284 37
Total, 284 37

## TURKEY.

Harpoon.—Mrs. Maritza Harpoonlian, 2 20
Total, 2 20
General Funds, 10,175 00
Gifts for Special Objects, 205 50
Variety Account, 317 71
Legacies, 1,324 02
Total, \$12,022 23

## RECEIPTS FOR ADJUSTMENT FUND, OCTOBER 18, 1902, TO JANUARY 18, 1903.

Maine.—Eastern Maine Branch, Friends, 60 00
New Hampshire.—Durham, Aux., 2; Farmington, Aux., 3, 5 00
Massachusetts.—Andover and Woburn Branch, Friend, add'l, 5; Boston, Mrs. S. B. Capen, 50, Mrs. Coburn, 1,000, Mrs. Henry Woods, 8,000; Cambridge, Prospect St. Ch., Friends, 25; Roxbury, Mrs. George W. Gregory, 5; Middlesex Branch, Friends, 32.50; Norfolk and Pilgrim Branch, Easton, Friends, 2.75; Bridgewater, Aux., 3.63; Berkshire Branch, A Friend, 50, A Friend, 50, 9,223 28
Rhode Island.—Providence, Central Cong. Ch., Three Friends, 10, Miss H. S. Lathrop, 25.60, Mrs. Henry W. Wilkinson, 25, 60 60
Connecticut.—Eastern Conn. Branch, Mrs. Huntington, 25; Ivoryton, Mrs. Northrup, 100; Hartford, Mrs. C. A. Jewell, 25; New Haven Branch, A Friend, 50, 200 00
New York.—Angola, Mrs. A. H. Ames, 2 00
New Jersey.—Westfield, Miss Emma L. Bridges, 100 00
Philadelphia Branch.—A Friend, 5 00
Total, 9,655 88
Previously acknowledged in LIFE AND LIGHT, December, 1902, 40,344 12
Total, \$50,000 00
Correction.—\$3 of amount credited in December LIFE AND LIGHT to friends in Braintree should be Friends, Brockton.



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FROM MISS WILSON.

KUSAIE, July 19, 1902.

IN a few weeks the German steamer Oceanic is due here from Hong Kong, and it is so nice to have this regular mail. It is safe to send letters by way of Sydney any time, and there is an extra mail from Sydney that is not on the time table. It is sent from Sydney to New Britain, I think, and as the steamer stops at the latter place on its return from Hong Kong, they get it there and bring it to us. I had planned this morning to take a couple of hours for writing, but since I settled down to it I have been interrupted three times. First one of the older girls appeared with one of the young ones, saying she could not make the child stop crying. Her case attended to I started once more, when the baby's swing creaked so I could not stand the noise and write, so I went downstairs to remedy that. In a few minutes some one called out, "Mother Wilson, Daniel wants to see you." So I am afraid my letters will be only patchwork. I do not write much in the evening, principally on account of my eyes. There is nothing the matter with them, only they are not any too strong, and I try to be careful of them. I am feeling better than when I wrote you last October. The boils lasted a good three months and then disappeared. On June 1st Mr. Walkup arrived here from the Gilbert Islands. With Mr. Walkup came a letter



from Dr. Brigham, which made us feel very badly, as he tells us the A. B. C. F. M. is considering the subject of turning our work over to the Germans and the English. Of course we do not agree with him that the time has come for us to take our departure from these islands, but, again, if we cannot have a vessel at least as large as the old *Morning Star*, so as to do our work properly, we feel it would be wrong for us to stay here and have the work less than half done, the way it has been the past three years. I was talking with a Kusaian a few weeks ago about the possibility of our leaving here, and he said he would not believe it. I said, "So you think we will stay here, even if they do not build us a larger vessel than the *Carrie* and *Annie*?" "Yes; I do. I don't want you to go! I don't want you to go!" He went away feeling very much cast down, but at the same time declaring that he believed the Board would build us a new vessel. Another picture comes before me. White-headed Lihiah Sa, who has been in the work for almost fifty years, although bent almost double with rheumatism, has always had a cheery word of welcome for us whenever we have entered his house, but this last time when we called his face was clouded. All the old-time sparkle and wit seemed to have left his being. Was it because he was suffering more bodily pain than usual? No; but it was not long before we found out the cause of all this sadness. With downcast eyes and almost as if he was talking to himself, he said: "I do not think it is right for the American Board to give up the work down here. What made them ever start it if they did not mean to keep it going?" How we hope it will not have to be given up! Three years is a long time to wait for them to come to a decision, yet perhaps this very waiting means that the very best will be done for us in the end. And the very best to our mind is to build us a vessel suitable for our work.

I have been unusually busy the past month, and now I am finishing my letters up in a hurry. This brings me to August 8th. The steamer is due on the 11th, and I still have much to write. This is vacation, and Miss Hoppin and I are spending it with twenty-eight girls ten miles from home. The Kusaians have built us such a nice house, and we are showing them that we appreciate it by living in it for a few weeks. It is built on A. B. C. F. M. property, in the exact spot where Mr. Suno's house was built fifty years ago when he and his wife came to Kusaie as their first missionaries. The Kusaians plan to have a celebration on this jubilee year (August 21st) in honor of Mr. Suno's arrival amongst them. The natives are so kind to us. They bring us food enough every day to feed all our girls, and keep this going as long as we stay. With the exception of the floor and the windows for this new house, they have furnished the materials and done the



work for us for nothing. They seemed delighted to be able to do something for us. Since the steamers come every two months, some of us come around to that, and it is so nice to have a quiet house where we can go and call it our own. It is a few minutes' walk from the native village and right on the edge of the water, so we are taking a vacation at the seashore. We shall welcome our goods when they come. We are very short of trade goods to buy native food. In fact, I sold the last piece of calico the day I came around here.

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## ENVELOPE OFFERINGS.

An exchange gives the following useful hints as to the use of envelopes in securing regular or occasional offerings for foreign missions. We have adapted them to our own conditions, thinking some of our societies may like to use them for rallying the "other five sixths" in our churches for the Lenten season :—

1. FIRST, have a right idea of what is to be done, what is aimed at. A definite appeal to all the women and children in the congregation; a definite object coupled with every appeal; definite information about the object of benevolence; an offering from every person able to give,—these constitute the idea and aim. Offerings are then no longer left to haphazard, with a large part of the congregation ignorant of the fact that they are to be received, ignorant of why it will be received, or what it is expected to accomplish. Loose change or spare pennies will find their way into the treasury under the haphazard plan; but by this definite method contributions will be planned, sums set aside, interest aroused, which means improvement and education all along the line.

2. Next in order, supplies must be procured, which is a simple matter. A note or letter is to be prepared, printed or written, carefully worded, setting before people the appeal, information to help them to act intelligently, and date when the offering is desired. Accompanying these letters should be small envelopes, properly printed, stamped or marked, designating the object and date of the offering. Then put letter and envelopes into another envelope all ready for mailing.

3. The question of getting a letter and small envelope into the hands of everyone is now before us. A list of all members of the parish, that is to say, the name, address and number of persons in each family of the parish, should now be used in directing the large envelopes, so that every person able to give shall have a chance to respond. Then these addressed letters may be disposed of in one or more of several ways: All may be sent through the mail, which practically ensures delivery; or those intended for

people easily accessible may be delivered by some one in person, the rest consigned to the mail; or many of them can be delivered at a public gathering, say church service, the balance in some other way. How the letters are distributed will depend upon the amount of time, work and expense those having the matter in charge are willing to incur.

4. The only problem now is how to get the small envelopes returned with cash in them, which is an important consideration, and it must be admitted, just the point where failure is imminent. Of course a large per cent of them will be brought to the meeting, while some of them never will be seen or heard from. Persons who have been hindered from attendance at the appointed time may be urged to bring their offerings when next they come or send their offerings by post or by a friend. In some cases one person in a neighborhood may be designated to receive and convey offerings from such persons as will not likely carry them or otherwise deliver them. Other plans will readily suggest themselves.

#### HINTS.

Use envelopes and letters plentifully. It is only stingy advertising that does not pay.

Do not miss a single home or person. Do not fear to offend by sending, for it is much more likely that you will offend if you do not send. Even the very poor and the opposer like to be counted in with the rest. To be in a lonely corner is not pleasant.

Give everyone an opportunity to give. That is your part of the matter; the giving or refusing to give, they must settle with God.

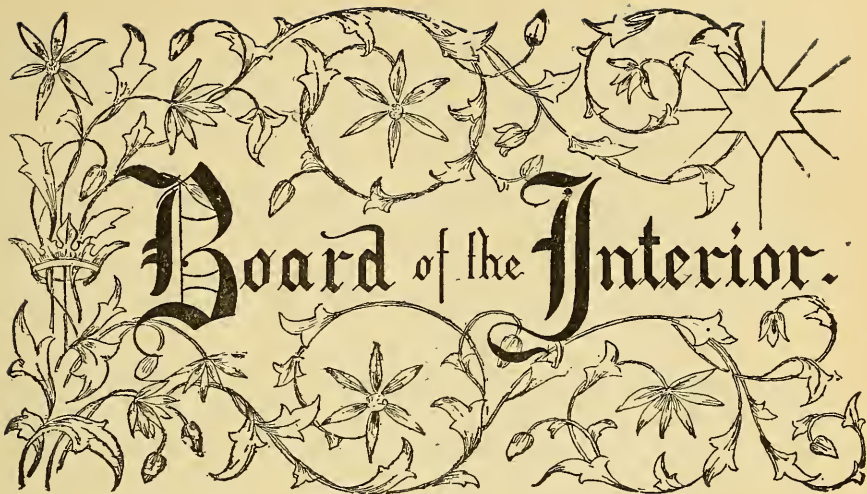
Let every letter to every home, and an envelope for each one in the family, be sent in an addressed envelope. Prepare these at home, being careful that no one is missed. These may then be handed out at the services, sent through the mail or by messengers.

If you have not time for all this, which we hope you have not, call to your assistance young people, a Christian Endeavor, a mission committee, all other officers or other proper persons. Have these persons assist you in addressing and distributing. Half the battle is to get others to doing something. All the time be praying earnestly for this work, as it is one of the most important parts. Ask them to join you in prayer.

In trying both ways, we have found that it pays greatly to write the name of every parent and child on the small envelopes before you send them out. It takes time and pains, but it pays. It seems more personal to each, the envelopes will be more apt to come back, they will not be anonymous, and the offerings will be larger. Set your helpers at this.

Do not send them out too early or too late. Announce weeks ahead of time, and keep announcing that the offering is coming, and ask the people to be prepared for it. But let the envelopes be in their hands only a few days before the time.

Write large over your heart in this as in all things, "No excellence without great labor." All the time pray, and study, and work, and move your church to join you in it, for an offering worthy of Him in whose name it is taken.



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Miss HOLT, of Brousa, Turkey, says: "I will send you a little composition one of our girls wrote, as it describes a boarder pupil from her own standpoint. This girl, Vartanoush, was received from the orphanage last year, where she learned French, but not English. She has made such progress in her studies that after receiving a little extra help from the teachers she has just entered our highest class, 'Class of 1904,' and although her vocabulary is not quite so extended as that of some of our girls now, she will soon be equal to any of them.

"Last year I found Vartanoush crying one night—an unusual thing for her, as she is especially happy hearted. The poor child had just heard that her brother was imprisoned. He had been imprisoned for a year or two, but she had not been told, and had been wondering why she did not hear

from him or of him. His crime was that he was an Armenian, and hence might be dangerous to the government. We were just studying in our Sunday-school lessons about the imprisonment of Joseph, and Miss Mianzara comforted her by alluding to his case. I, of course, could say nothing, as we had no common language between us. Now I can speak a little Armenian and she can speak English, so we can talk together all we please. Her brother, I think, is still in prison; her father is dead, and her mother, whom she has not seen for seven years, is poor.

"I copy her composition, instead of sending it in her own writing, as I do not wish her to know about it. This is her first English essay."

ESSAY WRITTEN IN ENGLISH BY VARTANOUSH SHAPIKLIN, AN  
ARMENIAN SCHOOLGIRL, AT BROUSA, TURKEY.

SCHOOL LIFE.

You know that a scholar has many duties in a school life. Because I am a boarder, besides school duties I have many others; for example: washing the dishes, cleaning the lamps, bringing a pitcher of water with two goblets that the little ones may drink, because they have no permission to go into the kitchen; also I keep in order the bookcase, etc. Besides these I have other duties more important.

A methodical school must have rules, and I am proud of my school because it has many rules. I will mention some of them: we have no permission to speak at school time; but I keep this rule quite well because I am so busy all the day long that I have no time to speak; also we have no permission to speak in the dormitories, but I like rather to sleep and have pleasant dreams than to speak.

At recreation I amuse myself very much with my comrades, specially Mary.

Twice in a week we have nice walks with our teacher, Miss Holt, and I like very much to take the pure air after school; and sometimes also we have picnics on the mountains and the pleasant places of Brousa.

This year I have Greek history, astronomy, Bible, English grammar, Armenian grammar, besides writing, singing, and gymnastics. To say which of my lessons I like the best is difficult, because I like them all, and I have a special interest in each of them.

I think many times of my future, when I will have occasion to teach others. "It is more blessed to give than to receive." Sometimes I can imagine how happy I will be when I am able to do such duties gladly. Now I am working hard that one day, if it is God's will, all my purposes and desires may be accomplished.



## EXTRACT FROM LETTER FROM MISS HOLT.

BROUSA, TURKEY, Dec. 6, 1902.

DEAR FRIENDS: Vacation came, and to me not altogether welcome, for it meant separation from the few friends I already have in this hemisphere. Mrs. Baldwin was to be busy moving, and our school of course closed, so I went to Constantinople for five weeks.

Miss Mianzara's (our house mother) home is in Constantinople, so we had a pleasant little voyage together on the Sea of Marmosa; but I remarked to her in what was intended to be very pathetic tones, "To-night I shall be among utter strangers again." But to our delight, upon reaching the city we found that I had been transferred to the care of Dr. and Mrs. Riggs, who had been companions and chaperons on my journey from America a year ago, and also Dr. and Mrs. Chambers, whom I had met in Switzerland, were of the number, so it seemed like a joyful family reunion.

Here we passed many happy days in Dr. Herrick's pleasant home, which is so situated as to command a fine view of the beautiful Bosphorus. On the upper balcony we comfortably sat many hot days, enjoying the cool breezes and watching the steamers passing up and down below us. Also Mrs. Riggs and I had many quiet little walks together.

In my room hung the motto, "In quietness and in confidence shall be your strength," and I said to myself: "Yes; that is just what I need. I need physical strength, mental strength, but far more than all spiritual strength. I must try to get these this summer." I did not get all I wanted, but it is still coming, I trust.

While here I confined my study to the reading of the New Testament in Armenian aloud, which I finished in four weeks, and am now reading the Old Testament, which I expect to finish before next summer.

Every Sunday as many of us as were able attended the services at Robert College, going by steamer or rowboat, about ten minutes' ride by the latter. These were the first English services I had attended since leaving London, and were much enjoyed. Now I do not miss them as much as I did at first, for I can hear an Armenian sermon at the church once a month, and sermonettes at the school Tuesday mornings and Thursday evenings. The first Sunday after my return from Constantinople I was delighted to discover that I could understand almost every word of the Armenian sermon and the entire train of thought.

## CEYLON.

BY MISS K. L. E. MYERS.

*(Concluded.)*

THERE are a number of ruined *dagabas* or shrines; these are solid masses of brick covering eight acres each at their base, and rising in the shape of a great bell to the height of four hundred feet (Ceylon history).

If we happen to come on a feast day we will find the place thronged with thousands of worshipers from different parts of the island.

It is a strange spectacle as we look out over the fields filled with rude wagons and carts, in which whole families have come up to the feast. About the carts the people are encamped, like the Jews of old, when they came up to the feast of Tabernacles.

The smoke rises from the little camp fires where the morning meal is cooking, the patient oxen graze about the carts, while the women in bright colored clothes move to and fro across the almost barren soil.

Out from one camp comes a company of worshipers, shouting and singing, with the noise and din of drums and gongs, and hundreds of bells ringing. They form a long line, and holding high above their heads a piece of white cloth perhaps fifty yards in length. Each holds up the cloth with one hand, and in the other carries his offering of grain or vegetables. You will notice everybody carries something to offer Buddha, for the parents have taught the children not to come empty-handed to their heathen altars.

When they reach the shrine they kneel to repeat their prayers after the priest, though we are told none of them understand what they are praying; yet no one could be more devout than these Buddhists when they worship.

Kipling has sung:—

“Oh ye who tread the Narrow Way,  
By Tophet-flare to Judgment Day,  
Be gentle when the heathen pray  
To Buddha at Kama-Kura.”

It is a sad sight to see these thousands of ignorant worshipers trying to rid themselves of their ancestral sins, and by lifelong toil hoping to earn merit enough to lighten their next existence in the weary cycle of transmigration.

As we walk along we come to the terrace, where we find the sacred bō-tree, supposed to have been planted there three hundred years before Christ by Sangamitta, a sacred priestess from India. It is said that she brought a tiny branch when she left her home and her old father to go on her mission of helping her brother Mahindo, who was a great high priest, plant Buddhism in Ceylon.

But let us hurry north through the jungle on the coach road. We drive through magnificent forests of satinwood, ebony, jack, and others too numerous to mention. Orchids, ferns, and flowers everywhere; vines and creepers climb the tallest of trees. There are few parts of the world so rich in flora as Ceylon.

While we have been dazed with all this natural beauty, our driver of the coach—which is the “Royal Mail Line”—has had a time with the horses, and all of a sudden we find ourselves on the roadside, sadly mixed up with the bags, boxes, and bundles, not to speak of our fellow-passengers.

Aside from a few bruises and a good shaking up, we are not hurt; and we ask the good native driver what he means by turning us over in such a manner, and his only answer is it is fate (*bi-thee*).

We stop at the rest house, or restaurant, and our native traveling companion goes to work to find some food for us, but comes back and says, “There is none.” As we have not sent a telegram to the keeper of the house, we cannot be served and must go on our way hungry, hoping to be

more successful next morning at the next rest house. You ask why these inns are kept in such an unsatisfactory manner. I have only one answer, "It is the custom," and it would be as easy to change the law of the Medes and Persians as to change the customs of the Oriental peoples.

But now we are in the land of the Tamils, and customs and manners are different. Our good North Ceylon man clothes himself much as the South Ceylon man does, but here we find them wearing huge turbans and sandals. We soon learn to know what sort of man our caller is by glancing at his headdress. The silk turban denotes a wealthy Hindu gentleman; the white or red cotton-cloth turban tells us the man belongs to the middle rank of society; while a tall cap of silk and a clean-shaven head tells us the caller is a Mohammedan. You wonder who it is that wears the queer, basketlike cap made of palm leaves; this is the poor pariah's headdress.

Custom says a man must put his hat on and leave his sandals or shoes at the door when he calls. Another queer custom is, a person calling cannot go until the host or hostess dismisses him. When you think the visit has been long enough, or perhaps you are busy, you simply say to your visitor, "I am sure you want to be going," or "It is time for you to go." This is a very good custom, and one worthy of copying by other nations.

Another custom is to let anybody and everybody know all of your private affairs. If you do not follow this custom you are very unkind. When my friend, Dr. Louise Grieve, was with me we decided, as the house boy understood a good bit of English, we would talk to each other in German. I noticed he always looked dark when we spoke to each other in this, to him, strange tongue. One day he came to me with a long face and said, "Am-mah, at the end of the month I shall have to leave you." I was surprised, as he had been with me from the first week of my stay in Ceylon, and when I asked, "Have you anything better in view?" he hung his head and said, "No, but I cannot understand you these days when you talk." I was puzzled and said, "Boy, you understood me very well a year ago, and I certainly understand and speak more Tamil than I did then, and you know more English." "Yes," said he, "this is all very true, and I do not want to leave you, but since the new lady came you talk a language which I cannot understand, and when I go out into the village or along the road people ask me what the ladies talk about and I cannot say, and they say, alas! they do not trust you any more, and I am getting very unpopular; so I fear I must leave you and go where I am more trusted." Would you have trusted him? We did, as the boy was not to blame for his country's customs.

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Miss Ellen M. Blakely, of Marash, Turkey, writes:—

WE expect to welcome Miss Salmond back to her orphanage work in two weeks. It will relieve each of us three of some cares connected with the work. We have a very pleasant school this year. The girl we sent to Adabazar for further study of Armenian is here and entering into the work with cheer and readiness to do whatever she can. We are much pleased with her. Miss Welpton is working faithfully on Turkish, and makes good use of what she knows in giving her orders from the market, as she has the charge of the housekeeping. She seems quite well now.

One of the results of last winter's awakening in the churches was the new interest in the villages about us, and some visiting was done, but not very much. The women are so late in getting in from their vineyards that they have not started up systematic work in the Y. W. C. A. for the winter. I have been talking about the needs of a little village where for four years the W. B. M. I. has sent two girls to work for a month in the summer vacation. This is all the work done there except an occasional visit of a preacher from another village. One woman, one of our graduates, gave me money enough to pay the expenses of one person to visit the place; another said she would go, paying her own expenses. So this morning this one and one of our teachers have started, and will have the Sunday there, returning Monday, as we could not spare Yester longer than that from school. I sent our man on my horse, so that did not add to the expense. This is not because we have no money for tours, but for the good of the people. We are much pleased that such an expedition has gone out without drawing on the funds of the Board, and we hope this is only the beginning of many such short tours. It is not easy to do such work in the winter. The village is very small,—so small that there is no hope of having permanent workers there; but now those there, women and men, are awake to listen to the truth, and beg for help in understanding it.

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## WORK AT ING-HOK, CHINA.

BY EMILY DILLMAN SMITH.

"LIFE is real, life is earnest," I find out wherever I go. One could not be happy if life were all moonlight nights, and rustling trees, and foaming rivers, but the being enabled to be of some use in the world makes life worth the living.

*Later.*—A clinic every day with the girls and women keeps me in practice. Malaria is the prevailing trouble at present, and very few are exempt.

Mrs. Ling, our preacher's wife, is ill again, and I have had her come to the house to stay, so that I can take better care of her. We are hoping to get her off to Foochow in a few days for a complete change in Dr. Woodhull's hospital.

The annual meeting for the Chinese Christians is to be held next week in Foochow. We are not planning to go down this year.

Last year we had prayers in the morning with the whole household together, but now we conduct them separately, Mr. Smith presiding on his side of the house and I on ours. Miss Chittenden's organ has to be at the school now, so we have had to be without, and every morning we have the most dreadful times. I try to keep above the noise so that an outsider can distinguish the tune. When my concert is over, Mr. Smith begins his.

I have added teaching music in the girls' school to my programme, alternating with gymnastics, every afternoon. Two of the children really can sing the scale and keep a tune perfectly, but most of the girls have no conception of the difference between two tones. But they are so interested in it all, and try so hard.



## LATE NEWS FROM PONAPE.

KITI, PONAPE, October 10, 1902.

YOUR letter of May 29th was received by the last mail. It brought me the only news that I had of the great disaster at Martinique. I had no papers, and Miss Foss only two *Congregationalists*. Our mail nearly all comes *via* Sydney, so we are especially glad of a letter in the Hong Kong mail.

The Carrie and Annie, which came in about two weeks ago, brings news of the sinking of a little island, Ujailan, very near to us, and there has been a slight earthquake shock felt here. It was so slight that people who were busy did not feel it, but people came to Nanpei from several places asking what it was, and if it was not caused by an *ani* (spirit).

The mail steamer is due to-morrow, and I am hoping for a large mail. I shall have a very small mail to send away, however, as I have very few letters ready, and am too busy this week to write much. Miss Foss and Caroline are both away, and I have the whole school mornings, and the afternoons slip away quickly, and there are many interruptions.

The school numbers over fifty now. There are nearly as many more who come sometimes; but some of them live at a great distance, and some of the older boys are growing wild and do not care for school. Four of the older scholars have helped me with the little folks. Some of the little ones are very interesting. I have one among my own scholars, but I have not really any right to him. He came with an older sister, and I appropriated him.

We expect to go to Oua very soon now. The house is very nearly done. It is going to be very nice and pleasant, I think. I do not know but we shall feel a little lost in it at first, however, it is so large, and we are so few. There will soon be more scholars; there are only five now. "My own scholars" that I spoke of are my classes from the general school.

The Carrie and Annie reached Ponape about two weeks ago. She had a great deal of calm weather, and has had a very long passage. I happened to be at the colony on my way home from Oua the day that she came in. Miss Wilson and one of the Gilbert Island girls have come on from Kusaie to make us a visit. They are at Oua now with Mrs. Gray, but will come to Kiti with Miss Foss, I hope, when she comes back.

Pray for the work here; some of it is very discouraging, and yet we can see progress.

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EXTRACTS FROM A LETTER OF MRS. STANFORD'S  
ABOUT KOBE COLLEGE.

THE outlook in the school for the coming year is bright. Our numbers kept up to the end of the term, and there will probably be enough new pupils in September to balance the loss from graduation and other causes. (By the way, the number 210 in report was a misprint for 204.) We have a college class of five or six, but I do not dare speak with too much assur-

ance. It was a great joy to us that our graduating class of twelve from the academic course and one from the college were all Christians, one of the girls for whom we had been praying all the year finally coming out into the light just the week before commencement. A goodly number of the girls will be ready for baptism in the autumn, if their parents will consent. At the meeting held the one evening Dr. Terry was in Kobe, twenty-nine of our girls were among the number who gave in their names as having decided to become Christians. Some of them have since come into the church, and most of them are steadily growing into a knowledge of what their promise meant.

One of the last Sundays of the term, at our evening meeting, where I asked those girls to rise who "were" willing to put Christ first during the summer, and serve him in all ways they could," every single girl rose, which surprised me, and also disappointed me, as I felt they had not taken it as seriously as I had meant it. But afterwards I thought it was good to feel that there is no opposition to Christian truth even on the part of those who had been with us only three months.

A letter from one of the pupils who entered in April tells me that, although she came from a non-Christian family, and knew nothing of God before coming to the school, she has already learned to believe in him, and prays to him every day. It seems to me that we are ready for a rich spiritual harvest during this next year, and I hope you will unite your prayers with ours that the feeble faith of many may be confirmed even by the temptations and opposition they will meet during the vacation.

## WOMAN'S BOARD OF THE INTERIOR.

Mrs. S. E. HURLBUT, TREASURER.

RECEIPTS FROM DECEMBER 10, 1902, TO JANUARY 10, 1903.

COLORADO . . . . .	35 00	Previously acknowledged . . . .	3,494 75
ILLINOIS . . . . .	1,087 07		
INDIANA . . . . .	62 54		
IOWA . . . . .	261 26	Total since October, 1902 . . . .	\$6,740 25
KANSAS . . . . .	46 60		
MICHIGAN . . . . .	388 25		
MINNESOTA . . . . .	264 76		
MISSOURI . . . . .	220 23		
MONTANA . . . . .	10 00		
NEBRASKA . . . . .	62 40		
NORTH DAKOTA . . . . .	15 50		
OHIO . . . . .	287 76		
OKLAHOMA . . . . .	1 25		
SOUTH DAKOTA . . . . .	49 88		
WISCONSIN . . . . .	262 30		
GEORGIA . . . . .	17 60		
TEXAS . . . . .	5 00		
TURKEY . . . . .	3 00		
MEXICO . . . . .	5 00		
MISCELLANEOUS . . . . .	160 00		
Receipts for the month . . . .	\$3,245 50		
		CONTRIBUTIONS FOR DEBT.	
		Receipts for the month . . . .	300 50
		Previously acknowledged . . . .	2,100 24
		Total since October, 1902 . . . .	\$2,400 74
		ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
		Receipts for the month . . . .	28 00
		Previously acknowledged . . . .	90 52
		Total since October, 1902 . . . .	\$118 52

Mrs. E. M. WILLIAMS, Ass't Treas.





GROUP OF WIDOWS IN RAMABAI'S SCHOOL.



# Life and Light for Woman.

VOL. XXXIII.

APRIL 1903.

No. 4.

CONTRIBUTIONS FOR THE MONTH. Our Treasurer brings the cheering word that the receipts from January 18th to February 18th exceed those of the corresponding month in 1902 by \$2,852. Of this sum \$1,500 was designated by the donors for a house for the teachers in connection with the Abbie B. Child memorial building for the school at Diong-loh, leaving a gain of \$1,322.85 available for the general treasury. The advance in contributions for the first four months of our fiscal year has been about \$2,500, which gives us a hopeful outlook for the two thirds of the year remaining. To make known the need, to awaken interest, to develop and carry out plans, must take time, and we confidently expect that the prayer and effort of the last few weeks will bring abundant fruit.

A GENEROUS RESPONSE has been made to the request for glasses and spectacles, printed in the February number. Quite a number of pairs have been sent, and many dim eyes in far-away India will be brightened by the thoughtfulness of these Christian friends. Enough to meet the present want have been received already, so that till further request is made no more need be forwarded.

DR. HARRIET PARKER. At the meeting of the executive committee on February 16th, Dr. Parker, of Madura, told something of her hospital work, and explained its pressing need. She went to Madura in 1895, and last year returned for the greatly needed furlough. She has passed these months in America mostly at her own home in Putney, Vermont, where she has been engrossed with the care of her invalid father, who passed away early in February last. To know that in her last year there she, with her assistant, gave over 40,000 prescriptions, treating more than 19,000 different patients, gives one an idea of her busy life. But words cannot tell the blessing she has carried to the needy, nor at what cost of vitality to body and soul her work has been done. There is great need of four additional rooms in the hospital, that we may meet the opportunity, constantly increasing, for larger service in both the medical and religious departments.

THE DECENNIAL CONFERENCE, MADRAS. The *Congregationalist* of February 14th contains a stirring article by Dr. Robert Hume, "An Exhibit and a Forecast of Christianity in India," giving the results of the conference of the

sixty Mission Boards working in India held in December last. The two hundred and fifty delegates considered for seven days important questions under eight leading heads; viz., the native church, evangelistic work, education, woman's work, industrial work, comity and public questions, and literature. The conference laid chief emphasis on the need of spiritual quickening, calling on all Christian workers to prayer and thought and effort for a revival of spiritual life. A committee was appointed to draw up a plan, and secure a commission for arbitration of perplexing questions which sometimes arise between different denominations. India's need of Christian literature was clearly set forth, and the hope expressed that men especially qualified should be set apart for this work, and that all missions should join in meeting the expense. The industrial problem received much attention, and all the missions feel that a vital part of their work is to help the Christians to social and economic, as well as religious, advance. Finally the conference sends out a ringing appeal to the churches in Christian lands setting forth the next decade as most critical in India. They ask not only that the churches send many, many more workers, but that consecrated men and women of culture and private resources go at their own cost to help in this important opportunity.

**ADOPTION OF** As Dr. Julia Bissell will probably be detained in this country for another year, the Woman's Board are doubly happy in adopting Dr. Ruth Hume, who expects to go to Ahmednagar in the early autumn. The sudden and deeply mourned death of Dr. Harding has left the medical work in the Marathi Mission sadly crippled, and they greatly need the help which Dr. Hume will bring. With missionary parentage "for two generations on both sides," a graduate of Wellesley and of the Woman's Medical College of Pennsylvania, she comes to her work with a rare equipment. The best that heredity and training can give is crowned with a devotion and enthusiasm that will carry her gladly through hard places. Like the Great Physician, may she, too, "teach the gospel of the kingdom, healing every sickness and every manner of disease among the people."

**REQUEST FOR** To provide for the meetings programmes that are feasible, **PROGRAMMES.** interesting, in the best way profitable, is a heavy care to officers of branches and auxiliaries. Perhaps we can help each other in this matter. Will not those who have worked out a programme that developed into a successful meeting, share it with others by sending a copy to **LIFE AND LIGHT.** It may give helpful suggestions to some other perplexed officer.

**THE DAY OF** February 20th, the day appointed, in accordance with the **PRAYER.** vote of the delegates at Washington, for special prayer for wisdom and aid in making the twenty per cent advance in contributions,

was widely observed. In some auxiliaries meetings were held at eleven, the hour of the gathering in Pilgrim Hall. In many others different hours and days were devoted to this purpose, while many a petition went up from women praying in secret that the grace of generous giving may rest on us all. A very tender and prayerful spirit filled the assembly in Boston. The large number present proved the interest felt in the matter, and none of those who were there will soon forget the vivid sense of the unseen present Master that stirred us all. Mrs. J. E. Bradley led the service. Scriptures full of injunction and promise to prayer were read; Mrs. Capron, Mrs. Lincoln, and Mrs. Judson Smith gave us helpful words, and many prayers were spoken. The hour seemed too short for all who wished to utter our petition, and in parting we were glad to remember that not in public places only, but when entering our closet we shut the door, we still are heard by Him who answers prayer. Let us all continue instant in prayer, that all Christian women may know and meet their responsibility in giving of their abundance, and in this way seeking first the kingdom of God.

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## POONA AND ITS TWO FAMOUS EDUCATORS.

BY MRS. JOSEPH COOK.



THE bold engineering of the railroad between Bombay and Poona makes this mountain passage of the Bhor Ghaut one of the most remarkable stages in Indian travel. The change from the moist heat of the coast city to the ozone of the hills is very marked. Up and up the train creeps, now round this shoulder, now across that ravine, with superb views on either side of range upon range of mountains, sometimes rising like a gigantic artificial wall, and again with a curious, jagged outline resembling castles and towers.

Poona is situated on a wide-stretching, treeless plain, surrounded by hills. The mid-day heat is intense though dry, but the freshness of the early morning on the Deccan is cool and delicious, and a difference in temperature of forty degrees between the noons and midnights is not unusual. Poona, with its elevated position and comparatively fine atmosphere, was chosen by the Marathi chiefs as their capital in 1750.

When their power began to wane and the city came into the hands of the English they made it a military station, and schools for engineering as well as Government English schools and a Sanskrit college were established.

With a population of about one hundred thousand, the line drawn between the native quarter and the English portion of the community is as rigid as in our own Southern States. Large grounds and luxuriant gardens mark the residences of the rulers of the land here as elsewhere throughout India, while the native city is closely packed and divided into seven quarters, which are named after the days of the week.

While there are mission schools in Poona, founded and carried on by the Church of England, Scotch Presbyterian and American Methodist missions, all doing excellent work, yet the two names which make Poona famous



GIRLS WATERING GARDEN AT SHARADA SADAN.

as an educational center are the names of women—Mrs. Sorabji, who founded the Victoria High School for Girls in 1876, and Pundita Ramabai, who removed her school for high-caste Hindu widows to Poona in 1892, although it had been started in Bombay in 1889. A more detailed mention of Mrs. Sorabji's remarkable family than can be made in this article will be found in *LIFE AND LIGHT*, March, 1900, under the title, "Educated Women in Modern India." Of Mrs. Sorabji's seven children six were girls, and as she herself is a woman of unusual intellectual power and force of character, it is not surprising that with this equipment, and the fact that she had the



interests of six girls to provide for in a country where a woman's chance is small, she should be a pioneer in the cause of higher education for girls. It is not a common thing among even advanced American women for a mother of seven children to undertake any large scheme of educational work outside her own home.

But this is exactly what Mrs. Sorabji did. One of the daughters says, "It seemed to my mother that the great question of how to bring the nations in India together could best be solved by making them learn together as children." So the Victoria High School was founded, where Europeans, Parsees, Brahmins, Jews and Mohammedans are successfully taught together, and the range of instruction is from the kindergarten to a department in which older girls are prepared for the matriculation examination of the University of Bombay. The Zenana Bible and Medical Mission, a British society which has recently been represented in this country by the Hon. Emily Kinnaid and Miss Edge, makes a grant toward this work, and the school is conducted in buildings belonging to this society. At the celebration of the twenty-fifth anniversary of the founding of the school the Governor of Bombay presided, and spoke



MADAME SORABJI.

in the highest terms of the work of Mrs. Sorabji and her gifted daughters. It is an encouraging sign of the times that both the Viceroy, Lord Curzon, and the Governor of Bombay publicly emphasize the great importance of education for the women of India. The Bishop of Bombay speaks of the school as "one of the most valuable educational institutions in the Presidency." Three other schools are also carried on by these ladies. One is for Parsees exclusively, where a nominal fee is charged; another is intended for young Mohammedan girls of good family, who are not allowed to attend mixed schools; and the third undertakes the task of training

teachers, and is almost the only institution of the kind in the Bombay Presidency.

At one time in the history of these schools Mrs. Sorabji was assisted by four of her daughters. To quote again from the Bishop of Bombay, he says: "These schools are carried on in the Christian spirit, the intention being not only to educate, but to build up character, to develop all that is good, to set up Christian ideals. Christian beliefs and ideas are instilled into the minds of these little children with patience, tenderness, love and success." Two of Mrs. Sorabji's daughters have visited America. At the time of the Parliament of Religions, in connection with the Columbian Fair at Chicago, in 1893, Miss Jean Sorabji appeared on the platform of that notable gathering as the representative of the Christian women of India. The annual meeting of the Woman's Board of Missions held in Pittsfield in 1901 was addressed by Miss Susie Sorabji, who was on a mission to this country and Great Britain in behalf of these same Poona schools. She was also present at the Conference of Young Women held at Silver Bay, Lake George, in June of 1902. She has a most attractive personality, and speaks with both grace and force. Her mission ended, she has returned to her work in Poona.

It is not extravagant to assert that the Pundita Ramabai stands in the foremost rank of reformers and educators among Hindu women. Probably there is no native woman of that country who could compare for a moment with Ramabai in such a combination of intellectual endowment, reformatory and philanthropic zeal, and a consecrated, Christian spirit.

The outline of her wonderful career is well known to most of our readers, and to whoever wishes to become better acquainted with one of our most interesting contemporaries, let me recommend the *Story of Ramabai's Life*, as told by Helen S. Dyer, and the last edition of Ramabai's own book, *The High-Caste Hindu Woman*, which is enriched by a sympathetic introduction by Mrs. Judith W. Andrews, of Boston, who has been the chairman of the Ramabai Association for many years, and who can speak from personal observation of Ramabai's work in Poona. These books can be obtained from the circulating library at the Board Rooms. A widow herself, and knowing what the high-caste widow of India has to suffer when left to endure the barbarous customs of her country, Ramabai's benevolent heart was stirred to open a school for this despised class so that they might be fitted by an education for possible usefulness in the future.

Her school, named *Sharada Sadan*, meaning Abode of Wisdom, began in Bombay with two pupils, the alphabet being taught in three languages, Marathi, English and Sanskrit. One of these forlorn little widows had

three times attempted to take her own life, but the fear of being re-born a woman kept her from the fatal deed. She is now the educated wife of a professor in Poona College, and a happy mother. Considerations of health and other reasons caused Ramabai to move the school to Poona in 1892, and it occupies a commodious bungalow standing in about two acres of ground. The attendance has steadily increased. While the school was started on a strictly secular basis, as Ramabai's own spiritual life deepened the atmosphere of the Sharada Sadan became more and more permeated by Christianity. For several years Ramabai felt that it was due both to her Hindu and American friends to keep the school as secular as our own public schools in America, where it is still a question whether the reading of the Bible is permissible.

But within the last year she has decided that rather than keep the school non-Christian she would resign the presidency. However, the American Association, now her chief supporter, has reappointed her head of the school, with the widest liberty to follow her judgment in all matters of administration.

Ramabai's daughter, Manorama, after graduating at a private school in this country, relinquished her desire for a college course in order to return to Poona and assist her mother. She is now the happy and successful vice principal of the Sharada Sadan.

The necessary limits of this article forbid any detailed account of Ramabai's phenomenal work in rescuing famine victims and providing a home and employment for them. The philanthropic spirit and practical executive ability do not always go hand in hand as is the case with this exceptionally gifted woman, who seems to us as divinely commissioned to do a great work for her people as any hero or heroine we read of in the Old Testament Scriptures.

The spirit that animates her is somewhat revealed in the message she gave to the readers of *The High-Caste Hindu Woman* when it first appeared fourteen years ago. "Remind them," she said, "that it was out of Nazareth that the blessed Redeemer of mankind came; that great reforms have again and again been wrought by instrumentalities that the world despised. Ask them to help me educate the high-caste child widow; for I solemnly believe that this hated and despised class of women, educated and enlightened, are by God's grace to redeem India."

## A NATIVE CHRISTIAN WOMAN OF INDIA.

BY MRS. WM. O. BALLANTINE.



It is well sometimes to consider those lives which are unknown to the great world, yet which shed their fragrance in secluded nooks—like delicate flowers which cannot bear the noonday sunshine, but make beautiful one little place near a sheltering rock. Such a life is Sarabai's. All her early years were spent in her father's home until she attended school in Ahmednagar. Then after her marriage came the care of little children,—half a score of them; and when they were all grown up and gone away came the opportunity to give herself fully to God's work. Day by day in the constant exercise of prayer and love she learned to know her neighbor's heart, and to look upon all women as her sisters without respect to caste or religious customs.

Our first meeting was when she came from her home in a remote village to welcome the new missionary. We walked together in the sunny garden path with the roses on either side that December day. She could not speak a word of my language, but picked one of my own roses and gave it to me when she said "salaam" at parting. She was counted as my first friend among a people henceforth to be my own.

There is a large town miles to the north of Rahuri where at a time not very remote not one Christian woman could be found; more than this, efforts to reach the women had been made in vain. Sarabai was sent to live in this town.

There had been the beginning of a mission station near this place years before, but calamity had overtaken it. In the missionary's family, first the children died; then their young, fair mother, too, fell a victim to the climate. She was buried near a Gothic stone chapel, and the place was deserted for years, only that Hindus worshipped at her grave, carrying rice and cocoanuts and defiling the white headstone with red paint; but when a pastor and his wife, Sarabai, were sent to the town, the Gothic chapel was removed stone by stone and a new chapel erected in the pastor's compound. The neglected grave was moved at this time, and is now under a babul tree near the chapel.

From this mission chapel and home has gone an influence which has been felt in every other home in the town. We cannot follow Sarabai in all her work. Sometimes the women sit close around her in her one room. Often at the close of the day she goes out to the riverside to meet the women coming home with grass to sell. They are all glad to see her, and put their



carefully gathered bundles down from their heads and listen to "God's story" from one who loves to tell it. Once when we were crossing the Pravara River together, when almost knee deep in the middle of it she stopped to talk with Hindu caste women who came down at evening to get fresh water for the evening meal. Most of the women were young, and she sent them off soon saying, "Go quickly, so your mothers-in-law will not find fault." Her face as she tells of "my Father" is happiness itself. Sarabai's theology is not of the Calvinistic type; with herself she is rigidly exacting, with her sisters most lenient. She seems rather absorbed in living out the Christ life than in teaching any fixed rules of faith. We



VILLAGE WOMEN LISTENING TO SARABAI.

visit many villages together, and come upon such pitiable conditions that one's sympathies are severely taxed. In one of these desolate, God-forsaken villages a blind woman, old and very feeble, groped her way out to us. The last one of her family was lying dead in the house. "There is no one left to give me even a drink of water," she cried. Sarabai sat down beside her with her arms about her neck and told her, not that they were all lost forever because they were Hindus and no one had taught them a better way, but that she must look to the one true Father; that he loved her, and would sometime give all she had lost back to her heart again. Such words

she spoke to this afflicted woman until the stars rushed out, and but for the moonlight we should hardly have reached our camp in safety.

One night in her own town a Hindu woman lay dying. She had heard Sarabai's words many times and loved God in her secret heart, and now that her end was near sent for the Christian woman. The husband and relatives remained outside while hour after hour Sarabai and the woman were alone. After her death the husband said to Sarabai, "I do not know what I shall do without her, but I will not be sad because you say she has gone to a better home and has obtained peace and happiness."

Sarabai belongs to no "club" nor Christian Endeavor Society, and only once has she been out of her own district to attend a conference, and this time is a delightful memory to her yet. She came back with great enthusiasm for her work, which is entirely voluntary, and with increased fitness and ability to do it. She had long wanted this means of spiritual uplifting. Another desire of this childlike woman was to look over the sea and the ships in which the missionaries come to India. She has had an opportunity to do this, also, when during famine times she took charge of a railway carriage more than full of little waifs. The long journey was made by night, and toward morning, when the children became restless, she sang with them until they reached Bombay.

Any meeting of the women seems complete if she is present. Her cheerful, quiet face and ponderous body give her a presence dignified and most pleasing. She knows every one of the many women who come to the station twice a year for examination. She is interested in the welfare of each, and gives to each some especial attention. To see her is good, but to hear her is an inspiration. Her prayers are those of one accustomed to talk with God; even in a general meeting she does not say "our" but "my Father in Heaven." She never seems to think she is prominent in any way. She is just herself.

Her work is distinctly voluntary; she would not have it otherwise. All the remuneration she wants is opportunity to do more. Sometimes a warm quilt is given to her to use when touring in the cold season, or a suitable *lugadi*, or jacket, replaces her well-mended one.

She was never heard to complain of any hardship, whether riding for miles over a rough road in a springless cart, or walking through a river ford, or making her bread outside in the chilly night wind on an iron plate set over a three-stone fireplace. "Do not take thought for me; you have your little babas; I am all right."

Sometimes when the women have been collected for an outdoor meeting some man will begin to talk, asking questions to confuse the speaker and

break up the attention of the women. One such she answered,—and the Marathi she used had an especially tactful tone,—“Dear brother, you go to the bungalow and there talk of these high things to the Doctor Sahib; these women cannot understand such questions.” This same man did soon after come to us saying he wanted instruction, and finally asked for baptism.

We often hear the expression, “May we give of our substance?” There are probably no people who so practically work out this petition for themselves as do the native Christian women of India. “Take this and spend it for God’s work,” Sarabai said, putting five shining rupees into my hand. “I want to give it because I am the happiest woman in town.”

This was truly “giving of her substance.” It represented more than ten days of her husband’s wages, yet it was not taken from the family store, but had been saved by personal sacrifice extending over many months.

Loving, working, giving,—these are Sarabai’s great pleasures. A life of freedom, yet of delightful service; an ambition which craves only further opportunity for work. As we sum up this character we realize how far from being notable, in the sense of being widely known, it is.

The change from the Hindu woman to Christian womanhood goes on—a ceaseless miracle before our wondering eyes. The children of Christian parents and grandparents have an untold advantage, yet many of the Hindu wanderers and outcasts of 1897 are to-day valued helpers in the great work of uplifting others. Among them all we can find many stimulating examples in all that is lovely, unselfish and devoted.

February 23, 1903.

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## THE COUNTESS OF DUFFERIN ASSOCIATION.

In regard to the “Countess of Dufferin’s Medical Association in India,” Lady Dufferin herself says :—

THE objects we set before us were: first, the teaching and training in India of women as doctors and midwives; second, the establishment of hospitals and dispensaries under female superintendence for women and children; third, the supply of trained nurses and midwives. It was realized from the beginning that medical tuition was of the first importance, and that we must lay the foundation of future success by educating in India as many women as possible to be doctors. A number of scholarships were established in the medical schools of Calcutta, Bombay, Madras, Lahore and Agra, and every possible encouragement was given to students to come forward and to the schools themselves to undertake and to facilitate the training of women.

The backward state of preliminary education amongst Indian girls and the



retiring disposition of native women made it difficult to find suitable candidates; but although these difficulties have not yet disappeared, the number of pupils has slowly and steadily increased, and we now have three hundred and seventy-nine female students in India, to say nothing of those who have passed out from the schools, and who have already been doing good work in many hospitals and dispensaries throughout the country.

The United Kingdom Branch of the Association assists the educational work by giving scholarships of one hundred pounds each to women who, having been educated in India, and having practiced as doctors in independent posts there, come to England to take higher qualifications, and to improve themselves by seeing something of medical work in our hospitals. There are now practicing in India thirty-seven fully qualified lady doctors, eighty assistant surgeons, and two hundred and ninety hospital assistants. The establishment of female hospital wards and dispensaries was the second object of the Association. The central committee and provincial branches gave assistance by grants-in-aid, but seldom themselves embarked upon any expenditure in bricks and mortar. In the native states, however, a great number of beautiful new hospitals have been built, and are completely maintained by the native rulers. In Calcutta, Bombay, Madras, Lahore, and many other places, there are fine hospitals under female superintendence, the total number in 1900 being two hundred and forty-seven, including female wards and dispensaries. The training of midwives and nurses was for various reasons connected with the customs of the country—the most difficult part of the scheme to succeed in. Lady Curzon is about to make a great effort to carry out this third object of the National Association, and as a memorial of the late queen-empress, has already collected a large sum of money for the purpose. Native approval has been so thoroughly won over that there is no important state where the ruling rajah has not provided female medical help for the women of his people."

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### MISSIONARY LETTERS.

Miss Bertha P. Reed, who sailed for Pao-ting-fu in October last, sends this cheery letter from her new field of work :—

You told me to write to you when I was blue, but I fear that you will look long for a letter if I obey that injunction, so I am going to write anyway. So far, at least, I have been very happy in Pao-ting-fu. Life is full of interest on all sides, and I am enjoying every new occupation and new sight. The study of the language is exceedingly interesting, and keeps me so busy that I have to stretch the minutes hard to get the time I want for Bible study, and letter-writing besides.



I am living with the Atwoods and the Perkins family in the large new house, and our combined family circle is very pleasant. I am mourning with every one else here because Miss Miner couldn't come. There is a house ready now where we could keep house if she were here, but, as it is, the housekeeping things are stored, waiting till I can use them. The Aikens are in their house at one side of the compound. Of course there is much to remind us of the sorrows of two years ago,—the holes where once were trees, the ruins of the ladies' house, the line of white gravestones. It seems to me very wonderful that after such tragedy God has again opened the way for the work here, and that it can start up with such vigor and find so many openings. I think so often of those who came a few years ago to this same spot with the same joys and hopes that I have,—and then came the end of their work. I trust that the time of danger is over now, and that we newcomers may work on long. Certainly I want to work hard and to do much, for after all that has been given here, there must be a harvest ready. Miss Russell tells me that there will be great opportunities among the women all about when once I am able to talk. Mrs. Perkins and I go often for little visits to the girls' school, and the girls came here on the afternoon of December twenty-fourth to play games and have a little Christmas treat. I can say various things to them now, though our conversation isn't as free as it will be in time. They are all so interesting. A plan is being discussed now for uniting with the Presbyterians in this school work,—a plan for the Presbyterian girls in Peking to go to the Bridgman School and for ours here to go to the Presbyterian school. It seems to us all very wise and an economy of the time and strength of the missionaries; instead of two teachers each hearing a small class on the same subject, one teacher can hear both classes at the same time, and the other teacher be left for other work. There is great need of foreign help now in our school, and I can do so little for some time yet. If the schools are united, there will still be abundance of work left for me: the women's work in the city, the country work, the station classes and training of Bible women, visits to the dispensary to see the women who come, the oversight of the day schools,—and we want to establish more such schools to prepare for the boarding school,—and the oversight of the support of our girls who are in the Presbyterian school, would still need two people instead of one. As I think of all the work, I do so want to be at it; but the language is a barrier which can be demolished only with time. I am working hard at it, with a very good Chinese teacher. A group of women last Sunday were quite delighted when I could tell them my age in Chinese, and said I could soon be teaching them to read. I only hope I can. I know they need help, but it is hard for me to realize just how much, for as yet I see only the surface of their lives.

I feel every day God has been good to bring me to just this place, and I am happy in present work and in the prospect of future service that will be entirely for him. I pray that he will help me at every point to do the work in the right way and to show the people something of his love. His care has been with us all the way here, for our journey was in all ways beautiful and peaceful. The Pacific assumed its calmest mood, and maintained it without variation till we reached Tientsin. There the railroad was ready for us, and here the big, warm house; so I have still to make acquaintance with missionary hardships. The clear, invigorating air and bright sunshine of the North China winter are wonderful, and I enjoy them so much in my daily "constitutionals" up and down the compound. I cannot realize that I am so far from America.

Miss Cora F. Keith writes from Maebashi, Japan:—

I am just back from a four weeks' visit in the home of one of our evangelists, and very glad to see a table-cloth and napkin again, I can assure you. Until you have used the floor for a chair, desk, bed and all for a few weeks, you cannot realize the comfort of American life. I consider myself very fortunate in the kind hospitality of my hosts, and am confident that my Japanese will show the benefit of the effort. Haraichi is a little country town, but we have an independent church there, with members a good deal scattered. Mr. Ota, the acting pastor, has prayer meetings two evenings a week in villages two and five miles from the church; and a woman's meeting, which Mrs. Ota conducts, is held sometimes in one region, sometimes in another. So the work, though centering at the church, is actively carried on in other places as well.

I made my first address in Japanese at a meeting for women at the house of a delightful old woman, whose face lighted up with the true Christ-love as she said she did wish I would come, for her neighbors, none of them, knew anything about the Jesus way, and she wanted them to come to hear. So I agreed, and served to draw in not only the women, but the young men and children to listen to a good talk from Mr. Ota. My own speech was very short, but I had the pleasure of being told that it was understood.

I saw a good deal of some girls of twelve or fourteen, and came to feel well acquainted with them. At their meeting, which they hold Saturday afternoons, I spoke to them twice, and won their devotion by teaching them "Jesus loves me" in English. Three of these girls belong to Christian families, and plan to come to the Maebashi school next year. I cannot help hoping that some of the others may be brought to seek more education at a school where there will be religious instruction as well.

The Middle School is fortunate enough to have a teacher of English who was graduated from a Methodist school in Tokyo, has a good command of English, and is an earnest Christian. Hearing about me he came to call, and asked if I would speak to his boys. As I am glad to learn anything I can about public school work, I agreed. The principal was pleased to hear that a foreigner was willing to speak in English to his students, and arranged for a meeting of the school literary society, at the close of which I spoke on the study of English. He then asked if I would not sing "America," so after repeating the first stanza and the last, I sang them. It surprised the boys to learn that the close of our national song is a prayer. This visit to the Middle School brought a number of the students to call on me by twos and threes; and this in turn gave Mr. Ota an introduction to them, and led some to purchase hymn books and to attend the Sunday service. In missionary work one never knows what spiritual results may follow what seems to be very secular work.

My visit in Haraichi is over, but I hope there may be lasting benefits from it—in my own use of Japanese, which was my primary object, and in the lives of the Christians who became my friends, and their non-Christian neighbors, whose attention was drawn to the church and its work.

Miss Martha H. Pixley writes from Esidumbini, Upper Tongaat Natal, South Africa :—

Mrs. Taylor and I are left by ourselves much of the time with only the native people about us, and see no other white face unless it be that of a colonial policeman.

I'll give you a sample of my days to show how I am occupied. We breakfast about 7.45 on white corn meal porridge, with milk and sugar, eggs in some form, bread and butter and coffee. After breakfast prayers in Zulu follow with the natives employed about the place. When Mr. Taylor is away I lead them, for Mrs. Taylor is not familiar enough with the language. If it be Monday, Wednesday or Friday the coolie postman next arrives with the mail bag, and we read our letters and papers. The missionary has to be postmaster for this district, and it is surprising how many letters the people send and receive now that they have learned to write.

Next comes a medical case, usually a mother bringing a child needing worm medicine or some remedy for sores. I treat the ordinary ailments, but if it is an affection of the eyes or a surgical case, I tell them they must go to town and consult a European doctor; this means a long day's journey.

A part of the morning is taken up preparing work for the sewing class of forty girls. I cut out petticoats and chemises of unbleached calico and

shirts of galatea, also patchwork. The girls sew them in school, and we sell the garments for what the material costs. The sewing class is composed of the girls who attend the day school, and they sew from 1.30 to 3 o'clock. This is a busy time for me, keeping them supplied with sewing, basting work for the little ones and examining the work of the older girls. The ages range from eight to sixteen.

After sewing class I have time for reading or sewing and then a walk. Sometimes I call on some sick person. I would do much more visiting had I strength to climb the hills, and I hope to secure a gentle horse or donkey for this purpose before the year is out.

About sunset I am likely to have another patient. Some weeks they average two a day. It is amusing to hear them describe their symptoms. They have no faith in a medicine unless it has a strong taste, and produces some effect in a short time. It is hard to treat a case of fever among them where the patient requires constant care and attention for a long time. They believe in emetics and blood-letting. A girl with lung trouble will be dosed with emetic after emetic, and blood will be drawn from the chest where the pain is. They usually call in first their native doctors, who deal in charms and herbs, emetics and blood-letting; when they find themselves no better, then they come to us. A man near here has rheumatic fever. He had native doctors first, who bled him to take out the bad blood, and finally one of them sprinkled him with boiling hot water. This was too much; he decided to let native medicine alone and sent to us. We could not cure him, but gave medicines to help him and relieve the pain. These were used with benefit, and he is gradually improving.

Our evenings we usually have to ourselves. The people do not like to be abroad after sunset, so we have no callers, and of course there is nothing for us to go to in the way of lecture, concert or evening social of any kind. We spend our evenings writing, reading or sewing. The home we have is an object-lesson to this people, and in many ways we are teaching them without saying a word.

Twice a year, in January and again in June, we leave Esidumbini and go to meet with others of our mission at one of the central stations, Amanzimtote or Inanda. Here we spend two weeks together, discussing the problems of the work, comparing notes, laying out future work, and having prayer and conference meetings together and getting better acquainted with one another.

Miss Phelps writes from Inanda on January 15, 1903:—

It is now vacation, and though I am not quite so busy as when all the girls are here and a regular routine must be gone through every day, the



days are hardly long enough, though now at their longest, for all that must be done. Some repairs on the buildings and some house cleaning must be planned and overlooked if properly done. School-account books need several days' work, and other writing in connection with school work has been left for the more quiet vacation days. Some of my duties are so menial that you might question if they are properly part of missionary work. But knowing that all these details are necessary to the development of Christian womanhood among these girls, I feel that the humblest duties are mission work.

We have with us even during vacation quite a company of girls, for our laundry is usually kept up right through vacation. Some, also, are weeding the garden, where the weeds grow so fast at this season with the corn and sweet potatoes that are to be the food of the girls during the coming year. About twenty girls are living with us, and more come in to work. . . . Two girls from one village have died recently, and three other girls in our highest class also live there. We hear that their friends say they must find another school, for girls die at Inanda. We are not greatly surprised, for the people, even the Christians, are still very superstitious about sickness. We are sorry, for at the close of the last term these girls passed the second-class (government) teachers' examination, and we hoped they would return for another year of study, and get the next higher certificate.

Mrs. Porter writes from Prague in a private letter dated January 16, 1903:—

This bright morning makes us to "rejoice and be glad," for our winter days are apt to be continuously dark and thick with fog and smoke, and so short that Livingstone must go to school almost before daylight, and the maid comes almost every other day asking for money wherewith to buy "petroly"—kerosene.

Next week Wednesday comes our women's missionary meeting. We are studying now missions in Europe, following the apostolic plan of "beginning at Jerusalem,"—that is, Bohemia,—and working thence outward. Brother Kostomlasky has given us two afternoons on the history or work in Bohemia up to the time when the American Board began work in Austria. Pastor Urbanek has Moravia next week, and next month the women of Smichov will visit us "Weinbergers," and we shall study our own mission from its beginning, about thirty years ago, with maps and all we can find to help.

At each meeting the women, a few each time, bring items of missionary news from the world over, and we hope to take for special prayer the missionaries and schools named by the prayer calendar for that particular month

In a personal note from Mrs. H. C. Haskell, dated Philippopolis, January 29, 1903, we read :—

What can I tell you about Bulgaria? From what our friends write I fancy the papers tell you more than we know. There are gloomy forebodings as to what the spring will bring forth. Dr. Clarke has just returned from a town in the Raztov, and brings harrowing views of the condition of things there. The Turkish authorities treated him with great respect and cordiality, and he hoped that his remonstrances in regard to the conduct of Turkish soldiers and gendarmes had some effect. But things cannot go on as they are. The people are being driven to desperation, and say liberty or death.

As to our work, of course the disturbed conditions are not favorable ; but there is far less fear for us and a greater readiness to listen to the gospel than a few years ago. My husband has been in Sofia assisting the pastor, and on two week-day evenings he gave lectures on the Atonement, which he had prepared for the Christian workers who met in Samokov last summer for their triennial summer school. They could by no means be called "popular lectures," for they required close attention and thought. Still the church was full, three hundred and fifty being present the second evening, and fifty standing for fifty-five minutes to listen. So all over the field an extra occasion calls out a multitude. This has been specially marked during Christmas time, when appropriate exercises were held in many places. The weather being mild, in some cases the windows were taken out to allow those in the yard to hear, and yet the crowd was so great that many could not get even that privilege. Our special need is the reviving of our church. If a forgiving spirit could prevail among us, and all our bickering and strife be done away with, I think a spiritual blessing would come. Pray for us.

Miss Isabel Trowbridge writes from Aintab, Turkey, January 13, 1903 :—

These are glad days in Aintab. I wish you could be among us, for words cannot describe our great joy at the work that God is doing here. The awakening in the schools, the college and the city has come gradually, and as a result of definite prayer. On the last day of 1902 a series of meetings was held for the Christian workers of the city, at which many of us were helped and blessed, but before that many had been praying and thinking about the Week of Prayer. In our school we decided to give the first forty-five minutes of each day for a special prayer meeting ; we teachers met to pray about the plans for the week, and chose as a general subject, "The Kingdom of Heaven," with sub-topics for each day, such as, "How to enter it," "Its King," "Its laws," and "The life of the members." Every girl in school

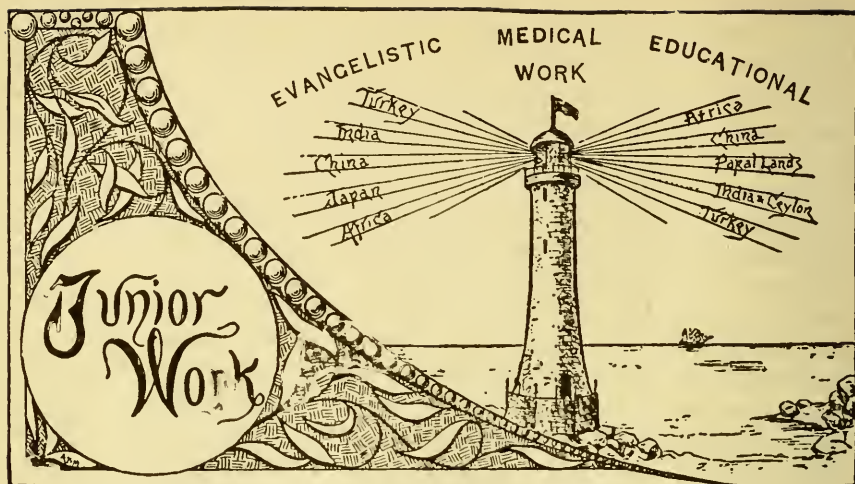
was given a slip the week before bearing the topics and references. The meetings last week were very good, the girls being so ready to take part that it was often difficult to close on time; but it was not until Sunday and this week that these questions have really come home to the girls personally and brought them to the point of deciding for Christ. All day Sunday the girls were meeting in little groups for prayer and conversation; and Sunday evening twenty-three testified to a new consecration to Christ, or came out for the first time in entire surrender. Two of the younger girls came to me Sunday afternoon and told me their desire and troubles, and then, after we had talked a little, quite naturally and simply gave their hearts to God. Their faces have been beaming ever since. Yesterday and to-day we have not only kept on with last week's meetings in the morning, but at noon recess there have been special meetings for prayer and testimony, or for asking questions. Looking at the school list, I see that half of the girls in school, or forty-one out of eighty-two, have in these last few days publicly professed either their desire or decision to follow Christ, or have renewed their consecration. Some of the younger day scholars have not yet been much impressed I think, and there are two girls at least who want to come into this life, but are afraid. One has a very wicked home and is afraid she cannot keep on being a Christian if she begins. Then, too, she says, "How can I come to God with so many sins?" I believe she will not be long outside. God has been teaching me my great need of wisdom and my dependence on him in meeting all these girls and their difficulties. All the teachers are very earnest, and work together in this matter in a way that makes one's heart glad.

It has been examination week, and hard in some ways to give extra time, but girls and teachers have willingly arranged their work and shortened recesses in order to have time to meet together in this way.

In the college there have been remarkable meetings and cases of conversion, a large number of young men having taken a definite stand as Christians.

In the churches, likewise, there have been daily meetings, sometimes lasting hours; and men and women have borne witness to changed lives. In the Second Church especially, some have come out whom no one expected to do so, and men now see the need of carrying their religion into the markets and bazaars. In the hospital, too, there has been deep interest—some hard drinkers and some Moslems having asked for prayers.

We are all so busy with these special meetings that we have not had time to meet in our weekly station meeting, but if we could do so it would be a joyful one; every one of us would have something wonderful to report and to be thankful for. God is blessing us far more than I, for one, had faith to expect.



- To give light to them that sit in darkness Luke 1:77 -

HELPS FOR LEADERS.

LIFE MEMBERSHIP FOR THE YOUNG PEOPLE.

BY MRS. C. H. DANIELS.

THERE has been an attempt made of late to renew in the auxiliaries a sense of the importance attaching to life membership in the Woman's Board. The correspondence between Aunt Lucille and Niece Mary, printed in leaflet form by the Board, is based upon the fact that a certain prominent worker dates her interest in foreign missions from the time when some friend or auxiliary made her a life member of the Board. Aunt Lucille may point a moral for the auxiliaries, but a pertinent question on this page is, Do the young women and children care anything about being made life members in the Woman's Board?

The first answer is, There is not evidence at hand to show from the past whether they care or not. It would be of interest to see hands go up, and gather in the testimony from the scattered Juniors who have thus been honored.

Lacking explicit testimony on this point, we yet venture the following propositions and commend them to our Junior officers of districts and of local societies:—

1. Any Junior or mission-circle child will feel pleased and honored if she receives a certificate of life membership.



2. There is the possibility that such a remembrance may move a young member to a deeper, a lasting interest in the Master's cause.

A single touch of influence often widens out in large circles, such are spiritual laws.

3. With life membership as an aim, year by year, giving will be stimulated.

It will be an agreeable ambition for the children to reach the high-water mark of twenty-five dollars at one time, and with that gift make their president or secretary a life member in the honored Woman's Board.

4. As Aunt Lucille was drawn in, so some young woman, outside the circle, may desire to attend a meeting of that society which has surprised her with a certificate of life membership. She may even join the workers eventually.

Perhaps we cannot hope for a widespread increase of life memberships among our young people, because many of their circles are too small and feeble to make a gift of twenty-five dollars at any one time even with this additional stimulus. Nevertheless, we believe there is scope for this method, among others, to ply its way, and to help on the enlargement of our Junior ranks.

Junior secretaries, will you not look over your fields and see where you can suggest this matter to the local societies?

Leaders, will you have this in mind for the young ladies, for the children, and when a life membership can avail for good, will you not make use of its power?

## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

(Continued.)



ONE day when she went out on the veranda she heard the voice of singing, and looking about, saw a lady at the other end. The hymn was one she had heard six or seven years before. Filled with delight, she went and sat down behind the missionary. About twenty or more women were gathered together, and were listening most attentively; others were peeping out of the doors of their rooms. One handsome woman stood at a distance and gazed at the lady scornfully, while another was sitting in her doorway and saying things calculated to trouble her. Finally an old grandmother came out, and calling loudly to her daughter-in-law in an abusive

manner, said: "What business have you there? Are you not coming into the house?" At once two young women got up and rushed into their rooms. When the missionary finished her song, she began to explain the meaning. Suddenly all she had learned when a child came to Chandri's memory. "This lady does not look like my madam, but her voice is like hers," she said to herself, and her eyes began to fill with tears.

Seeing a number of very young girls in her audience, the missionary told them of Christ's saying in regard to children, "Forbid them not," and how he blessed them. These very words Chandri remembered, and her tears began to flow. The missionary said: "Do you not see how the Lord loved little children? What a blessed thing it would be if all these children would come to Jesus." Chandri's heart was full. It seemed almost as if she was back again in school, and that her dear madam had her hand on her head, and was saying to her: "Chandri, you are Jesus' lamb. Never forget this." At this remembrance she began to sob. The missionary turned around and asked why she cried. Not one word could Chandri utter; her heart was too full. The women could not explain any reason, so they began to ply her with questions; but not one word could they get out of her.

As the missionary rose to go the women began to say: "When will you come again? Return quickly," according to their custom. She promised to come again in a week.

All the time till the missionary returned Chandri felt very uneasy for having cried before all the women, and for losing the golden opportunity of talking to the missionary.

When the day came for the lady to come again, she placed herself on the stairs, which were fortunately opposite her own apartment, to watch for her. As soon as she saw the missionary she saluted her with a smile and a "salaam." The lady kissed little Balkrishna and then asked her why she had cried. With much hesitation and coaxing on the madam's part she was finally persuaded to tell her the whole story in as few words as possible. The missionary was greatly rejoiced to know that Chandri knew about Jesus, and that through all her trials she had never worshiped idols. She asked her if she really loved the Lord and lived as he would have her. Chandri said: "I have not forgotten Jesus, but I have forgotten what his wish is. I could not act up to it even if I would." The lady asked her if she might come every week to teach her. Chandri heartily assented at first, but suddenly said: "No; do not come. What will my mother-in-law say?"

"Ask your mother-in-law," she replied; "but the women must be waiting for me. Are you coming?"

With great earnestness Chandri drank in all that she heard that day. Taking a hymn book from the lady, she helped so much in the singing that all the women were astonished. They did not even know that she could read, and remarked how like a "hidden gem" she was.

Chandri began to feel as a lost lamb who had at last found its mother, so full of joy was she. She begged the missionary to come often. "Why only once a week? Why not once in four days or even to-morrow?" she urged. How little the poor child knew of the troubles and obstacles already awaiting her!

#### CHAPTER IV.

According to Hindu custom, the first five years of married life are full of fasts and ceremonies and worship. "The names only of all would fill a book," there being three most important, which are connected with the good fortune of the woman—the good fortune being that she should die before her husband and thus escape widowhood. Anyone neglecting such ceremonies is set down at once as desiring her husband's death. Poor Chandri was in great straits. She despised idolatry, and was still more against it since hearing the missionary again.

The last important ceremony was drawing near, and she was in great fear and trepidation. Although she knew it would do no good, she told her husband how she felt. She craved the little comfort of relieving her mind to her true friend. He said, "Do just as you like; neither you nor I believe in these things, but I can say nothing to my mother nor to you about it." Her heart was nearly torn asunder by her thoughts. Idolatry was so sinful, and yet she dreaded to break the comparatively peaceful relations she was then enjoying with her mother-in-law. The Lord is on the side of the right, and his blessing brings victory. She decided that whatever came she would not worship idols.

United effort against public opinion is hard to carry out, but for a young thing fourteen or fifteen years old, under subjection to a mother-in-law, to express her own opinions requires great courage. Although she was not aware of it, the spirit of God was at work in her heart.

The Tuesday for the grand ceremony arrived, and with it began to dawn the strife between the two. Chandri, with kind words, tried to explain her position, but in vain. The religious devotee began her abuse. As on former occasions Chandri might have answered back, but she had become more patient since the missionary's visit.

Noticing that however much she said to her daughter-in-law she was not obeyed, Kukmabai's anger rose. She, too, went with her trials to her

husband. The son, thinking it was not quite the thing to listen to what the parents were saying, put his books under his arm and started out. The clashing of old customs with new ideas simply amused him. Kukmabai turned to her husband in great anger and said, "Take your daughter-in-law and tie her around your neck. I told you not to bring such a plague into the house. The family destroyer! The vixen!"

Chintopunt mildly said, "I have told you a hundred times why I brought her into our house. Go now; don't be overwise. Nothing will come of making such an ado about it. See! I will talk with her."

"Well, see what will come of it," and slapping her feet down as she walked, she went away.

Chintopunt called Chandri to him and used every means to turn her mind. At first she seemed beside herself with grief and indignation, but gradually he quieted her. She had become rather irritable owing to the treatment she had been receiving, though on the whole she was of a mild and kind disposition. She liked her father-in-law, and Chintopunt really loved her, not only because she was the daughter of his dear old friend, but because she was pretty and bright, and because of the mutual love between her and his son. The modern ideas of the young people did not trouble him so much as they did his wife, for he knew they could never be turned back, but would go on till they freed themselves from the old customs. Chandri felt that idolatry was a great sin, yet she could not give a satisfactory reason for so thinking; yet, after considering the reasons, as they came to her mind, she astonished her father-in-law by her acuteness.

He realized that in her childhood she had been taught to look with abhorrence on idols, and that nothing could drive it out of her, and any effort on his part would increase her prejudices, so he said: "See here, just for to-day do this. After being at all this expense you would not like to be a laughingstock to everybody, would you? You are a very wise girl; just to-day join in the ceremony. After this no one will ever trouble you; you can do what you like." Saying this, he put on his turban and coat and went out.

Kukmabai seeing that her husband's kind words had no effect on the girl, became very angry. "This ——! White-footed wise one! The ruination of a household! Every day a brawl! No matter what ceremony is on! This is only the third, and she is surely bringing sudden disaster upon the house." On and on she talked whatever came into her head, but Chandri paid no attention. She often answered back, but to-day she kept perfect silence. This so irritated the woman that for want of more words she flew



at the girl, who, trembling with fear, gave a loud scream. The door stood open, but she was too frightened to run.

The mother-in-law held her two hands, and began to kick and beat her unmercifully. Suddenly Chandri's husband appeared. "Mother, stop that," he said.

Leaving Chandri she turned to her son, and said: "Get out of here! You are great to take your wife's part; the wretch has no shame left!"

She again made for Chandri, but Narayan stood between them, and looking at his mother, said: "Mother, I tell you once for all, I shall not stand this. If you ever lift your hand again——"

"Well, what will you do then?"

He replied, "You will see what will happen."

Kukmabai had never lacked words before, and her son had never addressed her disrespectfully before, and now his dignified manner showed his determination. She realized that once he became disobedient there was no knowing what he would do. Yet she could not acknowledge her queen-ship humiliated, so she said: "Do what you like. I will take the heresy out of her and be a true Kukmabai. She shall have a sound flogging if she does not yield."

"All right," said Narayan; "we will both go and be Christians, and then you will be released from your responsibility."

Kukmabai's eyes were opened with this "ointment." Her son was not a man of vain words. She knew that he would do as he said, so she said, "Go, sir, be a Christian, or anything you like. Dance to your own music." She then retired to the kitchen stamping her feet.

As soon as her mother-in-law went out Chandri said to her husband, "Really, are you going to become a Christian?"

He gave her a slight smile, and said, "Impatient to be polluted, are you?"

"Polluted? What is that? Does it pollute anyone to be a Christian? I think it makes people much better."

Narayan said: "That will do. Hereafter do not trouble my mother."

"No. When did I ever trouble her?"

"Is this not a trouble to her? I have brought you two pretty books. I will give them to you."

"You promised to give me the New Testament and a hymn book."

"They are the ones; you shall have them to-morrow." Saying this he went into his study, and taking up the New Testament, sat thoughtfully. Chandri was overjoyed to know her husband's state of mind. She had not supposed he was at all attracted toward Christianity, although a reformer. The truth

was, ever since he commenced studying English he had been in a mission school, so that for several years he had listened to the Bible, and without realizing it, he was being impressed with its truth. His wife's conduct was always a help. Of late he had been studying the Bible and especially what it says against idolatry, and so was learning more of Christianity. While he believed in the Christian religion he was not ready to leave his caste, for like many others, he cared more for the opinions and customs of his friends than for God and his righteousness. He was often ashamed of himself when he saw how his wife suffered for her convictions. The reason he had so far appeared indifferent before her was that she would probably give him no peace until he acknowledged his convictions.

The father and son seldom stayed at home these days, and only appeared at meal times. Chandri was full of joy notwithstanding the beatings she had endured, for she now felt sure her husband was inclined to Christianity. She paid great attention to her work and tried to please her mother-in-law. The latter understood her and became more angry than ever, and all day long she complained and tried to irritate her.

When the women assembled for the ceremony, she was very careful to show no feeling and tried to conceal from them her own affairs. She said to them: "What can I do? I have made all preparations for this ceremony, but we have just heard that my husband's brother in Poona has a new son, and it will hardly do for us to proceed with this. At any rate, this is the very last of the ceremonies for my daughter-in-law. - You go and worship; the goddess will understand all about it."

The women quietly laughed among themselves. It was impossible that the beating on the balcony should not be known all over town. "A thousand shields could not ward off the whisperings and the ridicule," although they said nothing to Kukmabai.

The idol worship was at any rate put off. Kukmabai realized that the women would urge her to have at least some songs and to wave the lamp over the idol, so she sent Chandri off on some errand. This, too, the women understood, and said: "There is no hurry; we can wait. No matter if we do not worship now; Chandri will soon be coming, surely." When Kukmabai saw that the women were determined to persecute her, she forgot all her dignity and began to abuse Chandri: "She is dead and burnt up, that wretch! Gone into the fire! Do what you like; I do not understand the luck which is written in our foreheads in connection with her." She then gave a long, loud cry. The poor women were taken aback. They performed the opening wave-offering in silence and went away.

*(To be continued.)*

# Our Work at Home.

## AN EASTER MESSAGE.

BY MRS. S. B. CAPRON.

THERE is majesty in the simple narrative of the facts concerning the resurrection of our Lord Jesus Christ. Angels are attendants upon the Divine Sleeper as he wakes, unseen by mortals, to the gracious and tender ministries of that first Lord's Day. They would not only have part in the triumphant awakening, but would tarry long enough to give to the faithful women, who so early sought the sacred place, their message of joy to the sorrow burdened disciples. When they remind the women of the words spoken by their Lord while he was yet with them, we wonder whether we think enough about the angels as watching our daily lives, and the measure of our devotion to our risen Jesus.

When this glorious Lord is revealed to Mary and the other women, he turns their thoughts at once to service. He sends them to carry comfort and joy to those whom he now calls his brethren. He might have given them wonderful insight into his coming ascension and glory, but ages to come can unfold that, while the present need is to "go quickly and tell."

This is the message for us to-day. The clearest as well as the earliest revelations of the risen Lord were given to those who had for him the deepest love and sympathy. His messages were definite, and they will be so for us. The whole narrative moves on with solemn and stately simplicity to the words of our ordination,—“As my Father hath sent me, even so send I you.” We know that his command, “Receive ye the Holy Ghost,” is our equipment for closer relationship to him and the consequent power of our service. The great records in the book which we call “The Acts” are written for our inspiration. This very same Jesus is seen sharing the life of his whole-hearted servants and crowning their work with results that could come only from his own divine power. Oh, for the faith that can rise into the expectation that he can and will use us as he did them! The unfettered and unlimited employments of heaven can never be dearer to him than our work of faith here below. Let us assure ourselves that in his own wonderful way he is continually linking our simple efforts to some revelation in the hereafter, which is to come to us as his own glad surprise laid up for us.

Let us receive our Lord's morning “All hail,” and wait in silence before him for the consciousness of his presence with us. Then we shall surely have his message for the day in definiteness and joyful expectation of his own

share in it. The lives to be reached by us are all before him, whether near or "afar off."

The women who brought their spices that Easter morning to honor their beloved Master received the revelation of himself, his commission, and have been honored throughout the earth wherever the name of Jesus has been known.

The women who have since brought their gifts to the Lord Jesus Christ are a great host. He has received them, also, and made them most blessed forever.

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### CHRIST IS OUR LIFE.

(John xi. 25.)

"Though he were dead, yet shall he live!"  
 Strange words, dear Lord! Yet we receive  
 Them with the joy and peace they give  
 Upon this Easter morning.

Grant us to-day a listening ear  
 To hear thy messages of cheer,  
 For life—immortal life seems near  
 To us this Easter morning.

"Because I live, ye too shall live!"  
 This precious promise we believe,  
 And blest assurance does it give  
 Upon this Easter morning.

"Now is Christ risen from the dead!"  
 Through the same path we shall be led  
 "From death to life!" We cannot dread  
*That* blessed Easter morning.

"In Christ shall all be made alive!"  
 No more with sin and death to strive,  
 O Lord! our gladdest thanks we give  
 To thee this Easter morning.

—S. F. S.

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### THE VICTORIOUS PROGRESS OF CHRISTIAN MISSIONS.

OUR RESPONSIBILITY: ITS EXTENT AND LIMIT AS BRANCH OFFICERS,  
 BY MRS. JAMES L. HILL.

(Given at the annual meeting in Washington.)

THE suggestion that there could be any limit to the responsibility of the Branch officers came to me as a new and, I must say, comforting thought. I had supposed that to all missionary Boards the right was granted to use as



their motto the mournful words of Oliver Twist, "more, more;" and no matter how generously our Branch has contributed to the treasury of the Board, I have always had a sub-consciousness that that capacious receptacle seemed to cry out, "And yet there is room." Many a day when longing for the "well done" which it seemed to me the self-sacrifice of my faithful helpers in the gospel richly deserved, I have found my mind constantly reverting to Longfellow's forceful words,—

"Labor with what zeal we may,  
Something still remains undone;  
Something uncompleted still  
Waits the rising of the sun."

In these modern days of limitless opportunity for woman it sometimes seems as if woman's responsibility, too, was without limit, and that no one but the Master himself could ever say, "She hath done what she could."

The "extent" of the responsibility of the Branch officers cannot be measured along any one direct line. There are at least three departments of their work which demand constant care.

#### I. DEVOTIONAL DEVELOPMENT.

This is always appropriate under all circumstances. A short prayer service in connection with committee meetings and a strong devotional element in all the Branch meetings tend to the reinforcement of the religious life of the Branch.

Let me share with you a lesson that came to me in a meditative moment in my own room. While working on my sewing machine it became necessary to stop stitching to wind some thread upon the bobbin. To do this I disconnected the treadle and wheel from the other parts of the machine. Having wound the bobbin, I again connected the power with the working machinery and resumed my sewing. For a few stitches all went well, but when I came to a seam the needle refused to go on, and, searching for a cause of the trouble, I found that I had not made the connection perfect.

So it is with our missionary work. If we were utterly idle and inactive we might possibly run along with but indifferent relations to the dear Master, but if we are devoted to his service, and attempt to do earnest work in his great vineyard, we shall find that days and duties come which require the strength that can be obtained only through a vital connection with the one source of power.

#### II. THE DISSEMINATION OF MISSIONARY INFORMATION.

This must be carried on through public meetings, letters, leaflets, personal intercourse, by all means that are open to energetic and resourceful women.

While the valuable literature, including always LIFE AND LIGHT, that may be obtained from the rooms of the Board, makes this department of our duty very easy, yet we are not without our responsibility in enlightening the unenlightened even in our own Branches, and in arousing missionary enthusiasm by information regarding successes already achieved and the open doors of opportunity waiting pathetically for some one to enter in.

### III. FINANCIAL RESOURCES.

This department of our responsibility is found to be closely allied to the one first mentioned. Indeed, it has been observed that when our thoughts have been most completely occupied with the devotional side of our work, we have been surprised to find how manifestly our financial resources have been increased; and in repeated cases when the spirit of prayer filled our hearts, special needs of the treasury have been met almost without the asking.

In an address to his Sunday-school class, in the First Church in Washington, recently, Pres. Merrill E. Gates used a forceful expression which seems wondrously appropriate to our present thought. In speaking of the relation of the vine and the branches, he said, "The branches bear all the fruit." What overwhelming responsibility, then, rests upon us if in our blessed cause all the fruit must be borne by the Branches. But happily this vivid figure gives us also a suggestion of comfort, for there is a limit to the producing power of branches even though they abide in the vine. Over-production weakens the branches and brings loss to the vine. The fruit-bearing must not be forced beyond a normal degree.

The duties of the Board seem to be those of statesmanship, while the Branch holds toward its constituency a pastoral relation, and has therefore very sweet, affectionate, and tender bonds of union with the auxiliaries. The Branch has also a loyal and filial relation toward the Board. It is a mediator between the Board and the auxiliaries. It stretches out both its hands: its right hand of strength and helpfulness to the Board, and, from its heart, its left hand of love and gentleness to the auxiliaries.

In view of all the opportunities for service that come to us in connection with the Branches of our dear Woman's Board, I feel like saying with Max O'Rell, that if I were to be born again, and were allowed to choose my place of living and my condition in life, I would shout at the top of my voice, "Make, oh, make me an American woman!" and I know of no better solution of the problem regarding the extent and the limit of our responsibility as Branch officers than for us individually to covenant that, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do."

## A BROADENED VISION.

UNDER this heading the *Youth's Companion* says: "One of the most interesting and at the same time least noted changes of the past five years is the enlarged mental outlook of the American people. . . . In our journals of to-day five columns of matter pertaining to foreign countries are printed now to one printed a few years ago. The change is seen also in the editorial pages, where public events in foreign countries, and the purposes and bearing of foreign policies, are discussed with a minuteness which shows that they possess a genuine interest for American readers. It shows itself again in the position of the foreign news; of the 'display' which the editor gives it, and the headlines under which he sets it forth.

"This enlarged horizon is the corollary of the industrial and political expansion of the United States. To build bridges in India, and railroads in South America; to feed an army in Africa, and to place one of our own in China; to co-operate with the great powers of the earth in a military expedition, and to contend with them successfully in diplomacy; to assume the guardianship of islands on the opposite side of the earth and on the other side of the equator,—this is to learn geography, and to learn it effectively, though it may be expensively.

"Nor is the process of education ended. The cable which will connect the old East with the new West has already touched Honolulu on its way to Manila. Great steamships are building for trade with China and Japan, and others already ply between Atlantic ports and the West Indies."

This broadened vision should bring to us also a clearer, stronger sense of our great responsibility, of our rare and joyful opportunity. Engineers may build the bridges and railroads, merchants and bankers may guide the commerce of these countries, now made near and real; to us as Christians is given a higher task. Unconsciously, but really, capitalists and diplomats are obeying the word of the prophet, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain." When Christians are as eager to carry the gospel as men have been, for money's sake, to carry trade, then the glory of the Lord will be revealed. Day by day the ways are made ready; our turn at the work comes next. Let us do with our might the task intrusted to us, that all the world be made ready for the coming of the King.

## A DEPUTATION TO AFRICA.

THOUGH it is nearly seventy years since the American Board sent its first messengers to Africa, yet none of the missions in that continent have ever been visited by any of the Secretaries. Now, however, the inevitable problems of all such work make imperative the need of counsel, and a deputation is arranging to sail on April 7th. Dr. Judson Smith, the Secretary who has conducted the African correspondence for many years, would naturally be the leader of this embassy, but his presence here seems indispensable at this time. Dr. E. E. Strong, who as long-time editor of the *Missionary Herald*, has an intimate acquaintance with conditions in Africa, has consented to go in Dr. Smith's stead, and he will be accompanied by Dr. Sidney Strong of Oak Park, Illinois, and Mr. Francis O. Winslow of Norwood, Massachusetts. Mr. Winslow is now in Europe, and will meet his associates in London. The deputation plan to visit both the Zulu and the East Central Africa Missions, and their task is arduous, though most interesting. Many prayers will go up for their safety and success, and we hope for great good from their going, both to the work in Africa and here at home.

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## BOOK NOTICES.

*The Little Green God.* By Caroline Atwater Mason, author of *Lux Christi*. Published by Fleming H. Revell Co. Pp. 146. Price, 75 cents.

It is "betwixt a smile and a tear" that one reads Mrs. Mason's little book, for its humor and pathos are so skillfully balanced that one scarcely knows whether to be more amused by its clever satire or depressed over the weaknesses of poor human nature at which its shafts are leveled. It is the story of a missionary, Titus Fletcher, who, self-exiled to do God's service, returns from India after an absence of twenty-five years to gaze with incredulous amazement at a Christian community tampering with the essence of heathenism, and fashionable church women attending "Lenten Lectures on Hinduism."

The characters are lightly but vigorously sketched, with a firmness that makes every stroke tell. The prosperous and complacent clergyman, "whose teeth, digestion, self-confidence and orthodoxy are alike sound," who was "born to moderate," but who has long since ceased to "mean religion"; his worldly family, contentedly serving God and mammon; the shallow lecturer, uttering feminine rhapsodies over the "purity" of Hinduism; and the novelty loving, modern Athenians greedily drinking in the "message of the Orient to the Occident,"—all these live before our eyes, and linger in our memories with a reproachful insistence.



Nor is the book, slight though it is, without its dramatic moments. We shiver when the soul of George Alexander lies shriveled and bare before the fine rage of the gentle but inexorable Fletcher, and glow with satisfaction when the despised missionary, quite unconscious of offense, carries off the lion of the evening before the very eyes of his disappointed hostess.

The whole story is told with an admirable incisiveness that not only gives pleasure but carries conviction, and causes the reader to feel that the author has offered a much-needed antidote to the pernicious teachings of modern Orientalism. Whoever thinks that this book is an extravaganza let such an one buy a copy of *New Thought*, a magazine which claims to have increased its subscription list from 4,000 in December, 1901, to over 23,500 in December, 1902. The article in the January issue of this monthly on "Vedanta Yoga" by a Western Occultist will be an eye-opener.

K. S. W.

*The School in the Home*, A Study of the Debt Parents owe their Children. By Newell Dwight Hillis. With a list of forty great chapters of the Bible and twenty classic hymns for memorizing. Published by Fleming H. Revell Co. Pp. 126. Price, 50 cents net.

The title page of this book tells the story. The address preceding the selections of Scripture and the hymns was originally delivered by Dr. Hillis to the congregation of Plymouth Church, and he urged parents to drill these great chapters into the minds of their children.

He speaks of the sentiment against reading the Bible in the public schools, and says that "the changed attitude of the common school has thrown the whole burden of moral instruction upon the church, and especially upon the home school instrumentality." A brief word of explanation or suggestion precedes each passage of Scripture.

G. H. C.

## TOPICS FOR AUXILIARY MEETINGS.

### TOPIC FOR MAY.

#### "A Century of Work for Women."

Chapter five of *Lux Christi* brings to our study the work done for the women of India. Its opening sentence arrests immediate attention, "The hall mark of Hinduism is the degradation of women." Preceding the chapter is a list of dates which give the progress of this work from 1800, when Hannah Marshman established girls' schools, and 1802, when female infanticide was forbidden by law, to the interesting occasion in 1893, when Miss Cornelia Sorabji was admitted to the bar at Bombay.

We submit the programme as prepared by the Committee.

1. Scripture Lesson: *Psalms xlv. 6-17.*
  2. Current Missionary Events. The Work of Bible Women.
  3. The Rise of Women's Societies. *Lux Christi*, pp. 191-202.
  4. Paper: Educational Advantages for Girls in India. Pp. 204-210.
  5. Personation by three women of a Hindu woman, a Mohammedan and a Buddhist.
- In an informal conversation let these three compare their condition. Then let two others enter, personating one of your native Christian workers and Ramabai, with a statement of the door of hope that they hold open.

6. A Debate: Medical *versus* Educational Work. Pp. 204-218.

7. Account of Lady Dufferin's Work,—its Efficacy and its Limitations. Pp. 218-220.

8. Reading: Prayer of a Child-widow. *Lux Christi*, page 223.

9. Reading: Extract from Poem. *Lux Christi*, page 227. It would be better to have this whole poem read.

We suggest two additional questions.

1. To follow current events. State condition of women in India at the beginning of the nineteenth century. *Lux Christi*, 186-191.

2. Conclude with reading the extracts entitled "Hinduism from Within," by Pun-dita Ramabai. *Lux Christi*, page 223.

"Scenes Among the Missionaries," by Julian Hawthorne. *Lux Christi*, pages 224-226.

The work of the Bible women of Turkey and China and India may be found in recent copies of LIFE AND LIGHT and in the last annual report of the Woman's Board.

M. J. B.

A NEW ASSISTANT TREASURER. We are glad to announce that we have been able to fill the position left vacant by the death of Miss Studley with very little delay. Miss Miriam L. Woodberry, who has served for ten years as assistant treasurer in the Woman's Home Missionary Association, has been appointed as Assistant Treasurer of this Board, and began her work with us March 9th. Miss Woodberry's name is familiar to many in our churches in Massachusetts and Rhode Island, and her previous experience will be of great value in her work with us.

## WOMAN'S BOARD OF MISSIONS.

Receipts from January 18 to February 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

A Friend,

1,500 00

MAINE.

*Eastern Maine Branch.*—Mrs. F. B. Denio, Acting Treas. Bangor, Aux., Th. Off., 7.05; First Cong. Ch., Prim. Dept., S. S., Christmas Off., 5; Calais, Aux., 45.50; Rockland, Cong. Ch., Woman's Asso., 25; Golden Sands M. B., 16.85; Vinal Haven, Woman's Miss. Soc., 5,

104 40

*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Friends, 70; Bath, Central Ch., 21.25, Aux., 15.25, Winter St. Ch., Aux., 90.84; Gorham, Aux. (of wh. 25 const. L. M. Miss Hattie M. Files), 42; North Berwick, Judge Nathaniel Hobbs, in mem. of Ellen F. Hobbs, 25; Portland, Bethel Ch., Th. Off., 9.24, High St. Ch., Th. Off., 53.06, Second Parish Ch., 9.90, State St. Ch., Th. Off., 76.55, St. Lawrence Ch., Th. Off., 65 cts., Williston Ch., Add'l Th. Off., 30 cts., Friends, Th. Off., 2.75, Aux., 2.35, Mrs. Oren Hooper, in mem. Carl Putnam Cooper, 20,

439 14

Total, 543 54

LEGACY.

*Rockland.*—Legacy of Miss Sophia Spoford, through Woman's Asso., Cong. Ch. and Treas. Eastern Maine Branch, 25 00

NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Alstead Centre, Ladies' Circle, 5; Amherst, Aux., 13.50; Bennington, Cong. Ch., C. E. Soc., 5; Camp-ton, Aux., 19.70; Claremont, C. E. Soc., 10; Concord, Aux., Th. Off., 68, North Ch., Y. L. M. S., 5; Derry, Central Ch., Aux., 31.50, Mayflower M. C., 8; Dover, Knolly's M. C., 50, Mrs. Hannah L. Severance, 5; Exeter, Aux. (of wh. Th. Off., 41.50), 57.05; Hampstead, Aux., 13; Hanover, Aux., 73; Jaffrey, Y. L. M. S., Monadnock Bees, 10; East Jaffrey, 19.50; Keene, First Ch., Aux. (of wh. Th. Off., 34), 40; Kingston, Aux., 12; West Lebanon, Aux., 22; Littleton, Aux. (of wh. 37.70 Th. Off.), 50; Lyme, Prim. S. S., 5; Nashua, Aux. (of wh. 30 Th. Off.), 39.35; Newington, Aux., 4.75; Plainfield, Mrs. S. R. Baker, 5; Rochester, Mrs. Martha Hor's S. S. Class, 5; Somersworth, C. E. Soc., 10; Swanzey, Aux., Th. Off., 8.50; Warner, Aux., 5; Winchester, Aux., 11. Less expenses, 44.31,

566 54

Total, 566 54

LEGACIES.

*Hanover.*—Legacy Mrs. Susan A. Brown,

add'l payment, by Thos. Weston. Less expenses, 194 40  
*North Hampton.*—Legacy Miss Abby Gore, add'l through Treas. of New Hampshire Branch, 30 62

## VERMONT.

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Berkshire, East, 3<sup>5</sup>/<sub>8</sub> Brattleboro, West, 6.99; Bristol, 5; Burlington, College St. Ch., 19.90, First Ch., 30; Dorset (of wh. 50 const. L. M's Mrs. George Kellogg, Miss Vesta Harwood, 50.40; Fairlee, 18; Ferrisburg, Aux., 9.80, C. E. Soc., 4.20; Franklin, C. E. Soc., 5; Grafton, Woman's M. C., 5, Children's M. B., 2.50; Granby and Victory, C. E. Soc., 2.11; Hartford, 16.90; Hinesburg, Th. Off., 3.25; Ludlow, Th. Off., 8.56, C. E. Soc., 10; Morrisville, Woman's Asso., 5; Newport, C. E. Soc., 10; Plainfield, S. S., 6.10; Rutland, Aux., 57.55, S. S., 10; St. Johnsbury, North Ch., 17.75, South Ch. (of wh. 2 Th. Off.), 13.85; Weathersfield, 3; Westford, Th. Off., 6; Wilmington, 10; Woodstock, 25. Less expenses, 61.90, 302 96

Total,

302 96

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Lexington, Aux. (const. L. M. Miss Clarissa A. Briggs), 25; Lowell, Highland Ch., 20, Kirk St. Ch., 50; Medford, Mystic Ch., Aux. (of wh. 25 const. L. M. Mrs. Ruth M. Lord), 39, 125 00

*Auburn.*—Mrs. Mary J. Rich, 20 00

*Berkshire Branch.*—Mrs. Charles E. West, Treas. Hinsdale, Aux., 20.32; Lenox, Aux., 8; Middlefield, C. E. Soc., 1.25; New Marlboro, C. E. Soc., 1; North Adams, Aux., 26.37; Pittsfield, First Ch., 42; Stockbridge, 30.45, 129 39

*Boston.*—A Friend, 10 00

*Centerville.*—Cong. Ch., S. S. Class., 2 30

*Essex South Branch.*—Miss Nannie L. Odell, Treas. Danvers, Maple St. Ch., Aux., 20; Lyme, Central Ch., 20; South Lynnfield, Aux., 10, 50 00

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Conway, Aux., 13.75, Jr. C. E. Soc., 4; Montague, 10; Northfield, Aux., 12; Orange, Aux., 21.50; Shelburne, Aux., 21, 82 25

*Gardner.*—A Friend, 20

*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. South Hadley, Mt. Holyoke College, Y. W. C. A., 30 00

*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 20, Porter Ch., Aux., 20; Duxbury, Aux. (of wh. 4.40 Th. Off.), 9.40; Hanover, Aux. (of wh. 8.02 Th. Off.), 10.02; Marshfield, Aux., 12.50; Milton, Aux. (of wh. Th. Off., 27), 33; Plympton, Aux. (of wh. Th. Off., 14.03), 15.53, Prim. Dept., S. S., 1.02; Rockland, Aux. (of wh. Th. Off., 5.20), 50; Sharon, Aux., 15; Stoughton, Aux., 5, Jr. C. E. Soc., 4; South Weymouth, Old South Ch., Aux., 47.20, Union Ch., Th. Off., 44.92, S. S., 10.23; Whitman, Aux., Th. Off., 2.70; Wollaston, Aux. (of wh. Th. Off., 115), 142, 442 52

*North Brookfield.*—Mrs. Abby W. Whiting, 18 20

*North Middlesex Branch.*—Mrs. Lydia R. Hudson, Treas. Fitchburg, The Priscillas, 10 00

*South Framingham.*—A Friend, 40  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. South Hadley Falls, Aux., 24; Southwick, Aux., 10; Springfield, Hope Ch., Woman's Bible Class, 5, Memorial Ch., Aux., 4, Park Ch., Aux., 21.50, 64 50

*Suffolk Branch.*—Miss Myra B. Child, Treas. Allston, Aux., 44.07, Cradle Roll, 11.94, C. E. Soc., 25; Arlington, Bradshaw Miss. Asso., 7; Auburndale, Y. L. M. S., 70, Jr. C. E. Soc., 10; Boston, A Friend, 5, Central Ch., Aux., 763, Mt. Vernon Ch., Aux., A Friend, 10, Aux., 11, Old South Ch., Aux. (of wh. 500 by a friend and 75 const. L. M's Mrs. Mary R. Bayley, Miss Mary Atkinson, Miss J. Christie Merrill), 1,540.50, Mizpah S. S. Class, 30, Park St. Ch., Jr. Aux., 20, Shawmut Ch., Aux., 50; Brookline, Harvard Ch., Aux., 58; Cambridge, Mrs. M. A. Temple, 40 cts., First Cong. Ch., Aux., 169.50, Prospect St. Ch., 30.97; Charlestown, First Ch., Aux., 25; Chelsea, Central Cong. Ch., Soc. of Women Workers, 75, First Ch., Y. W. Soc., 10; Dorchester, Village Ch., Y. L. Soc., 10, S. S., 10; Foxboro, Aux., 40; Hyde Park, Aux., 30, Jr. Aux., 15; Newton, Eliot Ch., The Helpers, 40; Newton Centre, First Ch., Aux., 136.53, Maria B. Furber M. B., 15; Newton Highlands, Aux., 24.74; Norwood, C. E. Soc., 1.25; Roxbury, Eliot Ch., Th. Off., 53, Immanuel Ch., Jr. C. E. Soc., 2, Walnut Ave. Ch., Aux., 108, Prim. Dept., S. S., 5; Somerville, Broadway Ch., Aux. (of wh. 5 by Mrs. Hodgkins), 53, Franklin St. Ch., Foreign Dept. Ladies' Aid, 30, Winter Hill Ch., Dau. of the Cov., 10; West Roxbury, South Evangelical Ch., 10.22, Woman's Union, 5; Waverly, Aux., 11.53; Wellesley Hills, Aux., 12, 3,588 65

*Webster.*—First Cong. Ch., 10 00

*Worcester.*—Miss Alice W. Chase, 12.50, Miss Lena Sheldon, 12 50, 25 00

*Worcester Co. Branch.*—Mrs. Ida L. Bement, Treas. Ashburnham, Aux., Jubilee Off., 2; Athol, Aux., Jubilee Off., 3; Barre, Aux., Jub. Off., 6; Charlton, Aux., Jub. Off., 1; Clinton, Aux., Jub. Off., 4, "Pro Christo" Soc., 1.25; Dudley, Aux., Jub. Off., 10; East Douglas, Aux., Jub. Off., 20; Fisherville, Aux., Jub. Off., 1.50; Gardner, Aux., Jub. Off., 5; Gilbertville, Aux., 21; Globe Village, Aux., 5; Grafton, Aux., Jub. Off., 6.85; Holden, Aux., Jub. Off., 2; Hubbardston, Aux., Jub. Off., 4; Lancaster, Aux., Jub. Off., 7, Young Ladies, Jub. Off., 5; Leicester, Aux., Jub. Off., 5; Millbury, First Ch., Aux., Jub. Off., 2.50, Second Ch., Aux., Jub. Off., 12; Northbridge Centre, Aux., Jub. Off., 3.75; North Brookfield, Aux., Jub. Off., 13.35; Oxford, Aux., Jub. Off., 6; Rockdale, Northbridge, Aux., Jub. Off., 6.60; Southbridge, Aux., Jub. Off., 16; South Royalston, Aux., Jub. Off., 7; Spencer, Aux., Jub. Off., 5; Sturbridge, Aux., Jub. Off., 11.40; Sutton, Aux., Jub. Off., 80 cts.; Upton, Aux., Jub. Off., 3.50; Warebridge, Aux., Jub. Off., 2.50; Ware, Aux. (of wh. 8 Jub. Off.), 24; Warren, Aux. (of wh. 6 Jub. Off.), 19.25, A Friend, Jub. Off., 10; Westboro, Aux. (of wh. 11 Jub. Off.), 24.60; Whitinsville, Aux.,



Jub. Off., 40.25, "Penny-a-Day," 16.02; Winchendon, Aux. (of wh. Jub. Off., 10), 15; Worcester, Adams Sq. Ch., Jub. Off., 2, Central Ch., A Friend, Jub. Off., 2.25, Hope Ch., Jub. Off., 10, Immanuel Ch., Jub. Off., 2.50, Old South Ch., Jub. Off., 5, Park Ch., Jub. Off., 23, Piedmont Ch. (of wh. Jub. Off., 10), 60, Pilgrim Ch., Jub. Off., 5, Plymouth Ch., Jub. Off., 5, Th. Off., 58, Union Ch. (of wh. Jub. Off., 12.50), 62.50,

584 37

Total, 5,192 78

## LEGACIES.

*Northampton.*—Legacy of Miss Sarah M. Lyman, add'l, F. N. Kneeland, Exr., 350 00  
*Worcester.*—Legacy of Mrs. Harriet Wheeler Damon, add'l, by F. H. Wiggins, 5 50  
*Whitinsville.*—Legacy of Mrs. Adeline C. Whitin, H. T. Whitin, Adm., 500 00

## RHODE ISLAND.

*Rhode Island Branch.*—Mrs. Clara J. Barnefield, Treas. Barrington, Bayside Gleasers, 60, Prim. Class, S. S., 6.75; Central Falls, Aux., 36.29; Newport, United Ch., Aux., 252, S. S., 250; Pawtucket, Park Place Ch., Jr. C. E. Soc., 5.25; Providence, Academy Ave., "The Sunbeams," 8, Central Ch., Mrs. L. A. Salisbury, 5, Pilgrim Ch., Laurie Guild Aux., 10, Plymouth Ch., Aux., 5, Union Ch., Cradle Roll, 25.70,

663 99

Total, 663 59

## CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I. Lockwood, Treas. Chaplin, Aux. (with prev. contri. const. L. M. Mrs. E. M. Frary), 22; Danielson, Aux., 36.88; Goshen, C. E. Soc., 5; Lyme, Aux., 18; New London, Second Ch., Aux., 48.80; Norwich, Second Ch., Younger Classes and Infant Dept., S. S., 30.47; Preston City, C. E. Soc., 5; South Windham, C. E. Soc., 5.10; Stonington, Second Ch., C. E. Soc., 5; Taftville, C. E. Soc., 1.68; Thompson, Aux., 4; Willimantic, Aux., 12,

193 93

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Burnside, Aux., 5; Hartford, A Friend, 5, Asylum Hill Ch., Aux., 131, First Ch., Aux., 5, Farmington Ave. Ch., S. S., 33.31, Park Ch., Aux., 20, South Ch., Young People's Soc., 91.34; New Britain, South Ch., Cradle Roll, 25 cts.; Plainville, Aux., 76; South Manchester, C. E. Soc., 7; Windsor Locks, Aux., 235,

608 90

*Naugatuck.*—Cong. Ch.,

50 00

*New Haven.*—A Friend,

10 00

*New Haven Branch.*—Miss Julia Twining, Treas. Bethlehem, Aux., 5; Bridgeport, Park St. Ch., Full Mem. C., 150; Cheshire, Aux., 71.50; Chester, Aux., 19; Cromwell, Aux., 26.25, C. E. Soc., 10; Danbury, First Ch., Aux., 91.51, Prim. S. S., 10, C. E. Soc., 50; Goshen, C. E. Soc., 15, Jr. C. E. Soc., 5; Greenwich, Aux., 26; Ivoryton, Aux., 38; Litchfield, M. B., 165; Middlebury, C. E. Soc., 25.44; Middlefield, C. E. Soc., 4.04; Middle Haddam, C. E. Soc., 5; New Hartford, C. E. Soc., 10.50; New Haven, C. M. M. Aux., 5, Centre Ch., Aux., 160; North Woodbury, C. E. Soc., 25; Plymouth, C. E. Soc., 5; Stamford, C. E. Soc., 7.50; Stratford, Aux., 62.75, S. S., 45; Thomas-

ton, C. E. Soc., 1; Torrington, First Ch., Aux., 12; Warren, C. E. Soc., 17.54; Waterbury, Second Ch., Light Bearers, 5, C. E. Soc., 35; West Cornwall, C. E. Soc., 50; Westfield, C. E. Soc., 13.66; West Torrington, C. E. Soc., 5; Winchester, C. E. Soc., 5.50; Winsted, Second Ch., C. E. Soc., 15; Woodbury, First Ch., C. E. Soc., 11.42,

1,208 61

Total, 2,071 44

## NEW YORK.

*East Bloomfield.*—Mrs. E. S. Goodwin, 2 70  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Berkshire, Aux., 27.70; Brooklyn, Central Ch., Aux., 166.67, Park Ch., 7, Plymouth Ch., Aux., 25, Richmond Hill Ch., S. S., 30, Tompkins Ave. Ch., Aux., 100; Willoughby Ave., Home Dept., S. S., 42; Buffalo, Niagara Sq. Ch., Woman's Aux., Laura E. Cook and sister, 10; Deansboro, Ch., 4, Rev. C. W. Mason, 1; Fairport, Aux., 16; Gloversville, Aux., 39.25; Ithaca, Aux., 2.50; Newburgh, Aux., 20; New Haven, Aux., 13.29, Willing Workers, 12.21; New York, Manhattan Ch., Aux., 38, Pilgrim Ch., Aux., 42; Owego, Aux., 6.25; Phoenix, C. E. Soc., 10; Portland, C. E. Soc., 2; Riverhead, Sound Ave. Ch., Aux., 25; Sayville, "The Eupheroi Club," 13.10; Sherburne, Aux., 20; Smyrna, Aux., 7.70; Wadhams Mills, Aux., 5; Warsaw, Aux. (of wh. 75 const. L. M's Mrs. H. E. Gurney, Mrs. Cotton, Mrs. Lawrence), 84.17; West Winfield, Mrs. S. B. Wood, 5,

774 84

Total, 777 54

## NEW JERSEY.

*Haddonfield.*—"M. P. M.," 300 00  
*Wyckoff.*—A Friend, 40

Total, 300 40

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 40; N. J., East Orange, Trinity Ch., Aux., 29.36; Montclair, Y. W. M. S., 75; Newark, First Ch., Aux., 15, Belleville Ave., M. B., 15; Orange Valley, Y. L. M. B., 12.37; Upper Montclair, C. E. Soc., 10. Less expenses, 66.13,

130 60

Total, 130 60

## FLORIDA.

*South Florida.*—Asso. of F. M. Workers, Mt. Dora Aux.,

16 50

Total, 16 50

## OHIO.

*Rock Creek.*—Mrs. S. R. Newcomb,

1 50

Total, 1 50

## WISCONSIN.

*Wausau.*—"M. L. C.," 2 00

Total, 2 00

General Funds, 11,744 39  
 Gifts for Special Objects, 325 40  
 Variety Account, 304 68  
 Legacies, 1,105 52

Total, \$13,479 99

## HENRY WOODS MEMORIAL FUND.

*Massachusetts.*—Boston, Mrs. Henry Woods, \$25,000  
 The income of this Fund is to be used for the benefit of retired missionaries who may need such assistance.





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LETTER FROM JAPAN.

DEAR FRIENDS: I wish I could write so that I might let you really see this school and feel all that it stands for in past accomplishment and future advance for Christian education in Japan. The report will tell you of one year's work, and how the money granted by the Woman's Board of the Pacific has been used. I cannot tell you how grateful we are for your help.

We closed school for the summer holidays with fifty-six boarding girls. We were obliged to take the big room we have always used for a chapel for a schoolroom in April, for we had an entering class of over fifty. This leaves us with no chapel, no assembly hall. We hold morning prayers in the sewing room, where the girls sit on the floor, packed like sardines. We need a new building for comfort, for dignity, that we may receive the girls that wish to come. We ought not to keep on in this poor way. For lack of room we cannot take all who apply. We require as many teachers for one hundred girls as for two hundred, and the extra tuition would make our financial problems all right. On the east side of the front buildings are our own rooms, made homelike and restful with books and pictures which keep me always in grateful remembrance of home friends. We have now over sixty pupils crowded into rooms which will hold comfortably forty.

The department of education has advised—and such advice officially given amounts to a command—that girls be not allowed to board outside the school

they attend. We are glad to have this influence in favor of our boarding schools, for we know the boarding girls get the greatest good, but until we have the new building we cannot meet the demands that are upon us. The daily pupils are always less satisfactory than those we have under continual training in the boarding department.

The term has been one of great advance and encouragement. Three girls have been baptized, but this does not at all show the many lines in which the Christian life in the school has deepened; the young girls not yet far enough along to enter the church, but who surely have been brought to Christ. Among the boarding pupils we are sure that there is not one who has not really given her heart to Christ, and among the daily pupils we find much of inquiring and thoughtful reaching up higher.

After various experiments we have at last a Bible woman who seems to us ideal—Miss Teki—please remember her name. She goes into the houses of the daily pupils, and already the teachers as well as the girls feel the helpfulness of her rich, spiritual life. In the school, as a whole, we have felt great advance this year. The greatest need is a settled pastor, but we have no funds from which a pastor can be paid. A college church in the United States of America cannot support a pastor, and our students are far less able to do so. All the students have deeply felt this need this year, and prayers and plans for a pastor are constant. Meanwhile the professors continually carry on the work.

Our Friday evening prayer meetings have been remarkable, and the Sunday service rich and helpful. The Sunday school is large, and well taught. Almost all of the professors enter in this work, so it seems unfair to speak of one in special, but many of you know Dr. Sakaii, and will rejoice in the successful work he is doing. We feel he is one of those to whom, in an unusual degree, the Lord has given power to be used in bringing Japan to Christ.

President Kataoka declined re-election to the Diet, but his constituency would not let him go. He then declined re-election as speaker of the Diet, but his party would not let him off. This keeps him in Tokyo during the sessions of the Diet, but in spite of his frequent absences he has a powerful influence over the school, and thus with such a man as president we must regain the old standing of the Doshisha lost during the years of separation from the American Board.

Altogether, we are thankful for the year, and look forward with joy and courage.

Now a personal word. My arm is much better. There is an increasing spiritual life among the teachers in the house, and I am sure you would all be happy to see your work here, brought out of much self-sacrifice by you. I thank you that I have this privilege of representing you in it.

MAY FLORENCE DENTON.

DOSHISHA, KYOTO, JAPAN, December 22, 1902.

IN *Woman's Work for Woman*, Miss Parsons, the editor, telling of strategic points in our missionary conquest observed in her recent tour around the world, gives these cheering facts: "We saw what the itinerating woman accomplishes as we traveled overland in Korea with Miss Best. Night after night among the company of believers who gathered at each new place where we arrived there came to her, welcoming and confiding, some leading woman, intelligent above the average, and with the glow of Christian experience in her face. She is the product of the country class, and she is passing on to other hearts the light which has shined in hers.

"In the city of Madura, four hundred miles south of Madras, we saw a notable women's class. There were thirty students present, including nineteen Bible women, some of whom have borne the test of twenty years' experience. The lobe of nearly every ear was torn by the weight of Indian gold. Several women, by reason of age, wore spectacles. Their general appearance was marked by utmost neatness, modesty, and intelligent mastery of the lesson. Pastor David offered prayer, and Miss Swift taught the Bible lesson in easy flowing Tamil. For dignity, moral earnestness, and concentration that schoolroom could not be surpassed in America."

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## THE PROGRESS OF THE KINGDOM.

OFFICIAL announcement is made that the Fiji Islands are no longer to be cared for by the Wesleyan Missionary Society, since they have become nominally Christianized and civilized,—education, commerce and worship being carried on according to Christian ideals. They contributed for missionary purposes last year \$25,000, and are doing very much to carry the gospel to the other islands of the South Sea.—*Selected*.

The other day a steamer from Shanghai to Yokohama had among its passengers a party of eight young Chinese women going to Japan for a long course of study. This is an almost unprecedented occurrence, and is a decided step forward for China, for it is the prevalent opinion that it is not worth while to attempt to educate Chinese women. All these young women are from high-class families.—*Missionary Review*.

Says a missionary in Matabeleland: "The other day I was examining the wife of one of my teachers with a view to baptism, as both husband and wife are among our inquirers. They have had two children and lost them both, one quite young and one about a year old. To test her faith, I asked if she did not sorrow because God had taken these little ones away. She said: 'No, why should I? He took them to himself: he loved them and will care for them better than I, and I shall find them again in heaven, grown up all good.' I felt inclined to say, 'O woman, great is thy faith! Would that all we Europeans were on the level with you.'"—*Selected*.

Rev. Heber Jones writes thus hopefully about Korean converts: "I think we missionaries in Korea cannot be too grateful for the fact that our Korean

church is a church of workers for the Lord. As soon as a Korean is converted, he immediately begins work among his relatives and neighbors, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea."—*Woman's Evangel*.

SIAM.—The king of Siam gave this gratifying testimony to our countrymen: "The American missionaries have lived in Siam a long time; they have been noble men and women, and have put their hearts into teaching the people, old and young, that which is good, and also various arts beneficial to my kingdom and people. Long may they live, and never may they leave us."—*Missionary Monthly*.

A HINDU WAY TO AVERT MISFORTUNE.—We had hardly gone fifty yards through the village before I saw something that made me stop and inquire. On the roadside was a hideous dummy made of mud plastered on to sticks. Around the waist of the grotesque, repulsive thing was a rope by which it had been dragged through the village. I was told that this figure was called "vile sinner," and that they had dragged it all around the village shouting, "The vile sinner is dead." By thus showing the god of rain how they hated wickedness, they hoped to gratify and appease him, and induce him to send down the rain they greatly needed.—*Wesleyan Missionary Society*.

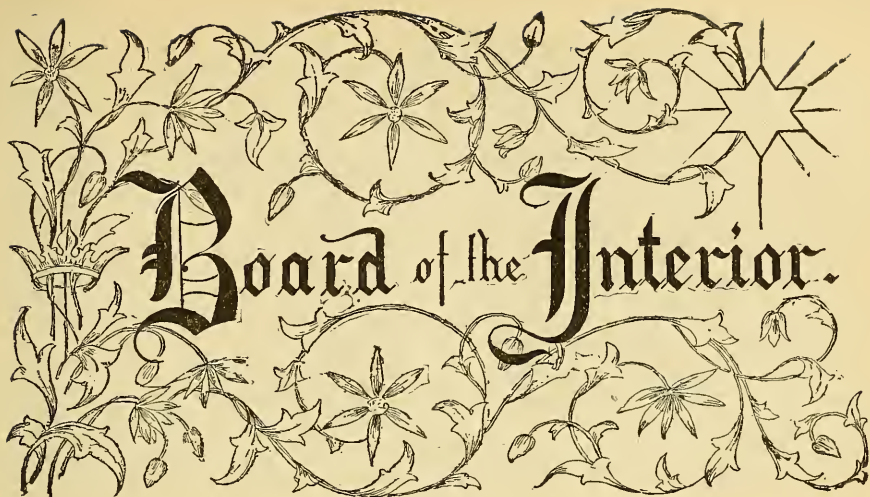
A SUGGESTION FROM KENTUCKY.—If our societies could only be persuaded to call upon every woman to take part in the meetings they would soon feel the need of a magazine, and would have it. There are meetings where this would be a new method. Try it, every member some part.—*Woman's Work for Woman*.

FALSE CHRISTS.—The Indian *Church Missionary Gleaner* says, "It is a striking sign of the times that there is one in England, one in France, and one in Russia" (to which we might add one or more in America), "all claiming to be the Messiah."

A "HALT" AND ITS CURE.—A leading minister said the other day: "In modern missions there is a sense of halt. Missions strike outsiders very much as do the churches at home—good, practical, dutiful, but hardly inspired. The charm to elicit necessary funds seems gone; volunteers to do the possible work hang back." If this be true, only one thing can change the condition. *That one thing is prayer.* The halt will pass into advance; inspiration, fervor, sacrifice, will mark the life of the church at home, and enter more largely into the work abroad, as prayer and faith prevail.—*Wesleyan Missionary Society*.

It takes time to store a battery with electricity; the storing of a human battery from heaven also takes time. Pray and wait, wait and pray. Preaching and testimony are good in themselves, but all are made better when reinforced by storage batteries charged in hours of waiting in connection with the Holy Ghost.—*Review of Missions*.





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## A RESURRECTION SONG.

Till the day break, and till the shadows flee,  
We watch and waken, Lord, we wait for thee.

The tomb is sealed, the stone is at the door,  
The agony that laid thee there is o'er.

Never again with linen pure and white  
Our hands shall swathe thee in the dead of night.

Never again with sweet of spice and myrrh  
To wrap thee round our loving grief shall stir.

The worst is done, the cross is over, now  
Thou liest kingly, with the thorn-scarred brow.

Closer we draw, we few who yet remain,  
The dearer for our common weight of pain.

Closer we draw, and think of that strange cup  
Pressed to thy lips, how thou didst drink it up.

Closer we draw; the time drags heavily:  
Lord, thy disciples are in need of thee.

Lord, thy disciples yet thy presence crave,  
And thou art bound and sleeping in the grave.

Yet, till the day break and the shadows flee,  
We wait and watch and waken, wanting thee.

Lo! the dawn quickens in the pregnant east:  
Lo! thou art here, our Prophet, King, and Priest.

The morning springs exultant! Christ is risen!  
No bars for life in death's swift-shattered prison.

Lo! the day breaks, the shadows flee away;  
Lo! Christ is with us, even as we pray.

Lord, come, Lord Jesus! He is with us here,  
Forever present and forever dear.

And never cross or loss or woe shall be  
To us who watch and see the shadows flee.

The Easter breaks! The lonesome night is fled,  
And Christ is risen; Life reigns, and Death is dead.

—Mrs. Margaret E. Sangster.

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EXTRACT FROM A LETTER FROM MISS JOSEPHINE  
WALKER.

SHAOWU, CHINA, October 28, 1902.

Writing of a tour she was taking with her father, she says:—

FIVE meetings were held during our two days' stay at Iong Kan. At church the ladies sat in the gallery where they could overlook the congregation, and when occasion demanded call to members of the family below. The arrangement seemed to be very convenient, for when "Jane" remembered that in the rush of dressing for church she forgot to lock the rice bin, it was quite unnecessary for her to tiptoe quietly down and find out from her "family" below if he had done it. Her voice, resounding through the church, attracted his attention. He promptly replied that he did not, so she went home. Then there was a baby "John" who wanted to go for a walk while the preacher was discoursing on children bringing glory and honor to their parents. "Uncle Ben" left the audience and took him out—very kind of "Uncle Ben." Grandma "Betty" came to church with only one thin garment on. She grew chilly, so in a stage whisper Aunt "Susan" calls up "Tommy." He does not know about grandma's garment. He has never been around this particular grandma's house. Grandma, however, must not catch cold, so Aunt "Susan" begins to undress and take off one of her inner garments to lend her. It was unnecessary, as "Mahitable" suddenly discovered what was wanted and offered her jacket, which she was not using.

The babies in the gallery found "Mary" and her little friends very aggravating company, for some of them were in the gallery amusing them with various noises; then again they would all scamper off outdoors and have a frolic with a noisy troop of children playing in front of the church, only to come back later with a lot of "pussy tails" that they would not share.

You may wonder why we allow such things to happen in church. I would simply say that the audience was much more orderly than I feared it would be, and that sometimes things happen before you are aware they are

to be put a stop to. Then, too, there is the question of how many reforms can be impressed on a mind at a time. Really the meeting progressed quite orderly, though I have not told of all of the disorder by any means. Occasionally I requested "not so much noise"; and that "Mary" sit quietly. Occasionally the preacher would stop the singing and tell the congregation to use less voice, to listen to him and try to follow the tune. Good-naturedly, but unsuccessfully, they tried. Sometimes the preacher requested that the children in the front yard be quieted. Then the "deacons" in the front seats would arise and make a rush for the front door. After two or three such scenes the children were permanently quieted for that service.

This place is the center of a large field, and a still larger work. We feel that there is a very great need here of a resident missionary, and a couple of young ladies, for, though they may not conform in outward respects, yet there is the spirit of much good among them. One way they are showing it is by building a schoolhouse of eight rooms next to the church. The money, plans and management of it all have been their own. Not a bit of help have they had from anyone else.

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## LETTER FROM LYDIA KARADEMIRJIAN, HADJIN HOME, TO THE JR. C. E. S.

HADJIN HOME, January 15, 1903.

THANK you very much for the money which you sent. I thank God that he has prepared such kind friends like you to help such orphans like us. I think you want to hear about our school and about me. I am a girl fourteen years old. I have a mother and three sisters,—two of them are married, and one is little and studying here. I am in the third class. My lessons are English Fourth Reader, Armenian, Turkish, Bible, composition, drawing, writing, gymnastics and music. My mother, Mrs. Coffing, and my dear Miss Bates are giving me work to do for earning my music lessons, and for this reason I am learning to sew better than before.

This summer Mrs. Coffing and Miss Bates visited the villages around us and brought news from them. They told about the village of Karakeoy that the people were not wishing to confess Christ, and none of them wished to learn from the Bible, and we were very sorry; but a little while ago a man came from that village and brought good news to us. Now there are a good many men who have accepted Christ, and they are crying for help. Before this they persecuted their preacher and gave much trouble. We were all exceeding glad.

There are two hundred and ninety-eight scholars in our school, eleven native teachers and three missionaries. This year we have seven new girls,—some of them began with A B C, but now they are studying the Bible.

We have two societies, one named the Missionary Society of Marthas, and the other Christian Endeavor. I am one of the members of the Christian Endeavor Society. By means of these societies the girls are trying to do better.

I want to write you always long letter, but I don't know very well English, so I cannot. I wish you would pray for me.

## WORK IN TALAS.

BY MISS SUSAN W. ORVIS.

TALAS GIRLS' SCHOOL, CESAREA, TURKEY IN ASIA, Dec. 9, 1902.

I AM anxious to tell you how very happy I am in my work, and how glad I am to be here in this girls' school. I feel sure that there are but few new missionaries who are so pleasantly situated and who have as kind and helpful associates. With Miss Cole and Miss Loughridge, who came last year, we have five new missionaries here. We are all of us at work on the language, and there is an inspiration in numbers, though I must be alone in the lowest class. I have a native teacher for an hour each day, and Dr. Dodd gives me two or three lessons a week on the grammar. The native teacher can help me with the pronunciation and the vocabulary, but he cannot explain the difficult constructions. The language is built on a plan so entirely different from any European language that it presents many and various problems to the American student. Our text-books also are few and not well adapted to our purpose. For instance, we use the book that is intended for Turkish students who are studying English. We are fortunate at this station in having only one language to learn; everyone understands the Turkish.

I have an algebra class in the school, and am teaching Nellie Dodd German. In the Teachers' Reading Circle I can work, since English is the language used. I also enjoy my Sunday-school class for some of the smaller missionary children.

A native woman, who is very capable, has been secured as housekeeper this year. This is a most fortunate arrangement since we are all so inexperienced, and it gives us our time for the study. We try to spend some time every day in conversation with the girls, that we may learn Turkish and they may improve in their use of English.

At present there are sixty-eight girls in the school; forty-three are boarders. We feel that the influence of the school is more evident in the cases of these who are with us constantly.

A Christian Endeavor Society has been organized among the girls, and it is a power for good. At first we had only the church members join as active members of the society. Last Sunday at our consecration meeting we increased the active membership by fourteen. These girls were all very serious and earnest in their desire to thus pledge themselves to live a Christian life. Mrs. Fowle met them one evening the week before, and talked with them personally about the meaning of the pledge.

We had some helpful services last Wednesday. This day had been selected as a Day of Prayer for the schools, especially for our students here in Talas. A union service was held in the afternoon, to which the older people of the



town were also invited. The native pastor had charge of it, but Dr. Dodd and others spoke. We were very grateful to Mrs. Dodd for coming in the evening for a little talk with the girls alone in the schoolroom.

In the Christian Endeavor meetings we always take part in English, and we lead the chapel exercises once a week, but only the older girls are able to understand what we say. However, we are comforted by thinking that by our lives we may help them more than by words.

I have found the girls very attractive, and some of them extremely pretty and interesting. They are always kind and thoughtful of others. There is a most striking difference between the girls who have attended school and the other girls we see. It is wonderful to see how the faces will brighten up after they have been here a little time. Oh, it pays!

I think I wrote about the visit in Constantinople and at Marsovan. The overland journey was so interesting and so refreshing that I am eagerly looking forward to an opportunity to try it again. All the conditions of weather and roads were most favorable at the time we came. Of course the staying at the khans over night was not in every respect a desirable experience; but the bracing air we breathed all day as we rode in our wagons over the hills and mountains more than counteracted all the effects of the bad air in the khans.

We do have splendid air here among the hills. In the city of Cesarea it is not so good, but up here at Talas the atmosphere is very like that of Colorado. We have had some fine rides on horseback across the plain or around the foot of the mountain. One day all of the missionaries went to the top of Alidagh,—a small mountain very near us, on horseback. This was Dr. and Mrs. Farnsworth's golden wedding anniversary. Dr. Farnsworth was the first to reach the summit.

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Miss E. S. Webb of Adana, Turkey, writes :—

JUST now the wheels of our work seem to be turning rather hard. We are nearing the end of the first term—there are two weeks more of it—and we are all tired. Then for the past few weeks we have had a girl sick with rheumatic fever, and I do not feel at all sure how it will end. The worst of it is, I don't believe she is ready to go if the Lord should call her.

Do pray for us. The spiritual atmosphere of our school is not what it was last year. We have all the machinery, but seem to lack the power. We are all hoping much from the Week of Prayer. On New Year's morning we had a prayer meeting of the workers—all of us—our teachers and those in the city schools with the pastor and Mr. Chambers. We have arranged to have one at sunrise for half an hour every day next week, and are hoping for and expecting a blessing. There will be a general meeting every evening and on certain days for the women at noon.

We have much to be thankful for. Each one of the women has taken her turn in leading the weekly prayer meeting at the "New Settlement," one of the suburbs of the city. It is in a Gregorian neighborhood, and during the last few weeks the room has been about full at each meeting.

The interest in home missionary work has grown wonderfully. The preacher in Enzerli, one of our out-stations, is now supported from here. One of the women told the pastor not long since that she now *prayed* every day for the work there. Our last missionary meeting was a real success. The main feature was the second half of Miss Stone's story, translated and read by one of our graduates who is married and living here. It was exceedingly interesting, and my only fear now is lest I shall never be able to find anything again that they will enjoy as much.

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REPORT OF MI-NGUONG SO (A BIBLE WOMAN), W. B. M. I.,  
FOR THE TERM BEGINNING MARCH, 1902.

FOOCHOW, CHINA, Year of our Lord 1902.

LADY MISSIONARIES AND SISTERS OF THE AMERICAN CHURCHES, GRACE  
AND PEACE :—

All the American sisters love our Chinese people, and hazard their lives and use their money to save the souls of the Chinese. Read 1 Peter i. 3.

There has been a woman's class in the Au-haeng chapel these three years and more. About this class, it has led the people to warm-heartedly receive the truth. Last year one woman in this class departed this life. She had proof that she was saved. This year another has been taken. Just as she was leaving the world for heaven she entreated her husband to serve the Lord with a warm heart. She also said that she was going to the Heavenly Father, and called upon her husband to kneel and pray earnestly. She herself bowed upon the bed and prayed a few words with a true heart for what she wished. Then her spirit left her. This year still another woman has passed away. She also zealously served the Lord. These three were members of the station class and became members of the church. I have seen all three give proof that they were saved.

I hope that the ladies of the churches of America will pray for me, that I may do more perfectly the work of saving souls. I have had three opportunities to spread the gospel. The first was the woman's class. During the last term one member of the class entered the church. The second is, that on the first and fifth days of each week Dr. Stryker healed the sick in the chapel. Then I could speak to the sick. The third is, the opportunity to visit homes and read the Bible. Sometimes people would come into the chapel to sit, and then I could talk to them and read the Bible, and often they were glad to hear.

Now I pray to receive the Saviour's grace, that all the things which I do may glorify his name.

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MISS MARTHA WILEY'S REPORT, FOOCHOW, CHINA.

THE Au-haeng station class began the term with the usual number, and occupying the same crowded quarters. It was necessary to do some weeding out of those whose attendance seemed useless, but on the other hand

some others were added, making an average of twelve women. About the middle of the term it was found advisable to change the location of the chapel to a more roomy Chinese building, and, of course, the station class must change its place of meeting, as the station classes, as far as possible, are connected with a chapel.

The women protested that they could not attend longer if the distance was at all increased. Though sympathizing with their difficulty,—for most of them have bound feet,—the change must needs be made, and we were obliged to trust to their interest to keep them in attendance. At last, without urging, all but two of the number returned, and this loss was more than made up by the entrance of two more bright women. The first of the term a room for Mi-nguong So was rented in a house near the chapel. Here, also, lived some of the women who attended the class. In the morning they made paper flowers, and the money thus earned, together with the little allowed the class, was all they had to support themselves. Though their time was valuable, they came to Mi-nguong So's room of evenings, and listened to the reading of the Bible and her explanation of it.

The room was a cheery little spot when compared with the rest of the dull, dark Chinese house, for she had papered the walls and each week washed the floor. She came one day to ask for papers to paper this tiny room, and it was more pathetic than amusing to hear her remark, "What a pity to put papers with such nice pictures in them on the wall." With a little urging she used the papers, and soon "Mellin's Food Baby" and other faces just as familiar were smiling down from the walls. This good woman did not fail to draw a lesson from each, and I suspect that advertisements of all kinds were never put to a better use.

But the "Mellin's Food Baby" remained the favorite, and was the most fruitful for a sermon. She explained that if people loved Jesus they first wanted their hearts clean, and next they wanted their bodies clean; and if their bodies were cared for they would be healthy like that foreign baby.

When the class moved to the newly rented chapel, it was thought best to have a room in the chapel, so that she might invite the women to her room and talk to them after the services.

Her teaching has taken half of each day, and her visiting has required not a little of her time, which together with her necessary housework is quite sufficient for her strength. The women are gradually becoming more quiet in their manner, and there is little to remind one of their first condition of "confusion worse confounded." This is due largely to their Christian training, but yet not a little is due to the happy effect of the use of the Romanized. If they would learn the Romanized Colloquial, it is absolutely essential that they learn to think. This process of learning to think is the groundwork of their moral as well as mental training. A more regular attendance on the part of all those in the class was the most hopeful thing noticed this year.

Mi-nguong So is an unusually strong character for a Chinese woman, and has a great influence over the women. They seem to thoroughly love and respect her, though she does not spare them when she thinks they need her censure. The death of one of the members of the class was a great loss to the teacher as well as to the little church where she was a member. The

term examination was finished on a forenoon, and that evening she sickened and died with what was reputed to be the plague. She was a good, loyal-hearted woman, always helpful to others. She is only another evidence of the work the station classes can do and are doing in bringing hope to these hopeless lives.

Last spring a difference of opinion took place between some of the Chinese and the station class; and one morning I awoke to find a number of excited faces peering into my room, for most of the women, though with bound feet, had walked to the city compound for a redress of what they considered a grievance. One "Mother in Israel" exclaimed, "Shall we women submit to the injustice of these men?" The woman referred to above as having recently died, calmly replied: "We are willing to submit to God's will. Let us ask him what it is." They knelt there on the veranda in the early morning and asked of him who giveth liberally and upbraideth not, and then got up and went quietly home to their breakfasts. This ended the quarrel, as the matter was amicably settled the same day.

After the term had closed, Mi-nguong So, at Miss Hartwell's request, went to Pagoda Anchorage and attended the Bible Women's Institute, which Miss Hartwell and Miss Chittenden held for several days. Sometimes the unexpected happens even in conservative China; and when she attempted to return to the city the river was so flooded that it required three days to make the distance that would ordinarily require two hours; but even in this exigency Mi-nguong So was equal to the emergency, and literally imitated her Master by "preaching in a boat," as she said.

On her arrival in the city she began regular house-to-house visiting, which she continued until the prevalence of sickness rendered it unsafe. Once each week she gathered the women of the class together and taught them. We expect to begin the fall term early in October.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM JANUARY 10 TO FEBRUARY 10, 1903.

COLORADO . . . . .	160 58	Previously acknowledged . . . . .	6,740 25
ILLINOIS . . . . .	2,102 81	Total since October, 1902 . . . . .	\$11,236 16
IOWA . . . . .	243 69	CONTRIBUTIONS FOR DEBT.	
KANSAS . . . . .	62 01	Receipts for the month . . . . .	314 95
MICHIGAN . . . . .	205 49	Previously acknowledged . . . . .	2,400 74
MINNESOTA . . . . .	484 49	Total since October, 1902 . . . . .	\$2,715 69
MISSOURI . . . . .	142 57	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA . . . . .	88 88	Received this month . . . . .	32 65
OHIO . . . . .	361 28	Previously acknowledged . . . . .	118 52
OKLAHOMA . . . . .	12 94	Total since October, 1902 . . . . .	\$151 17
SOUTH DAKOTA . . . . .	23 60		
WISCONSIN . . . . .	342 42		
TENNESSEE . . . . .	1 70		
TURKEY . . . . .	30 69		
MISCELLANEOUS . . . . .	233 36		
Receipts for the month . . . . .	\$4,495 91		

MRS. E. M. WILLIAMS, Ass't Treas.



# Life and Light for Woman.

VOL. XXXIII.

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No. 5.

**CONTRIBUTIONS FOR THE MONTH.** Though the contributions received in the month closing March 18th were \$756.40 less than in the corresponding month in 1902, yet it is encouraging to see that in the first five months of the year we have gained \$3,500. This, however, leaves so large a part of the \$20,000 advance needed to come in the seven months remaining, that it should move us all to do our utmost. The situation is the more grave as the decrease in legacies is great, \$13,352.19,—only \$6,197.77 having been received thus far. The women in our churches are richer this year than ever before. Must the Master's cause stand like a beggar before them, to be sent empty away? We might learn from the heathen Christians in this matter.

THE semiannual meeting of the Woman's Board of Missions will be held in the Congregational Church, Natick, Mass., on Wednesday, May 27, 1903. An interesting programme will be provided, including addresses by several returned missionaries.

**NEW TREASURER** After twenty-four years of service as Treasurer of **SUFFOLK BRANCH.** the Suffolk Branch, Miss Myra B. Child has resigned that position. Her successor is Miss Mary L. Pelkey, 30 Mt. Pleasant Street, North Cambridge, who was acting treasurer during Miss Child's absence of several months in 1901-02.

The officers of the Branch earnestly request that all contributions, whether by auxiliaries or individuals, be sent to Miss Pelkey, by check or money order, instead of the Treasurer of the W. B. M. as formerly.

**MISSIONARY PERSONALS.** Miss Alice F. Stillson, who labored in the Zulu Mission from 1891 to 1901, was summoned home by family reasons. She is now working as pastor's assistant in Berkeley Temple, Boston, where her missionary zeal and experience will find ample scope. She tells most interesting stories of her African work, especially that among the miners at Johannesburg.

A letter recently received from Mrs. Partridge tells of the illness of her sister, Miss Mary L. Graffam, our own missionary. Wearied by the new and arduous work, two exposures to severe cold prostrated her, and the supposed influenza developed into typhoid fever. The crisis had passed safely when the letter was written, but the patient was very weak, and some time must pass before she can go back to her school work. This throws the care largely on Mrs. Partridge, whose hands were already more than full.

The pleasant word comes from Constantinople that Miss Kinney, of Adabazar, came to that city in January to meet her father, just arriving by the French steamer. They went together to Adabazar next day, and the five weeks' visit has been crowded full of interest to the father and of refreshment to the daughter.

IN MEMORIAM. A pamphlet in memory of Miss Abbie B. Child, for many years editor of LIFE AND LIGHT and Home Secretary of the Woman's Board of Missions, is in press, and will appear at an early date. Addresses at the funeral and at the Friday morning memorial service; character sketches and tributes of appreciation from Miss Stanwood, Mrs. Capron, Miss Dyer and Mrs. Cook; the editorial in the *Congregationalist* entitled, "A Missionary Stateswoman;" quotations from numerous resolutions of the various missionary organizations with which Miss Child was connected, and from many letters, also strategic extracts from Miss Child's writings, will be brought together in permanent form in this little volume. The work of editing has been done by Mrs. Joseph Cook, with the assistance of Miss Stanwood.

FAREWELL TO Many friends gathered at the Missionary Home in Auburn-  
MISSIONARIES. dale on the evening of April 2d to say farewell, with hand-clasps and fervent good wishes, to a group of missionaries returning to Africa, and to Dr. E. E. Strong, who accompanies them as head of the deputation to that country. Dr. George A. Wilder, with Mrs. Wilder, of Chikore, in the East Central Africa Mission, and Rev. and Mrs. C. N. Ransom of the Zulu Mission, sailed on April 7th. With them goes also Dr. Sydney Strong, of Oak Park, Ill., and Mr. Winslow, the third member of the deputation, plans to join them in London. Mrs. Ransom rejoices in the companionship of her mother, Mrs. Calhoun, for many years a missionary of the Presbyterian Board in Syria. In the receiving line at the reception stood Rev. and Mrs. C. B. Olds, who sail early in May for Japan; Mrs. Olds being the daughter of Dr. J. D. Davis, of Kyoto, and so returning to her fatherland. In the group were also Rev. and Mrs. Herbert M. Allen, who plan to go to Bardezag, Western Turkey, in the early summer. The meeting in Pilgrim Hall on April 3d was a farewell service to these departing missionaries. Dr. Judson Smith, secretary of the missions in Africa, spoke tenderly of our regret at the parting with these friends, and then, in stirring words, of the joy which dominates the sorrow. "You go," he said, "as soldiers to the front, where the battle is on," and every heart must have vowed a more perfect allegiance to the Leader, and have resolved

to do her utmost to stay up the hands and souls of these heroes who go to carry the gospel of the kingdom. Earnest words, both humorous and pathetic, were spoken by the missionaries, and Dr. Strong lifted us all in his warm faith and radiant, unselfish purpose. Let us surround these friends with a panoply of prayer, that they may abide under shadow of the Almighty and that their labor be not in vain in the Lord.

THE twentieth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 3-9, 1903. All foreign missionaries of any evangelical denomination are eligible to membership, and are entitled to free entertainment. Special instruction will be given to newly appointed missionaries. Further information can be obtained by addressing Mrs. C. C. Thayer, Clifton Springs, N. Y.

**A TIMELY LEAFLET.** A very attractive and interesting leaflet has just appeared most opportunely, entitled "Girls' Boarding School, Ahmednagar, India." It contains information that is most pertinent and appealing, and should reach every woman. To do honor to our beloved dead in serving the girls who will shape the future of India is a privilege we cannot forego. The leaflet will be sent free of charge on application to Miss A. R. Harts-horn.

IN a recent Friday meeting in Pilgrim Hall, a visitor from a remote country town told, with glowing heart and words eloquent, though few, of the cheer and spiritual enkindling she had found in attending two of these gatherings for prayer. Her testimony certainly gave a reacting stimulus to the faithful ones who are always in their places unless a special providence detains. There is plenty of room and the warmest of welcomes for all such visitors. Do come, and clasp hands and join prayers with us, dear sister, whose face we have never seen. In the same meeting Miss Closson told a good story of one way in which the old promise was fulfilled, "He maketh the wrath of man to praise Him." While in the hospital at Cesarea, a man from a country village received a New Testament. Returning to his home, he read and loved the little book more and more. The village priest, infuriated at learning this, snatched the book from him, tore out the leaves, and scattered them in the mire, up and down the village street. But printed paper is rare and very precious in those communities, and when the people saw these fragments on the ground they eagerly gathered them up, every one, as here we should pick up scattered coin. So the separate leaves were carried into many homes, and men read them greedily. When later a colporteur came to that village, he sold about two hundred Testaments and Bibles.

**ANNUAL MEETING OF RAMABAI ASSOCIATION.** The annual meeting of the American Ramabai Association was held on March 23d in the chapel of Trinity Church, Boston, and the reports given of the past year's work were satisfactory and hopeful. The change of the Sharada Sadan from a non-religious to a Christian basis has been made known with the utmost frankness,—a frankness due to those supporting the school. A loss of a few contributions has followed, more than balanced by the gain of others. No one can doubt the sense of duty which moved Ramabai to make the change, and we expect that coming years will justify her wisdom. After the reports, Nermaddabai, one of the widows from the school, told with charming words and manner something of her own experience, and the love and shelter given by Ramabai to meet her loneliness and need. She told also of the coming of the famine orphans to the school, gathered in by the loving thought of their leader, and put largely in charge of the older girls. Spite of inexperience, "I did the best I can," she said, and evidently the memory of those days is a blessing to her. She is now, with three others, girl widows from Poona, studying kindergartening near Rochester, New York, and her heart turns eagerly to her home and work in India.

**MEMORIAL TO DR. STORRS.** In February, 1902, the home of the missionary physician in Foochow was burned, and the hospital so much injured as to be practically worthless. Now the people of the Church of the Pilgrims, Brooklyn, are proposing to erect new buildings to replace these as a memorial to their former pastor, Dr. R. S. Storrs, long president of the American Board. This hospital gives about twenty thousand treatments yearly, reaching easily not less than one million people. New and modern buildings and equipment will greatly enlarge its usefulness. The church could devise no more fitting way to express their loving memory of their honored pastor than thus to heal the suffering in remembering his name.

THE authorities in China have issued an edict requiring all students in Chinese universities to render worship to Confucius. This will debar many Christian students from attending such schools, and result in the resignation of many Christian professors. This renders it all the more necessary that missionary schools and colleges should be liberally supported. The Tungcho College is now asking for an endowment of \$250,000. Every graduate of this college is a Christian. Canton College is much in need of funds for buildings. The native Christians in China need special prayer during this trying crisis. The general outlook in the empire is most encouraging, the only backward step being this edict requiring Confucian worship.—*Missionary Review*.



**NEW STUDIES IN CHINA.** We have long read much of the great honor that China pays to learning, meaning by that the knowledge of the writings of Confucius and of other classics. Now we learn of an amazing change. In eleven of her eighteen provinces, colleges have been opened for the study of Western learning. Japanese text-books on Western subjects are translated into Chinese by the score, and sold by tens of thousands. Some one hundred and fifty thousand candidates for the Chinese M.A. degree were to answer questions this year on Western civilization generally, while nearly ten times as many are candidates for the B.A. This reform will affect four hundred million people, and no greater change has occurred in the world's history than this promises to bring about. Dr. Timothy Richard, a leader among the missionaries, honored by converts and mandarins alike, says this movement is better than a thousand missionaries.

**"THE SLEEPING SICKNESS."** We read of a mysterious disease known for several years in Middle Africa, and now spreading to Uganda, where it is rapidly depopulating the country, probably twenty thousand persons being already afflicted with it. This disease is described as the general on-coming of a state of somnolence and torpor, increasing as the months go by till the victim is too weak to walk, and even disinclined to eat. The patient usually starves to death, and the fatal termination is never delayed more than eighteen months. No organic trouble can be discovered during life, and no post-mortem examination has revealed the secret. Several cases have been taken to London, where the wisest physicians were utterly baffled. At last, however,—thanks to the perfection of modern science and the progress in our knowledge of the microbic causation of many diseases,—an Italian physician, Dr. Castellani, has discovered the probable origin of the trouble. The malady seems to be contagious, and the government is taking steps to segregate the sick, hoping thus to stamp out the disease. Is it pessimistic to say that a like lethargy seems to rest on many Christians at home? The spiritual life of many seems so sluggish, they are living with so little exercise and so little food spiritually, that they are deaf to the cry of the perishing, deaf to the voice of the Master. The very life is slipping away from such souls, and we all need to follow in earnest service and devotion Him who said, "I am come that ye might have life, and may have it abundantly."

**BOER SOLDIERS BECOMING MISSIONARIES.** A South African journal tells a story "stranger than fiction, to the effect that no less than one hundred and seventy-five Boer prisoners, while confined at St. Helena, Ceylon, India, and the Bermudas, were converted, and have devoted themselves to life service as missionaries to the heathen. Returning home, they are received by the Dutch Reformed Church, and great preparations have

been begun to help them to the education needed for their work." Knowing the Kaffir country, people, and language, these men should be specially adapted to work among that race, and so in giving them the gospel to atone for the years of oppression in which the Boers have held them for generations.

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## A REVIEW OF RECENT EVENTS.

BY MRS. J. O. MEANS.

*Africa.*—Ethiopia from all her borders is now "stretching out her hands unto God."

At the coronation of King Edward, the king of Abyssinia was represented by two envoys, one of them the governor of the province of Gondar. Before leaving London this official sent for a secretary of the Church Missionary Society, and asked that a medical missionary might be sent to the capital city of Abyssinia, "to teach and heal as the Saviour did." These were his own words.

Another African envoy to the coronation was Lewanika, king of the Barotse people, on the upper Zambesi River. When the French Protestants began a mission in his country some twenty years ago this king was an unclad savage; a cruel, drunken tyrant. Under the influence of the missionaries he gave up strong drink entirely, dressed like a gentleman, and has become perfectly friendly. He came regularly to the religious services, and joined in the singing, and allowed one of his numerous wives who had become a Christian to leave him. One of his daughters is a Christian teacher, and Litia, his son and heir, is living an honorable Christian life.

But Lewanika himself did not yield his heart to Christ. So when King Edward sent Colonel Harding to conduct him to England, the missionaries were in an agony of anxiety and of prayer lest he should see the worst side of civilization, and return less disposed than ever to listen to the gospel call. But he has been surrounded by good people who have shown him every kindness, and he has gone back apparently just the same, except that some of those who have been with him think that he now prays.

*West Central Africa.*—The recent uprising in Angola has drawn the attention of the Portuguese Government to the frauds and cruelties of the white traders, which had finally goaded the natives beyond endurance. The captains of the forts, who had failed to see justice done, have been withdrawn, and a commissioner has been sent to inquire into the grievances of the people. New commanders are now replacing the old ones at the forts, and the laws against slave trading are enforced.

Official bulletins lately issued at Lisbon announce that the first section of a railroad from the coast to Bihe is to be started at once, and that telegraphic communication with Bailundu is also to be established. Bridges are to be built, roads made, and the natives made to assist in the building,—the land to be allotted to various chiefs who will be responsible for its cultivation, and no ill treatment of natives to be allowed. A hospital will be established at each fort, with a medical staff and one or two priests. “If only some of these things are done,” writes a missionary lady, “what a change will be made! And of course we wonder how it will affect missions. Will the gospel be preached as freely as before? Will the natives listen more eagerly? But the Lord of the vineyard knows all; so pray that we may do our part faithfully and unweariedly.”

*India.*—The Scotch missions in India have begun an effort, such as has for some time been made by Germans in Africa and elsewhere, to provide for the future of the two thousand three hundred orphans under their care. They must be taught trades, but the Scotch mission cannot undertake such a task. It is planned that Christian people should organize a business society, provide capital, start industries, and employ managers who should be capable and skillful Christian workers, watchful for evangelistic service among the orphans, as well as practical business men. The profits should pay a fair income to the investors, while providing for the training of the orphans in self-support. The German society of this sort hands over a handsome profit to the German mission.

*South America.*—We are little acquainted with missions in the Neglected Continent, and it comes as a blessed surprise to learn that there are now in the Presbyterian Church of Brazil about ten thousand communicants. This is the work of the Southern Presbyterian Church.

*Syria.*—American Presbyterians also record the wonderful progress of their mission in Syria during the past fifty years. There has been a great revolution of public opinion as to the education of women. Multitudes have learned to read, and the Bible is widely circulated.

The Syrian Protestant College at Beirut is wielding an immense influence all over Western Asia and Northeastern Africa. It was founded some years ago by Dr. Daniel Bliss, with a few boys in a small wooden house. There are now twelve substantial stone buildings and six hundred students,—the flower of the lands adjacent. Throughout Syria there is a material moral and intellectual awakening.

*Italy.*—It is a remarkable and significant sign of the times that a new and good translation of the Gospels and the Acts into Italian has been issued in Rome with the approval of the Vatican. The Pope has actually granted an

“indulgence” to every Catholic who will read this book fifteen minutes every day. It is placed within the reach of all by the price,—four cents in paper covers, six cents in cloth. And the preface speaks of those outside the Church of Rome as “our Protestant brethren”! It would seem that this great change in the attitude of the Catholic Church, both in Italy and France, must be felt throughout all papal lands. The Bishop of Rochelle has declared: “We must modernize our methods. We must return to the abandoned and neglected Bible. When one considers that in our theological seminaries only one hour a week is given to the Bible, one is astounded.” The Archbishop of Paris has expressed himself in much the same way.

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### WERE THEY WORTH SAVING?

LATER LIFE OF FAMINE ORPHANS OF 1876.

BY MRS. GEORGE T. WASHBURN.



INDIA has been a land of famines from time immemorial. *The Mahábhárata* describes one of twelve years' duration. In 1396 whole districts were said to have been depopulated by famine. A Mohammedan historian writes of one in 1556 so severe that the whole country became a desert, and no husbandman remained to till the ground. In Bengal, in 1870, the extremity was so great that the people sold their sons and daughters, till at length no buyers of children could be found, and the living fed on the dead. Such was the condition of things in the earlier centuries. Since, however, the rule of the country came under the British crown these oft-recurring famines have been carefully studied and written about, and much has been done by the government to mitigate distress and save life. But we have not seen the last of them yet.

Many of the older readers of *LIFE AND LIGHT* will remember the Orissa famine that occurred in 1866, which carried off multitudes of people. Another of the great famines was that of 1877-78 in Southern India and the Deccan, in which five millions perished; and now within the last few years there have occurred in Western and Central India two famines widely extended and of such long duration that they might be called one rather than two.

It is of some incidents connected with the famine of 1877-78 that I write now, after a quarter of a century has passed. At this distance of time I can write not only of events then, but of some results that have grown out of attempts of relief.



As soon as it was known that a relief camp was opened at Pasumalai, government famine officials, missionaries and others began sending there the starving children they found about them, and soon we had a large number of these rescued ones under our care. I will not dwell upon their condition and needs, for they were similar to other famine-stricken children. We found it necessary to treat all alike; to make no difference in regard to caste; to give the same food, prepared by the same cooks to all, including, as it did, children of thirty and more castes, all eating together,—an unheard of thing among Hindus. Well do I remember, late one afternoon, a high-caste boy and girl, bearing the marks of great need, appearing on our doorsteps asking aid. We told them we could give them cooked food. Although famished and exhausted from their long travel they must needs examine for themselves the condition of things. They soon returned, with tears in their eyes, saying, “We have never eaten food not cooked by our



CHURCH IN OUT-STATION, ARUPUKOTTAI

own people nor with those of other castes, and we cannot do it now; we would rather go hungry.” We talked to them kindly and persuasively, and gave them a place to sleep. The next morning, compelled by still greater hunger and seeing no other relief, they accepted the proffered food, and cast in their lot with the many who had come before them. The brother after a time sickened and died. The sister remained, was educated in the Madura Girls’ School, and subsequently married one of our famine orphans—a graduate of the high school, with a normal and theological training. He became head master of one of the mission boarding schools, and in 1896 was ordained a pastor. He and his wife cheerfully took up work in the south-eastern part of the district, where they have since remained. They have lost three children—two of them by cholera. After several years of sickness, news of her death has just come. Her noble Christian character, shown

through years of affliction and suffering, has been an object lesson to those about her that will not soon be forgotten. She and her husband had for some years, wholly or in part, supported an orphan boy in school as some return for what they themselves had received. And now he writes, "I have taken another orphan child from my congregation to train and educate in compliance with my wife's dying request."

At the end of the famine and the closing of the relief camp there were from sixty to seventy children unclaimed whom we could not send friendless away, and as this country was not then interested in famine orphans, we assumed the responsibility of caring for them. As time went on relatives, and in some cases parents, who had abandoned their children in the stress of the famine, came and took them away. The number finally remaining was about thirty. These were with us many years. Before leaving India,



CHURCH AT MANDUPASALAI.

three years ago, we had seen them all married and settled in such positions as they were fitted for. The two above mentioned were of this number.

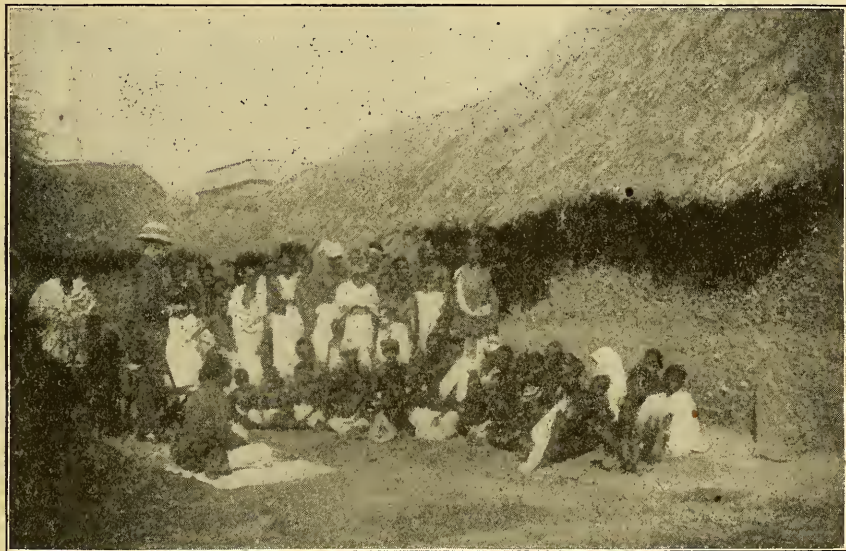
Another boy whose parents died in the famine, matriculated at the university, received a normal and theological training, and was employed several years as a catechist. In 1894 he was ordained, and is now a pastor in one of our mission stations. He, too, has a large pastorate. His wife was one of four orphans—two boys and two girls. Her sister is the wife of a catechist, one brother is a farmer, and the other, after being a teacher and catechist, has just graduated from the Theological Seminary.

A cousin of the above mentioned, after teaching some time, became a village postmaster. At the same time he teaches a school and holds services in two or three places on Sunday.

Another has been for some years the head master of a mission boarding school, and has written not a little Tamil verse for publication. Still an-

other is a doctor. He has been employed by government as a plague inspector—one of many along the western border of the Madras Presidency, whose duty it is, if possible, to prevent the disease from entering it, and well and faithfully have they done their work. Others found places in the printing office and elsewhere.

The orphans have had a direct Christian influence upon their heathen relatives and friends. A near relative of one of them, in his last lingering illness, thus became a Christian. Later, when dying, his family entreated



VILLAGE AUDIENCE, DR. HAZEN PREACHING.

him to say "Rama, Rama." But he persisted in saying "Jesus Christ, he died for me. I believe in Jesus Christ." His last request was that he might have a Christian burial, and Christian teachers and catechists from Pasumalai conducted it in accordance with his wish in the presence of his heathen relatives.

A relative of another orphan became a Christian under great persecution. I could write more concerning him had I space. I will only mention that he married a Christian wife, and has for some years been doing good work as a teacher in one of the Madura schools. A cousin of his—a girl living in his village—became interested in Christianity through him and stealthily attended Christian meetings. Her own mother was not living, and her



father gave her early in marriage, much against her will, to a man two or three times her own age. He was so abusive and unkind that she lived with him but a few days, and then escaped from him and returned home. When her father discovered that she persisted in assembling with the Christians he made her life intolerable, and her endurance became exhausted. She then went to a nearby pastor for a letter to bring to us. In it he wrote the circumstances of her case, and begged us to receive her. This we did, awaiting further developments.

A few days later and her brother and two or three others full of rage came for her. In their abuse they told her that in joining this outcast religion she had disgraced them and all their family. Then pointing to Sikkandamalai, a rock more than 300 feet high from which suicide so occasionally precipitated themselves, they said, "Go there, and throw yourself down; that would be no disgrace compared with what you have done."

Finally after much talk with us they consented to allow her to be a Christian if she would return home with them, and signed a paper to that effect.

She went away very reluctantly, for she had no faith in their promises. Not long after this she was dragged out of church by her hair and severely beaten. She came the second time, entreating us to allow her to remain on our premises with a relative. Seeing how impossible it was for her to be a Christian at home, and what her condition there would be, we could not send her away, and she remained.

The first Sunday she was in the Pasumalai church she saw it filled with neatly dressed Christians, heard the responsive Bible reading and the preaching, and all the people singing together, even the children; she said it seemed to her like heaven. She thought heaven must be just such a place—a place she wished to be in.

One day, some weeks later, we were greatly surprised by a visit from this girl's father. He had come to tell us, he said, that he had made arrangements for his daughter's divorce, according to the custom of their caste, and that she was now free from her husband. In answer to our questions about her living at home with him or with her husband he repeatedly said: "That cannot be. It is far better that she remain with the Christians." He knew enough about Christianity and what it had done for our orphans—some of them his relatives—to make him willing that she should be a Christian away from home, but not one at home. With his approval to remain with us we could not but believe that the Lord who had led her thus far in a better life would continue his guidance in the future.

She soon learned to read, and was sent to the girls' boarding school. There she was admitted to the church, and lived a Christian among Christians,



loved and respected. After four or five years she was sought in marriage by one of our orphans, and is now a happy Christian in a Christian home—a striking contrast to what her life would have been had she remained in heathenism.

This was the tenth marriage of this caste alone that resulted from our famine orphanage. Of the twenty persons constituting these ten families all but four were heathen born, and in all probability would have remained such but for the famine that brought them to us a quarter of a century ago, and the same may be said of the other families of orphans.

A striking result of this orphanage has been the warm family affection and comradeship that sprang up and continues after a quarter of a century between those of diverse castes.

When we were about to leave India, as many of them as could, with their families, numbering about seventy, came together to say their last regretful good-by.

In closing this article let me say that in reviewing the Pasumalai orphanage after these twenty-five years, we find much satisfaction in that so goodly a number are filling places of Christian usefulness and work in the church and community. Aside from these there are numbers of others with us a few years, who are scattered about through the presidency, the better physically, morally and spiritually for what they learned of Christianity in the relief camp at Pasumalai.

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## DANGERS OF CIVILIZATION WITHOUT CHRISTIANITY.



SINCE the reign of steam and of electricity has come in, civilization is spreading swiftly all the world around. Every paper and magazine brings account of some new conquest. The story of the great Southwest made fertile by water dazzled us yesterday; it is the great Northwest turned from a wilderness to a country of homes that charms us to-day. Word comes of new markets opening in Asia, in Africa, in South America, in the Philippines. Jo Chamberlain says, bluntly enough, that the motive power in the growth of greater Britain has been commercial aggrandizement. Commerce follows the flag, and we are sending our flag the world over. Commerce implies a degree of civilization and leads on to more; naked savages have small need of fabrics and sewing machines, and small amount of the wherewithal to pay for them.

Is this swift spread of enlightenment sure to be a good to humanity?

That depends. Power unguided or used selfishly is a most perilous gift. What, but danger, do swords or firearms mean to one who does not know how to handle them? Certain deadly poisons, as arsenic or strychnine, are most beneficial if wisely administered. What are they without knowledge? What is the effect of a swiftly moving automobile uncontrolled, of a locomotive if it has left the track? Like these is the power of civilization with no higher, guiding motive. The one power that can make all this force a blessing is the power of brotherly love, which means the gospel of our Lord Jesus, the Christ.

All history repeats this lesson with an emphasis ever increasing. Hints that come to us from the prehistoric ages give a picture of idyllic life, of men rude, but brave and true; of women strong in wifely and motherly tenderness. As the generations pass and civilization grows, the scene darkens. From the old monuments of Egypt we learn of a "rabble of gods," many with trifling, momentary functions, who brought no help to their believers. The civilization of the land was in some ways quite advanced, but we read that while priests and nobility lived in luxury the poor were ground down by pitiless taxgatherers. "The worms destroy the wheat, hippopotami eat the rest, rats come in swarms, grasshoppers alight on the fields, cattle devour, little birds pilfer, and the peasant must sleep in his corn lest robbers take the little that is left. Then comes the taxgatherer, crying, 'Come now, corn,' binds the farmer, tosses him into the canal head first, and when half killed drags him to prison or to slavery to work out the rest." "Conditions never changed, burdens never lightened; whatever hand held the stick it fell none the less heavily on the backs of the poor." Superstition darkened the minds of all, and animals consecrated to gods were confounded with the deities. Such was civilization under the Pharaohs, the best the world had then known.

Greek history tells the same story. Cradled in a climate almost ideal, with all the changeful glory of that lustrous sea and sky mingling with the beauty of wheat fields and olive groves, they gained the crown of art. Yet their divinities, their ideals, were guilty of the worst sins; and while we read of a few noble-minded men, there is also "a gross multitude, a mass of day laborers, who give themselves to all that is vile." Greek art, sculpture, architecture, poetry, philosophy, has never been surpassed, yet Greece perished from internal decay.

Rome was mistress of the world, and she won this position because she was really stronger than the nations she had overcome. Read Paul's description if you would know the character of her citizens: "Filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy,

murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, unmerciful." This was the best and highest that civilization could attain without Christ.

Look over the world to-day and learn the same lesson anew. There is civilization in China and Japan, in India and Turkey, but for the mass of the people life is quite as hard and as hopeless as in savagery. Look nearer home and be again convinced that the gospel is essential to humanity. Because our gospel is received and lived so imperfectly, our own nation, our own community, is in great danger. Selfishness will hold us and ruin us unless it be driven out by the gospel of love. It may be selfishness in the form of greed that is determined to fill its own pocket whatever be the cost to one's neighbor. Many a poverty-stricken home among us, many a laborer whose wages are crowded down below the comfort line, can tell sad stories of the greed of the strong, those who should bear the infirmity of the weak. Read the story of the sale of liquor and of women in any of our large cities and see what civilized men will do to gain money.

We see great peril of luxury, of men and women living in idle ease, caring not for selfish comfort merely, but striving to outshine the neighbor,—of all motives the most snobbish and vulgar. "Things are in the saddle" far too often, and the spiritual life struggles vainly against the smothering weight of outer cares. So we grow sordid and sensual and earthy, and the heavenly light fades from our narrow horizon. "Culture in the West has come to signify the art of believing in pleasure, heaping up money, and refining one's egotisms."

This luxury for the few brings inevitably want for the many, and so far progress and poverty go hand in hand. Caste feeling is not yet so intense nor the lines so rigidly drawn as in India, but already the cleavage between the classes and the masses is clearly marked, and perhaps there is not even a village among us where the hearts of the poor are not embittered by the supercilious indifference of the rich. Only the gospel of brotherly love can keep us truly one. The coal strike has been a hard lesson, to teach us that we must care for the welfare of our fellows if we would keep our own; harder lessons will come if we do not heed this. To learn to love our neighbor as ourself is our only salvation.

"Hypnotized by worldliness," there is great danger of grievous superstition. The hunger of the spirit must be fed. If it cannot find its true food, the bread of life, then it will take up any manner of vagary, hoping to satisfy the need, as the starving Finlanders mix sawdust with their meal,

so better to stay the pangs of hunger. Theosophy, new thought, Christian Science, mental healing and the like, have taken deep hold of many, because the pure truth of the gospel, which satisfies every human need, has not been clearly taught and lived.

The spirit of Christ is spreading; there is more of philanthropy and brotherly helpfulness in the world to-day than ever before. But there is not nearly enough to meet the need, and all our boasted progress will end in a dreary, hopeless, heartless, superstitious community, luxurious and slothful on the one side, poor and squalid and bitter on the other, unless the gospel be vital to us all.

These perils—greed, luxury, caste feeling, superstition, and others—are pressing hard on us here with all our inheritance of virtue and valor. The danger is doubly great when civilization is carried suddenly to the belated races. We always find that intercourse with foreigners on a merely commercial plane degrades and weakens the heathen. The story of the rum traffic in Africa, of the opium trade in China, of loathsome disease carried to the islands of the sea, illustrates the danger. Better to put edged tools into the hand of a child than to give the power of art and education to a people without the gospel of love.

Who shall teach the way of Christian living to those ignorant ones? Governments cannot; merchants and military men will not. Who but Christians can pass on the life that means all blessing?

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### A CONTRAST.

“THE first contact of European powers with the peoples has been almost invariably discreditable to the venturesome, but greedy and unprincipled, merchants, and disastrous to those on whom they forced their traffic. Opium and alcohol have been chief among their wares, and when the Orientals, decimated by the loathsome diseases brought by the invaders, and infuriated at the contemptuous disregard of all their most sacred sentiments, have broken forth in desperate resistance, they have been crushed with savage cruelty, and their posterity loaded with grievous burdens.”

To the question, What have missions accomplished for humanity and the progress of mankind? Dr. Mirbt, of Marburg, answers: “Missions have had the most essential part in the abolition of slavery, in the removal of cannibalism and massacre; they mitigate wretchedness and poverty, sickness and famine, among the heathen peoples; they protest against ruining the heathen nations by imports of rum and opium; by their well-ordered



social and religious labor they exalt family life, and contend against polygamy and premature marriages; and, above all things, by their educational efforts they raise even the most degraded people into wholesome morality. It is no matter of chance that missions work everywhere for humanity, for Christian morality is the religion of perfected humanity."—*Der Missions-Freund*.

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### THE RAINS.

I WONDER how many of our home friends realize what the "rains" mean. For the first week or so, after months of dry weather and sunshine, one delights in the novelty, but this wears off as the rain comes down in torrents, and everything becomes damper and damper. It is impossible, on account of the heat, to close doors and windows, so all day long and all night, too, clouds of moisture are wafted into one's room until most things are coated with either mould or rust, and one feels much in the same condition one's self. You rise from a damp bed in the morning with hair clinging damply to the head. You imagine that a bath and a rub-down will make you feel less limp. Alas! there is nothing but a damp towel for the rubbing. All your garments, too, being damp, you fondly hope that the heat of your body may improve matters, and you complete your toilet with a pair of mouldy shoes. You look anxiously out of the window to see if there is any prospect of its being fine enough to let the children come dry to school. If it happen to be fair several hours before school time, quite a number will arrive, having been sent thus early so as not to get wet. Ah! confiding parents, who do not know of the numerous lakes in the garden, the normal condition in the rains, nor the small fish in the well, which provide so much amusement till school begins.

The first bell for morning school rings, but just before comes a tremendous splash, and children come running in helter-skelter, many of them very wet. To dry them is the first thing. So the *sigree*—a portable furnace in which charcoal is burning—is brought, a large bamboo frame placed over it, and the children, giving their garments to be dried on this, retire into hiding until they can come out decently clothed again.

The rains are decidedly an unhealthy time, fever and colds being plentiful. The children who come, moreover, are just as lively at that season as at any other, perhaps more so; and their inventiveness in water games is wonderful. My morning's work may be varied by such episodes as this: two small people are brought to me soaked after a game in some of the pools. I recognize a couple of little mischiefs who are always together in such

escapades. I try to look very solemn at the dripping, muddy little figures, though a recollection of one's own childish misdemeanors gives a sneaking sympathy with them. Very gravely I have both despoiled of their clothes and rolled in dressing gowns, and the small delinquents are left to meditate over their depravity till the clothes are dry. This is punishment enough, as usually they are dreadfully ashamed. Or perhaps four boys are marched up for fishing in the well, forbidden on account of its danger, and must be treated for their transgression.

This year the inspector made his visit in the "rains," two months earlier than usual. He made allowance, however, for the shorter time for preparation. Teachers and pupils did their best, and all are glad it is over.—*The Zenana.*

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### · RECENT MISSIONARY LETTERS.

This letter from Miss Diadem Bell, who is one of our new workers, comes *via* Lisbon.

#### BENGUELLA, WEST CENTRAL AFRICA.

I LONG to know the language that I may help more. Now I go with Miss Melville to the girls' school, and can hear reading and look over arithmetic exercises.

Christmas Day was spent pleasantly, although rainy. In the morning Mr. Currie preached to a full church. In the afternoon were shooting contests, with guns and bows, and prizes given. The prizes were only beads, combs, lead pencils, notebooks, and some few shirts, yet they were tried for as eagerly as if far more valuable. Then the women had a pounding contest, which was about the best part of the programme. After this was over they went to Mr. Currie's field, where the ox which had been killed for the occasion was given out. Each one received a piece of boiled meat and some mush. The more thoughtful ones brought little bowls, of mud, and got some of the broth. No one ate his feast there, but each took his share and went home.

The missionaries all gathered at Mr. Currie's for tea and spent a pleasant evening together. Thus ended my first Christmas in Africa. Everything was so different from my expectation that I lived the day in wonder and amazement.

From Miss Annie Barker, Constantinople:—

The evening prayer meetings have been unusually good this year. They have been led by Dr. Herrick, Dr. Barnum and Professor Krikorian in turn. The people have entered into the spirit of the meetings from the first, and

every night have been ready to take part—sometimes as many as ten leading in prayer. Last Thursday evening the audience room was full, and twenty were seated in the parlor, where they could hear perfectly, though they could not see. A collection for foreign missions of about ten dollars was taken and sent off to Miss Maggie Melville, in West Africa.

A letter is in hand from Mariam Arakelian, giving an account of a Woman's Conference at Kessab, in the Central Turkey Mission.

Eleven missionaries and thirty native ladies, gathered from many places, were present. The usual routine business and devotional exercises of such meetings were effectively carried on, and reports of Bible women, schools and other church activities were given by delegates from fourteen churches in the vicinity. Papers were given by both missionary and native workers on these interesting topics: "Can a Woman do Spiritual Work Outside Her Own Family?" "The Lack of Teachers: the Causes of this Lack, and the Means of Meeting It;" "The Profits and Dangers of Industrial Needle Work;" "The Way to Make Schools, both Primary and Higher, More Interesting and Attractive."

[That such a conference could meet in a community where only a few years ago the women were held in seclusion and superstition, almost in slavery, tells much of the power of the gospel, and of the work of our missionaries. May many such conferences be held in years to come, and let us join our prayers to theirs that the time may come speedily when all the women in that land may know and love the gospel word.]

From Cesarea, in Western Turkey, comes this word of Miss Burrage's work:—

My responsibilities are increased this year by the care of a training class in addition to the kindergarten. This class has four members,—two girls from Talas, graduates of the girls' school, one from a near village, and a widow from Yozghad. The girls live in the house with me, and the widow finds a home with her two daughters. The girls do well, but need constant supervision and help, so it is good to have them near. We shall need a reinforcement, for one of my three teachers was married last week. She may continue with us till summer, and then we shall need another. We hope also to reopen our kindergarten in Talas next year.

We have had over seventy children since September, but during the last month the little ones have been irregular on account of the snow and the cold. Many Gregorians are sending their children, and most of them are paying pupils. The children are helped to overcome their faults, and parents appreciate more and more the training given in our school. This

kindergarten work is not all play, with useless expense, as many think, but it is a constant moulding of character, and a laying of strong foundations.

In a letter from Miss Pohl, in Smyrna, after telling some details of her work, she adds :—

I had to give up part of my school work when I took charge of the kindergarten and training class, but I am glad to keep my Bible, psychology and ethics, zoology, botany, and part of the drawing and painting. As I live here in the school I keep in touch with a great many, though they are no longer my pupils.

[Several letters from different missionaries tell of pleasant Christmas celebrations, costing much care and time, but making the story of the Christ child more real to many children and their older friends. They tell also of the observance of the Week of Prayer in daily meetings, with the conscious presence of the Pentecostal gift.]

From Aintab, in Central Turkey, comes glad word from Miss Ellen M. Pierce. In a letter dated February 12th she writes :—

We are having bright, sunny days now, with little need of fires. We have had two or three weeks of cold, bracing weather, and now I almost dread the return of one of our long, hot, dry summers. We fear that the cholera may reach us, as it has been in Damascus for some time. It is something to be dreaded in these crowded cities, where there is so much poverty and uncleanness. . . .

Commencing with the Week of Prayer, and continuing till the present, there has been a wonderful revival work here. Starting in the Second Church, it spread to the First and Third, and it has included the college, our seminary and the orphanage. A marked difference is manifest between the movements of last year and of this. Last year few but young people were affected, while this year men and women of middle age, as well as the young, have come under the influence of the Spirit.

The churches have been crowded, and there has been always a lack of time for those who wished to confess what Christ has done for them. Many nominal professors have said that they knew nothing of real Christianity before. Some have confessed deeds of dishonesty, and hundreds of liras have been restored to their rightful owners.

Just now the government thinks there are too many meetings, and that they last too late into the night, and they have ordered that henceforth only two weekly meetings be held. I think Catholics and Gregorians may be at the bottom of this order. They cannot, however, prevent the good work from going on; there is much visiting from house to house by these awak-



ened Christians, and that will continue. Few, if any, of our school have been unaffected, and we hope that a large number have given their hearts to Christ. Our teachers and Christian girls have been very earnest and helpful. There has been no estimate yet of numbers, but it is safe to say that it reaches hundreds, and the whole community is wonderfully aroused.

These new Christians seem so happy, and there is rejoicing everywhere, such as I have never seen before. Many eyes have been opened to see that they were deceiving themselves and others in professing to be Christians when they were not. We have been longing for this change for long years, for there were many unrepentant men and women in the church.

How I wish we could see the churches in America visited in this way. Is there no hope?

Harpoot, Eastern Turkey. After telling of their Christmas observances, Miss Daniels writes:—

During the vacation I have been out in the city as much as possible, trying to call at the homes of all my pupils, for I want to know their parents and the conditions of their home life. Often I come home with a heartache. Picture to yourself a large, dark room with only two very small windows, so damp that mold is found when the mattresses are taken up; see the dear old woman with the bright face who says, "I look at the bright side; I try to count up my mercies."

We have had lately the heaviest snowfall since the massacre. Snow from the roofs fills the streets, and in some places we walk far up above the doors. On the mountains the snow is seven feet deep, and between Malatia and the Euphrates River two men were attacked and killed by wolves. When there is nothing to be cooked and no fire, who can tell the suffering?

Mrs. M. E. Bissell writes in late January from Kolgaw, India, one of the hill stations near Ahmednagar:—

By this time a cablegram will have given you the tidings of our loss in the death of Dr. George Harding. It is incomprehensible that one so promising, so well fitted for the place and work, so gifted in many ways, so attractive and genial, so interested in the people and so eager to help them, that such a one should be taken away. It has all been so sudden that we are slow to realize its meaning. You will know what it would be to the mother, wife, and other near friends. With Julia away we feel very much bereft. Dr. Beals is indefatigable in his work, but he has not the language yet. Dr. Harding died of blood poison, taken when operating on the very badly diseased face of a native.

We have come here, where the air is sweet and fresh and cool, to be away from Ahmednagar, where the plague is doing a dreadful work. Some of the schools have been closed, and class work and house-to-house visiting by the Bible women has been discontinued. Plague is also creeping into the little villages around. Not more than half the inhabitants of the city remain in their homes, and many have died. So far as I know but one Christian, a little girl, has been taken, and it is wonderful how they have thus far been exempt. Until the epidemic came all our work was progressing most favorably.

## THE "KONO HANA."

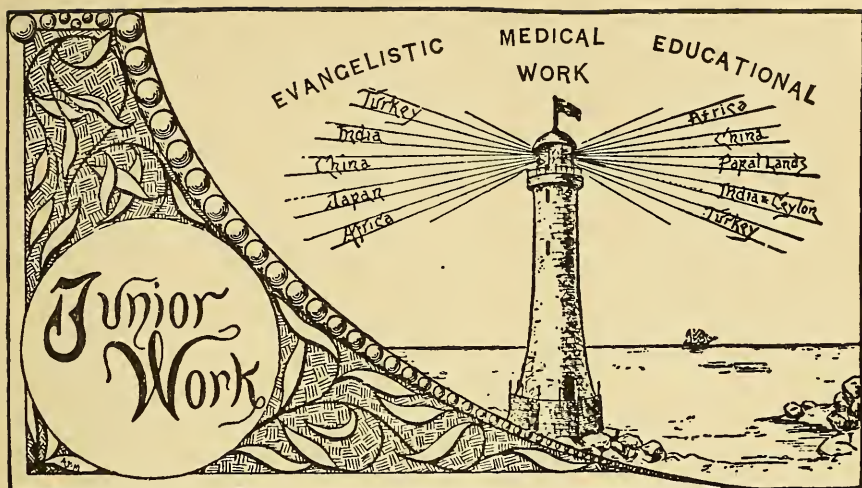


THROUGH the courtesy of friends in the Springfield Branch, we have the privilege of reading a letter from Miss Colby, of Osaka, Japan,—a letter about four yards long. Accompanying it comes a copy of the *Kono Hana*, a magazine issued by graduates of the girls' school at Osaka, this number being the first one to have an English department. In this department we find sketches of travel, reminiscences of childhood, pungent articles by the teachers, and thoughtful essays on various topics. All are most creditable, and some deserve high praise. The experience story of a young mother would give useful hints to many a woman in our own community.

Miss Colby gives us a résumé of the contents of the pages printed in Japanese. After a tender memorial tribute to a beloved pastor come pages of items concerning the school and its graduates, showing joys and sorrows, marriages, births and deaths; then come fifteen "class letters," bubbling over with love and happy memories, though there are some sad voices; then a clever article appealing to all the graduates to come to the help of their dear Alma Mater to try to supply the need of better equipment. There are poems and children's sayings, and a financial statement. Sketches from personal observation give vivid pictures of Japanese life,—one a pitiful story of a woman overworked in a thread mill till utterly blind. It seems that such operatives are held practically as slaves. To see what these girls have done, with what earnestness and unselfishness they guide their lives, and to learn something of the result of the work of the Baikwa School, makes us feel it a great privilege to have helped even a little toward such characters.

Miss Colby adds: "I wish for your entertainment that you could see me now. To find uninterrupted time for writing I have left New Year's callers, feeling that this is of more importance; and am in a fisherman's house, 'doubled up like a jackknife,'—as foreigners call the Japanese way of sitting on the floor,—writing on a little table, a foot and a half high. By my side is a charcoal fire, but the room is very cold, and I am bundled up as if going for a sleigh ride. I must look very comfortable, but I am not, and must change my position every few lines, thus disarranging this long paper which hangs down on both sides of my table. Often I run out of doors into the wind to get the charcoal fumes blown out of my head and lungs.

"I am sure that what the Japanese think a very polite thing to say will shock New England young ladies, so will just whisper to the older ones that it is all right to say, 'Please condescend to stretch your honorable legs,' and I assure you that it is a privilege that foreigners are very thankful to accept. To live comfortably in a poor Japanese house needs several hundred years of practice."



- To give light to them that sit in darkness Luke 1:79 -

## HELPS FOR LEADERS.

### THE CRADLE ROLL RECEPTION.

THE Cradle Roll party, the chief event of the year to the youngest and dearest branch of our home work, has its own problems and possibilities. The guests must be invited, not only the babies who already belong, but all the new ones. The clerk of your church can furnish a list of children baptized for several years past, so none need be overlooked. A church notice will reach some, but personal notes, especially if carried with a cordial word to mothers, will bring many more.

Then the guests must be entertained. Where the Cradle Roll is part of the Mission Circle the help of the older children can be counted upon, and the more responsibility they have, the happier they will be. With a kindergartner to direct games, they will keep the little ones occupied until the party has all come. Have a good musician, for music will bring order out of confusion and reduce the small people to something like quiet sooner than anything else. The programme should be short and simple. Nothing will entertain the babies better than watching other children, and the older ones will best enjoy an object talk. Effective living pictures can be easily arranged. If you can procure an idol, place it upon a shrine made by drape-

ing a small table, construct a temple of screens, and have a couple of children and a mother in Hindu dress making an offering of food and incense. As the picture is shown let a choir of children sing part of "From Greenland's Icy Mountains." The temple can be quickly changed into a nursery, with a child kneeling beside a cot bed, and a mother rocking a baby to sleep, while the Lord's Prayer is sung. When the children are quietest have brief devotional exercises, just a psalm and hymn in which the older ones can join, and a prayer for the babies here and across the seas. The graduates will have their pieces to speak. Even the youngest can take part in the roll call and bringing in mite boxes. Have plenty of fresh boxes made up, enrollment cards ready for new members, and leaflets for mothers.

Secure an old-fashioned cradle with rockers, or where this cannot be found use one of the baskets in which the modern baby spends so much of its time. Trim this with wild flowers or bright-colored tissue paper, and while a lively march is played on the piano, let the children walk several times about the room, finally passing the cradle, and dropping their full mite boxes into it.

The simpler the food on the supper table the better for the children, and the Cradle Roll money should not be used to furnish the entertainment. An appropriate picture pasted on bright cardboard to take home will help each one remember what it was all about. In all the plans bear in mind that the Cradle Roll is never an end in itself, but a beginning,—an introduction to the Mission Circle and Woman's Society. Do not omit the few earnest words to mothers about the meaning of it, and the use of the money in uplifting the neglected childhood and degraded motherhood of other lands; and may your party prove the golden opportunity of winning mothers' hearts and children's lives for greater service.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(*Translation by Mrs. A. E. Dean.*)

(*Continued.*)

### CHAPTER V.

THREE or four days after the event spoken of in the last chapter Chintapunt came home in the evening in a carriage instead of on foot, as usual. Rukmabai ran down the stairs full of alarm, and Narayan followed his mother. They found him lying in a high fever, unable to help himself. Being confident this was the curse of the goddess "Mungal gowri," she



would not let Chandri eat even a mouthful of food in peace. Chintaman's illness was simply an attack of ague, and in less than a week he was back at his work again; but instead of giving any credit to the doctor or the medicine, Rukmabai believed his recovery to be owing to a vow she had made before the idol, declaring that Chandri should be made to fast for four Tuesdays in the fifth and four Tuesdays in the seventh month of the year. Alas! if not to-day, to-morrow death may overtake any of us. Chintaman did not quite recover from the recent illness. He became weaker every day, and finally was confined to his bed for six months.

When he could not employ himself in any way he called Chandri to read to him. Sometimes she read a chapter in the Bible, or a psalm, and often from little tracts and books which had been given her. He never objected to her reading, and never entered into any discussion. One day she read to him the story "Atmaram and the Soldier," to which he gave the closest attention. He asked her to read it over again, and still again.

Chandri, understanding her father-in-law's state of mind, read to him the fifteenth chapter of 1 Corinthians. Suddenly opening his eyes he looked upward, and then turned his gaze on Chandri. In that look were surprise, joy, hope—and reverence for Chandri. After this he desired to know more of the Holy Scriptures, and through Chandri had an interview with the missionary lady. Later he became acquainted with a devoted missionary who visited him. Where was Rukmabai all this time? She sat at her husband's bedside, the picture of sorrow and despair, unable to exert herself at all.

Chintapunt became more feeble each day, and he began to be convinced that he would not live. This was indeed the time to wish a change of heart. He was about sixty years old. His whole life came up like a map spread out before him. All the good and evil he had done seemed to be witnessing for or against him. One question was now ever present, What will happen to me after death? This question he could not be rid of. He had no doubt he was a sinner. The Lord Christ alone suffered for sin and made us free. We are not merely slaves, but sons of God. We shall rise again in Christ. The death of the body is not real death. These thoughts were uppermost in his mind at this time. Finally, before death, he fully believed in Christ. He would have been baptized, but as it often occurs, the old and feeble life went out suddenly!

Rukmabai's heart was broken. According to her belief, her god and master and the maker of her fortune was gone. She gave vent to her grief in immoderate wailing. She would prefer the torments of hell to widowhood. People of India have an idea that a widow is the living embodiment

of ill omen, the incarnation of the wrath of God, the wife of heinous sins ; so that widowhood is a curse. It is natural that after the death of her husband a woman should be almost crazy with grief, and natural that friends should try to comfort such. But what of that? Caste and customs are so severe that parents even will "pour on oil to feed the flames in the broken heart" of their widowed child. Among some Brahmins the wife's hair is cut at once and burnt on the funeral pile of her husband, lest there might come some calamity to the dead. Among some families the head is shorn a year after. In case of a child-widow the hair is not cut until she reaches womanhood. As soon as the death is announced the woman breaks her bangles from her wrists, wipes the red spot of paint from her forehead, and tears off the marriage string of beads from her neck. She must lay off her pretty clothes, and only wear plain white or red cloth. She must sit in a dark room for one year without showing her face ; should sleep on a coarse blanket, and should be hungry but once a day. She must fast seven or eight times in the month. This is not all. From the first day of her widowhood, even in the first year of it, she is subject to such reproaches and ridicule that the very thought of them is enough to make one's hair stand up. Let alone outsiders, even her own parents, brothers, sisters and children heap indignities upon her. What can she do, poor thing ! In secret and alone can she shed her bitter tears ; before others she must show her devotion to her religion by enduring all. Rukmabai was such a one.

The son and his wife felt great sympathy for her, and tried to comfort her, but she was very rigid, and felt that the curse of heaven was upon her, and that Chandri's heresy was an added crushing burden upon her. For this reason any advances on Chandri's part made her gnash her teeth with rage. This made no difference in their behavior toward her. Rukmabai behaved very strangely. She would lie down day and night and cry. She would not notice Chandri, was angry at her own son, and ceased to feel an interest and joy in her grandson. The house became inexpressibly desolate. The whole year passed in this dreadful way. If it had not been for this condition of the widow the family would have been a most happy one, for the little Balkrishna was getting large enough to be somewhat independent. Chandri's heart was overjoyed to notice his attempts at talking and walking.

Her husband, too, was more and more in subjection to her wishes ; that is, he strove to make her happy. When he took up the Bible to read it he talked with her about it, and was more and more friendly to the missionary lady. This was very pleasing to Chandri, and her joy was great since the missionary friend came regularly to teach her. If it were not for the sad condition of her mother-in-law her happiness would have been complete.

They both thought that after a year the old lady would come out among people and be happier ; but while she left off wailing continually, she was still complaining of her lot.

Believing that some day her daughter-in-law would persuade her son to be defiled as a Christian, she looked upon her as an evil genius. Sometimes she would strike her own forehead, sit as if in profound thought, then suddenly rouse up, wag her head, and strike her hands together. No one knew her thoughts. Sometimes she appeared confused, at other times laughed, and again would become sullen. There was no doubt she was plotting something dreadful.

Chandri's life being within the four walls of her home she peacefully attended to her duties, not even imagining any evil. One day the missionary asked her to go to drive with her. Without further thought she accepted, but then suddenly remembering her duty said, "I must ask my mother-in-law." She had no idea she would be allowed to go, so went near to her in fear. To her surprise she at once consented, and said, "Go, but be back at the time your boy usually wakes up from his nap ; he is so active he may take it into his head to run away ; I don't want the blame on me." A shrewd person might have felt some strange foreboding, but Chandri was without suspicion, and started off with the lady. This was a quiet time in the afternoon ; the time when most women were in their kitchens beginning the preparation for the evening meal about five o'clock. As soon as all was quiet Rukmabai slipped out, and brought back an old man in a buggy, and called him into the house ; soon after he came out and drove rapidly away. The widow returned into the house after seeing him off, and laughing to herself, said, "Go now, miserable wretches ! be defiled all you wish ; I will see that my line of descendants is preserved ! Do as you like." All this was accomplished in half an hour. Another half hour found Chandri at home again. Motherlike she ran first to the cradle, but her boy was not there. The door was open ; the mother-in-law was lying in a heap in the corner, snoring loudly and pretending to be in a deep sleep. Chandri felt her limbs giving away under her. Her heart was standing still, as it were, and then she gave a loud cry. The mother-in-law started as though just awakened, and said, "Oh, what is it?" As soon as Rukmabai heard her say, "The child is gone !" she commenced a loud wailing and crying, and instead of blaming Chandri, she said, "Oh, how could I be so unfortunate as to sleep so soundly" ; and then in harsh words imprecated herself.

Chandri disappeared at once, and went to every tenement in the building hunting for her child. Of how many men she sent after Narayan she kept no account. He loved his child, and came at once. He was a manly

fellow, but his eyes filled with tears and he felt faint and weak ; but this was no time to sit and cry. All his friends were gathering around in an incredibly short time, and all were interested to hunt for the boy, each in his own way. The police were notified, rewards offered, and all was done that was possible. Poor Chandri was suddenly hurled from the hilltop of happiness to the deep valley of sorrow and grief. Narayan, believing that his wife sought her own pleasure in a carriage drive, and neglected her child, was full of anger toward her. Her mother-in-law added freely and continually her abuse to her. Strange to say, the mother-in-law's face looked happy, and noticing this, Chandri felt that perhaps her boy was safe, and that there had been some deception practiced. When such thoughts would come to her she would sigh, and say, "Well, wherever he is, if he is happy in the Lord's care I will be content."

*(To be continued.)*

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## Our Work at Home.

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### THE VICTORIOUS PROGRESS OF CHRISTIAN MISSIONS.

OUR RESPONSIBILITY AS AUXILIARIES AND INDIVIDUALS,

BY MRS. A. A. LINCOLN.

SOME years ago the venerable Dr. Clark, for many years a secretary of the American Board, in an evening address in Worcester, congratulated the Woman's Board upon the thorough organization which enabled it to reach out through its Branches and auxiliaries to the individuals in our churches. The American Board, he added, had no system comparable to it by which it could come into personal relations with its constituency.

This personal work, by which individuals are brought together for systematic study of the needs of unevangelized lands, of what has already been accomplished and what our missionaries are doing to-day, and underlying it all the consideration of individual responsibility for the extension of Christ's kingdom throughout the world, is the peculiar province of the auxiliaries.

The Woman's Board is the brain which conceives and plans; the Branches are the nerves which receive and transmit the directions of the brain; and the auxiliaries are the sinews and muscles upon which devolve many of the practical activities. Brain power and nerve force express themselves in muscular vigor as a means of achievement,



If the "sinews of war" are the funds by which is carried on this warfare of the Woman's Board with heathenism, it is the auxiliaries which furnish these sinews. The Board has a treasury, but the officers and directors are no more responsible for filling that treasury than the president and directors of a savings bank are responsible for the accumulation of the funds which they control.

The Branch treasuries contain only the offerings of the auxiliaries, and the auxiliary treasury yields just what its members contribute to it. Retracing our way, it is evident that the Board treasury contains only what we, the willing-hearted women associated in auxiliaries, devote to it of our individual conscience and option.

The relation of the auxiliary to the Board should be that of loyalty to its policy, identity of aim, and harmony of action. The pledges of the Woman's Board are assumed in confident dependence upon the auxiliaries, and only as the auxiliaries justify that confidence can the work be carried on with system and success.

Appeals for orphans and famine sufferers, as well as the special pleas of missionaries for their work, which come to us through private channels, must be met by extra gifts. We, the auxiliaries, are pledged to our teachers, our medical missionaries, our Bible women, and native helpers. To suspend our regular offerings for these to relieve the latest cry of distress would be as irrational as for a mother to withhold necessary food and clothing from her own little ones in order to supply the wants of strangers. To meet these exceptional calls, which sometimes wring our hearts, shall we defraud our workers in the field, or shall we deny ourselves?

Having considered the responsibility of the auxiliary in its relation to the Board, the vital question is, How shall we awaken in the auxiliary a sense of personal responsibility?

There can be no conscription in this service of our Master; only volunteers are accepted, and they must be won. We cannot challenge our fellow-Christian with the question, "How much owest thou my Lord?" Nor can we, in the summary fashion of the man in the parable, demand, "Pay that thou owest!" The idea of personal responsibility must be evolved from the secret place of the heart; but how?

In this process of evolution much depends upon the spiritual life of the church; much upon the spiritual power of the pastor. If pastor and people are together waiting upon the Lord, alert to know his will and to do his bidding, the auxiliary leader in that church may well thank God and take courage.

If the church has vague ideas of sin and a low ideal of the holiness to which the Master has called his followers, it will be hard to convince the

average woman in that church that the Lord Jesus meant that she had any responsibility for "teaching repentance and remission of sins in his name through all nations."

The process of evolution has ever been a slow one, and the auxiliary leader who would assist it must have much of the divine patience. She must plan, and wait, and pray. She must be a mistress of diplomacy and a past master of strategy; not with duplicity and guile, but in the spirit of absolute rectitude which possessed the apostle when he became "all things to all men" that he "might by all means save some." She must devote to this purpose, as to her Lord, every gift and grace of mind and person. If she has social influence, she will cultivate and use it to this end. Like Irene Petrie, she will no more think of making a call without a prayer in her heart than she would think of going without her hat. If her parlors are large and attractive, she will delight to make them the home of the missionary meeting. She will receive each arrival with personal greeting, and when the hour is past will dismiss each one as she would a welcome guest.

This devoted auxiliary president will conspire with her proved assistants to repeat and renew invitations, until having secured the desired attendance, the guest will be persuaded to come again to sing or to read, or to prepare a paper,—to help with her specialty whatever it may be.

To awaken this dormant sense of responsibility, multiply offices if need be, in expectation that official responsibility will lead to the perception of personal obligation, that in doing the work one will enter into the sanctifying motive.

Once a year ask every woman in the church to join in some offering of the auxiliary—say the Lenten offering. Map out the town or parish, ask a dozen ladies or more to distribute envelopes on as many streets, and to collect them again the day before Easter.

Not one of the ladies of my own auxiliary declined this service when asked. The request was made in open meeting, and the cordial assent of the first was no doubt an incentive to all. One cannot believe that any woman could render this service without an increased sense of accountability to her Lord as she made her own offering.

In opening this discussion for the auxiliaries I have sought to define some of the responsibilities of auxiliary leaders and individual members; but have we yet reached the limit of responsibility?

What of those other women still in the large majority in our churches who are yet outside of our auxiliaries? Who will persuade them that the Master has come and called for them?

## THE DAILY PRAYER IN MAY.

OUR Calendar for May calls us to thought and prayer in behalf of some of our workers in Japan, and a few sentences of information may help to make our petitions more definite and sympathetic.

Mrs. Greene is fully occupied with the kind of work that comes to a pastor's wife at home,—leading the women's societies, making pastoral calls and teaching a large Bible class in Sunday school. Besides this she leads the music in the Bancho church and in frequent union meetings, and finds time for three or four music classes every week.

Mrs. Gordon gives strength chiefly to kindergarten work, and is glad in the prospect of a new and greatly needed building for the children. She also devotes much time to teaching a class of young men, who are themselves school teachers, thus gaining wide influence. Calling at the homes—most useful, but very wearisome—and visits to the hospital, where she can speak a gospel word to the patients, fill up the spare moments.

A specially tender prayer will go up for Mrs. Dunning, who went to Japan last year. Her husband had preceded her a few months, and she followed with their only little one. On the voyage the babe sickened and died, and the new, strange home misses the angel in the house who would have been the greatest cheer to the exiles.

Mrs. Learned has the care of the Imadegawa kindergarten and the evangelistic work connected therewith; Mrs. Cary, three of whose children are in America, has charge of a large Sunday school, with special work among the women; and Mrs. Davis teaches the station children and in the night school.

Mrs. Albrecht has been in America for many months, some of the time at a sanitarium, and her health is now much improved.

Miss Talcott, for thirty years “a blessing” to Japan, while on her way back to that country from her last furlough, was laid hold of in Honolulu, and kept there for many months to work among the Japanese in that vicinity. She has recently returned to Japan.

Mrs. Atkinson, busy wife of a busy missionary, keeps continual open house, and her home is a Christian center to many young men. She is also of great help in musical service.

Mrs. Stanford has had entire charge of Kobe College during the furlough of Miss Searle, and is now teaching in the Woman's Bible Training School. Dr. Holbrook has just returned from her furlough.

Miss Olive Hoyt, formerly a teacher at Mt. Holyoke College, went to meet the needs of the girls at Kobe in 1902.

The important work of training young women to become assistants to pastors and evangelists, as well as valuable helpers to the missionary ladies,

is in the experienced hands of Miss Barrows and Miss Cozad. Miss Cozad has just returned to this country for the furlough so well earned and so much needed.

Miss Howe, with efficient Japanese associates, continues to make the Kindergarten Training School a strong Christian influence and a widely recognized object lesson in both mission and government institutions. Though hampered by inadequate equipment, she is doing a most blessed work.

Miss Dudley is now resting in California.

Miss Brown, who had returned to this country on account of ill health, after having greatly improved was married last December, and is now Mrs. Harkness, of North Dakota.

A long letter from Miss Keith in our April number tells of her interest and success in learning the language and in reaching both women and boys.

Miss Searle has recently returned from her furlough, and stands at the head of the Girls' College.

Miss Torrey has been tireless in her work in the music department of Kobe College, having with two assistants, fifty-nine pupils in organ and piano, and two singing classes a week. She also speaks on topics connected with music at such gatherings as Sunday-school conventions and conferences of pastors and evangelists.

Mrs. Taylor, with her children, is now at the missionary home in Oberlin.

Mrs. Allchin, with her five children, is living in the annex to the missionary home in Auburndale; Mr. Allchin having gone back to Japan in 1902.

Miss Daniels, though a teacher in the Girls' School, has a boys' club on Saturday afternoons in the premises adjoining her residence, with thirty members, who pledge to abstain from liquor and tobacco. They are always eager to listen to any kind of a talk at the close of their play hour, and give many proofs of the warm affection they feel for their leader.

Dr. Edward Abbott, who visited Japan in 1899, writes as follows of the work of Miss Case and Miss Colby: "Their house stands at the rear of a good-sized corner lot, with the school dormitory at one side and a generous yard in front, all inclosed by a high fence, which gives some protection from the sights and sounds without. Here in frugal simplicity and Christian devotion these women are laying down their lives in the daily service of the hundred Japanese girls who compose the school. I wish the Christian people of America could see what we saw of this ministry to the Japanese girls of Osaka. It would give them, as it gave us, a new sense of the spiritualized romance of Christian missions, and of the faith, the self-renunciation, the heroism and the ardor born of love to Christ which has led them and others like them to set apart their lives to the task of raising their less favored sisters to their own level of culture and privilege. If the spirit of Christ is to be found anywhere in our time it is in such lives as these. Think sometimes of their loneliness and isolation; and not only 'hold the rope' by which they have descended, but give a 'pull' on it to let them know that you are there."

The annual report of the Japan Mission printed in May, 1902, reports 81 churches under its care, with 10,856 members.



## BOOK NOTICES.

The following book is fresh from the press of Fleming H. Revell Co.:—

*Two Heroes of Cathay.* By Luella Miner. Pp. 238. Price, \$1.

Some of our readers will recall how their righteous indignation was stirred by an article published some weeks ago in the *Outlook*, giving an account of the outrageous treatment received by Christian Chinese students here in Christian America. These students had been most sympathetic and helpful to our own missionaries in China during the Boxer outbreak, and members of their families had themselves suffered martyrdom on account of their faith.

To those who have not read the article in the *Outlook* I would recommend the concluding chapter of this book for first perusal, as that deals with "Experiences in America." Miss Miner says in her prefatory note that "the author's royalty on the book will be devoted to the college expenses of the two young men, as the laws of the United States do not allow them to undertake remunerative labor in this country." For this reason it is desirable that the book should have a wide circulation. Moreover, the story of these two Chinese boys—one belonging to the middle class, the other to a wealthy, aristocratic family—is unique and thrillingly interesting. Mr. Fay's narrative is autobiographic, while Miss Miner tells the story of Mr. K'ung. The pictures of Mr. K'ung in native dress and as an American student are most attractive. The letter to the mother of his beloved missionary teacher who was martyred is a wonderful piece of Oriental eloquence and appreciation. Mr. Fay's speech, entitled "The Yellow Skin," given at a Sunday-school gathering in Toronto while the two young men were waiting there for permission to enter the United States and go to Oberlin, where they were to pursue their studies, is a combination of good-natured humor and satire. During the dreary period of eighteen months' delay between San Francisco and Oberlin, one of the students said, "I am glad that the kingdom of heaven is not so hard to enter as America." And the other wrote, "I know now that it is easier for a camel to go through the eye of a needle than for a Chinaman to get into the United States."

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SIDELIGHTS FROM PERIODICALS.

THE *Contemporary Review* is especially recommended for its monthly reviews of foreign politics and social questions. The *Churchman's* weekly "Church Abroad" is ably edited and suggestive.

CHINA. The failure of foreign policy in China is discussed in "The Unsatisfactory Outcome of Chinese Negotiations," *North American Review* (April). The author thinks that the protocol so crippled Chinese sovereignty that her self-development is impossible. *Literary Digest* (March) also criticises the crippling influence of the indemnities upon the people, and makes a plea for popular education. See also in *Churchman* (March 21), "Interview with President of Church College in China."

TURKEY. "Macedonian Reform" is discussed in the *National Review* (March); "The Reign of Terror in Macedonia," in *Contemporary Review*

(March). "The Possibility of Russian Control in Turkey" is considered in *Forum* (April) under Foreign Affairs.

AFRICA. "The Race and Labor Questions in South Africa" are discussed in February and March *Contemporary Review*.

INDIA. The brilliant French author, Pierre Loti, has been contributing graphic descriptions of the famine-stricken districts to the *Revue des Deux Mondes*.

PHILIPPINES. Those interested in the development of work in the Philippines should read a recent letter of Bishop Brent to the *Churchman*. Bishop Brent represents the profound and tolerant Christianity which is needed in foreign fields. The *Philippine Review*, published by the Philippine Information Society, aims to give trustworthy information about our new dependency.

E. B. B.

## TOPICS FOR AUXILIARY MEETINGS.

### STUDY FOR JUNE.

*Lux Christi*, chapter six. Our lesson brings us to the last chapter of *Lux Christi*. We have studied each chapter with increasing interest. We have lingered over the darkness of "The Dim Centuries," have entered India with "The Invaders," have followed the "Oft-conquered People" through their strange experiences, and have been thrilled by the stories of those who made the "Invasion of Love" and came to help and to elevate this people. We have followed, too, the "Work of Women for India's Women for a Century," and now, as we close this little book, we are brought face to face with the "Forces of Darkness and Forces of Light" which are now contending for the mastery of the destiny of India's millions.

The Central Committee suggest the following programme:—

1. Scripture Lesson. Isaiah xxxv.
2. Current Missionary Events. Philanthropic Work.
3. Outside Inducements to the Heathen to become Christians.
4. Outside Hindrances to the Heathen professing Christ.
5. Influence of English Officials and Policy on Missions in India. *Lux Christi*, pages 248-250.
6. Caste as Related to Christianity.
7. Necessity of Secular Schools in Mission Work.
8. Growth and Influence of the Opium Traffic. *Lux Christi*, pages 246-248.
9. Compare what has been Actually Accomplished for India as a Whole by the Missionaries and by Native Reformers.
10. Discussion by five or six women on the Responsibility of the Christian Church to the Heathen World, and the Best Methods of Arousing the Church.
11. Prayer that the people for whom Christ died may not perish through the indifference of his professed followers.

The use of the set of pictures illustrating *Lux Christi* will greatly increase the interest.

These topics may be enlarged by a careful reading of this sixth chapter of *Lux Christi*, and may be supplemented by other questions which will suggest themselves to each leader, as for instance: 1. The effect of worldliness among professed Christians upon foreign missionary work in India. *Lux Christi*, pages 235-238. 2. The reaction of Theosophy and kindred cults upon foreign missions. *Lux Christi*, pages 238, 239. 3. The forces which are bringing light to India. *Lux Christi*, pages 252-258. The extracts which conclude the volume are a fitting ending to the study of India, the last words being a prayer which commends India, Burma, and Ceylon to the "God who hast made of one blood all nations of men."

M. J. B.

# WOMAN'S BOARD OF MISSIONS.

Receipts from February 13 to March 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		
<i>Auburn.</i> —High St. Ch.,	20	00
<i>Eastern Maine Branch.</i> —Mrs. F. B. Denio, Acting Treas. Bar Harbor, Aux., 5; Castine, Desert Palm Soc., 55; Eastport, Mrs. G. H. Eaton, 10; Orland, Cong. Ch., S. S., 3,	73	00
<i>Westbrook.</i> —Cong. Ch.,	13	68
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Biddeford, Aux., 3; Centre Lebanon, Aux., 8; Harrison, Ladies' Miss. Soc., 6; North Yarmouth, "Academy Circle of King's Daughters," 5; Portland, Bethel Ch., Aux. (of wh. 50 const L. M.'s Miss Ellen V. McPherson, Miss Bessie May Stover), 70, Dau. of the Cov., 7, State St. Ch., Aux. (of wh. add'l Th. Off., 3.75), 20.67; Scarboro, Ch., 8, Mrs. Oliver, 1, Miss Oliver, 1. Less expenses, 5.19,	124	48
<b>Total,</b>	231	16
LEGACY.		
<i>New Gloucester.</i> —Legacy of Amos H. Eveleth, Oren S. Thomas and Wm. H. Eveleth, Exrs.,	100	00
NEW HAMPSHIRE.		
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Hampton, Aux., 37.50; Harrisville, C. E. Soc., 5; Hinsdale, Aux. (of wh. Th. Off., 9), 12.50, Ladies' C. E. Soc., 5; Keeue, Second Cong. Ch., C. E. Soc., 15; Swansey, C. E. Soc., 7; Warren, Cheerful Workers Miss. Circle, 80 cts.,	82	80
<b>Total,</b>	82	80
LEGACY.		
<i>Henniker.</i> —Legacy of Miss Rebecca Ramsdell, George P. Gore, Exr.,	250	11
VERMONT.		
<i>Brattleboro.</i> —A Friend,	10	
<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bakersfield, C. E. Soc., 2; Barton Landing, Jr. C. E. Soc., 5; Brattleboro, Ladies' Assn. (of wh. 25 const. L. M. Mrs. R. L. F. Paton), 30; Brattleboro, West, Aux., 8.93, S. S., 10; Burlington, Friends, 57, College St. Ch., 28, First Ch., 29; Chester, C. E. Soc., 5; Ferrisburg, C. E. Soc., 3.50; Franklin, Aux., 2.25; Highgate, Aux., 3, C. E. Soc., 2; Lyndon, Aux., 5; McIndoes, Jr. C. E. Soc., 5; Randolph Centre, C. E. Soc., 2.50; Waitsfield, Home Circle, 5; Wallingford, Aux., 38.25; Warren, C. E. Soc., 2; Westminster, C. E. Soc., 5; St. Johnsbury, North Ch., 20.65. Less expenses, 10.10,	258	98
<b>Total,</b>	259	08
MASSACHUSETTS.		
<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Ballardvale, C. E. Soc., 5; Melrose Highlands (with prev. contri. const. L. M. Mrs. F. A. Elleus); Reading, Mrs. Elizabeth M. W. Hazelton made L. M. by Aux. in place of Mrs. Galen Parker,	5	00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Housatonic, Aux., 14.54; Lee,		
Sen. Aux., A Friend, 165; Peru, C. E. Soc., 1; Pittsfield, South Ch., Aux., 54.49; Stockbridge, Aux., 5,	240	03
<i>Boston.</i> —A Friend,	10	00
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas. Newburyport, Aux., 43, Belleville Ch., Bankers (of wh. 25 const. L. M. Miss Ruth Child Pike), 110,	153	00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Lynnfield Centre, Aux.,	25	00
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Orange, C. E. Soc., 10; Turner's Falls, Aux., 10,	20	00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kueeland, Treas. Cummington, Aux., 2; Easthampton, Aux., 15; Hadley, First Cong. Ch., C. E. Soc., 7.75; Hatfield, Real Folks, 25; Northampton, Edwards Ch., Aux., 2,	51	75
<i>Lynnfield.</i> —"In His Name," 2, Edward S. Averell and Harry W. Estes, 1,	3	00
<i>Mattapan.</i> —A Friend,	3	00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Plymouth, C. E. Soc., 10; South Sudbury, Helping Hand Soc., 10; Wellesley, Aux., Th. Off., 44.45,	64	45
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. East Milton, Aux., 6; East Weymouth, Aux., 13.10; Weymouth Heights, Aux., 33,	52	10
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Concord, "Mary Shepherd Watchers," 5; Littleton, "Outlook Club of United Workers," 12.37; Westford, Aux., 14.55,	31	92
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Attleboro Falls, Aux., 15.15; Berkley, Women's Cent. Soc., 14; Edgartown, Aux. (of wh. 25 const. L. M. Mrs. John P. Fuller), 26, C. E. Soc., 5.50; Fall River, Aux., 350; Lakeville, Aux. (of wh. Former Member, 5; New Bedford, Miss Betsey Kinsley, 5), 10; Taunton, Winslow Ch., C. E. Soc., 20,	440	65
<i>Quincy.</i> —Cong. Ch., "United Circle of King's Daughters,"	5	00
<i>Springfield.</i> —A Friend,	40	
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 8, Third Ch., Aux., 7.15, C. E. Soc., 10; Holyoke, Second Ch., Aux., A Th. Off. (of wh. Mrs. Eliza Smith, A Th. Off., 24), 111.50; Indian Orchard, "Willing Helpers," 15; Springfield, Hope Ch., "Cheerful Workers," 5, South Ch., Miss Carrie L. King, 2; Three Rivers, C. E. Soc., 7,	165	65
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Arlington Heights, Cong. Ch., Mrs. Wm. N. Snow (const. L. M. Mrs. John G. Taylor), 25; Auburndale, Aux., 150; Boston, Berkeley Temple, C. E. Soc., 30, Central Ch., A Friend, 25, Old South Ch., Aux., 118.50, Hope Chapel, S. S., 15, Park St. Ch., Aux. (of wh. Mrs. R. A. Washburn, 20), 50; Brookline, Harvard Ch., Aux., 124, Leyden Ch., Ladies' F. M. Dept., 30; Cambridge, First Ch., Captains of Ten, 6; Cambridgeport, Prospect St. Ch., Jr. C. E. Soc., 1; Chelsea, Third Ch., Aux., 31; Dorchester, Second Ch., Aux., 10; Hyde Park, Aux., 36; Jamaica Plain, Edmund Billings, Jr., and Katherine Billings,		



10, Central Ch., C. E. Soc., 5; Newton Highlands, Aux., 14.46; Newtonville, Central Ch., Aux., 26; Roxbury, Eliot Ch., Aux., Add'l Th. Off., 10, Immanuel Ch., Aux., 79, Walnut Ave. Ch., Aux., 25; West Roxbury, A Friend, 20, South Evan. Ch., Woman's Union, 10; Somerville, Highland Ch., Aux., 10,	860 96
<i>Wellesley</i> .—Miss Lucy W. Redman and Friend,	8 00
<i>Worcester Co. Branch</i> .—Mrs. Ida L. Be-ment, Treas. Dana, C. E. Soc., 2; Worcester, Union Ch., Woman's Asso., 50,	52 00
Total,	2,191 91

## LEGACY.

<i>Braintree</i> .—Legacy of Miss Rachel R. Thayer, Tower, Talbot and Hiler, Exrs.,	7 50
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## RHODE ISLAND.

<i>Providence</i> .—Miss Edna B. Hale, 2; Mrs. S. L. Danielson, 10,	12 00
<i>Rhode Island Branch</i> .—Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Place Ch., Inf. Dept., S. S., 2.40; Providence, Aux., Collection Union Prayer Meeting, Feb. 20th, 7, Plymouth Ch., "Morning Stars," 10; Slatersville, Aux., 16; Woonsocket, Sen. C. E. Soc., 6.76, Jr. C. E. Soc., 9,	51 16
Total,	70 66

## CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss Mary I. Lockwood, Treas. Greenville, Cong. Ch., S. S., 10.73; New London, First Ch., Aux., 34,	44 73
<i>Glastonbury</i> .—Miss Julia W. Broadhead, Hartford, —Mrs. J. W. Brewster,	10 00
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas. A Friend, 50; Bristol, Jr. C. E. Soc., 2.20; Coventry, Aux., 11.50; East Windsor, Aux., 17; Farmington, Aux., 22; Hartford, Mrs. B. R. Allen, 137.50, First Ch., Miss. Circle, 13, Windsor Ave. Ch., Aux., 63.25; New Britain, South Ch., Aux. (of wh. 25 const. L. M. Miss M. Harriet Rogers, 53.21; Newington, "Cheerful Givers" Miss. Circle, 25; Tolland, Aux., 7; West Hartford, "Grey Stone Light Bearers" Miss. Circle, 5; Windsor Locks, Mrs. H. R. Coffin, 137.50,	444 16
<i>New Haven Branch</i> .—Miss Julia Twining, Treas. Bethany, Aux., 3; Black Rock, Aux., 16, C. E. Soc., 9; Cheshire, Jr. C. E. Soc., 5; Danbury, Second Ch., Cradle Roll, 6; Greenwich, Aux., 60.36; Guilford, First Ch., S. S., 10; Haddam (with prev. contri. to const. L. M. Mrs. Mary Hazen Arnold), 6.50; Ivoryton, C. E. Soc., 15.52; Litchfield, Dau. of the Cov., 86; Meriden, First Ch., C. E. Soc., 15; Middletown, First Ch., Aux., 51.52; Naugatuck, Aux., 86, Y. F. C., 11.10; New Canaan, Aux., 26.50; New Hartford, Aux., 3.55; New Haven, City Mission Mothers, Aux., 5, Ch. of Redeemer, S. S., 16, Prim. S. S., 5, Davenport Place Ch., Aux., 78, C. E. Soc., 1.16, Dwight Place Ch., Aux., 59.55, Plymouth Ch., Aux., 128.75, Welcome Hall, S. S., 20.37, Yale College, Ch., Aux., 63; North Haven, Mizpah Circle, 10; Norwalk, Chil. Circle, 5; Plymouth, C. E. Soc., 6; Portland, C. E. Soc., 6; Sharon, C. E. Soc.,	

20; Shelton, S. S., 13.43; South Britain, C. E. Soc., 5; Stamford, Aux., 25, Y. L. Aux., 10; Stratford, Aux., 48.39, S. S., 50; Torrington, Centre Ch., Aux., 100.94; Washington, Aux., 50; Westchester, S. S., 2; Westfield, B. B., 5; Westville, C. E. Soc., 10; Wilton, C. E. Soc., 6; Winchester, C. E. Soc., 4.33; Woodbury, First Ch., Aux., 22.60, C. E. Soc., 9.80,	1,188 37
Total	1,697 26

## NEW YORK.

<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas. Baiting Hollow, Jr. C. E. Soc., 5; Binghamton, First Ch., Aux., 16; Brooklyn, Bethesda Ch., Aux., 15, Central Ch., Mrs. J. W. James, 10, Mrs. T. P. Wilkinson, 10, Lewis Ave. Ch., Aux., 52.52, "Evangel Circle," 13, Earnest Workers, 35, Plymouth Ch., Aux. (of wh. 25 const. L. M. Mrs. Newell Dwight Hillis), 45, Richmond Hill Ch., Jr. C. E. Soc., 5; Buffalo, Plymouth Chapel, Jr. C. E. Soc., 4; Canandaigua, Aux., 390; Candor, C. E. Soc., 2.50; Elmira, Aux., 25; Flushing, Aux., 57, Acorn Band, 10; Lake View, C. E. Soc., 1; Middletown, First Ch., C. E. Soc., 8; Middletown, North, Jr. C. E. Soc., 5; New York, Manhattan Ch., Aux., 17; Owego, Aux., 50 cts.; Oxford, Aux., 15; Patchogue, Aux., 13; Poughkeepsie, Aux., 30; Riverhead, Sound Ave. Ch., S. S., 15.07; Sidney, C. E. Soc., 11; South Hartford, Aux., 30; Spencerport, Aux., 30; Syracuse, Plymouth Ch., Mrs. J. W. Wilson, 25; Walton, "Every Day Circle," 5; Wellsville, Mrs. L. A. Marvin, 15. Less expenses, 100,	815 57
<i>Tarrytown</i> .—Mrs. E. D. Bliss,	2 00
Total,	817 57

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Aux., 95; Fla., Daytona, C. E. Soc., 10; N. J., Round Brook, Aux., 30; Newark, Belleville Ave. Ch., M. B., 21; Upper Montclair, "Howard Bliss" M. B., 29; Pa., Germantown, "Neesima Guild" (const. L. M. Miss Ella Worthline), 25. Less expenses, 49.75,	160 25
Total,	160 25

## FLORIDA.

<i>W. H. M. U.</i> .—Mrs. E. W. Butler, Treas. East Coast Conference Collection, 6.20; Lake Helen, Aux., 10; Ormond, Aux., 6.50; Phillips, Aux., 2,	24 70
Total,	24 70

## ENGLAND.

<i>London</i> .—Miss S. Louisa Ropes,	25 00
Total,	25 00
General Funds,	4,734 66
Gifts for Special Objects,	818 23
Variety Account,	171 74
Legacies,	357 61
Total,	\$6,082 24





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## WESTERN TURKEY MISSION.

Mrs. Baldwin, of Brousa, gives this account of the graduating exercises in their girls' school :—

THE three of '01 were among the first to congratulate their sisters of '02. Seventeen graduates altogether. It is not likely to happen again in this world of change, but there is another place where the meeting will be still sweeter. May we all be there! . . . At the close of the exercises, parents and friends, alumnae and schoolmates, pressed forward to congratulate the happy group of girls, while expressions of thankfulness and good will toward the teachers were not wanting. Then the specimens of fancy-work which decorated the walls were examined with interest, but attention was especially attracted to the plain sewing of the older girls, who have had lessons for the first time in cutting and fitting. The twelve blouses or shirt waists—their crowning effort—made a very pretty show, and I hope our finances will allow us to call in the services of this extra teacher another year. It is worth so much more to these girls to have this practical training than to accumulate embroidered sofa cushions, slippers, lambrequins, etc. As I stood looking on, my mind quickly ran over the past. Of the twenty-five girls and the teachers who began with me ten years ago, all have gone out

excepting two who were then only tiny mites at the foot of the ladder. Changes there have been, but not more than in other schools,—in fact, less,—and the total number enrolled reaches one hundred and fifty-four, exclusive of kindergarten department, which continues as prosperously as ever. Nine of the pupils have taught or are teaching, eleven have married, one was expelled, and two have died. To tell about the rest would make a long story.

July 2d, in the morning, the class under the care of Miss Manzara went to the women's meeting in the church and heard some earnest words from the assistant pastor. In the afternoon Miss Holt and Miss Manzara, Mr. Baldwin and myself and the eight girls took a long drive to the historic Hannibal's Bridge, and then on beyond to the largest flour mill in these parts, with improved machinery such as none of the girls had ever seen before. It was quite an object lesson, and they kept close to Mr. Baldwin, so as not to lose any of his explanations.

On the way we stopped in a shady grove to enjoy the light lunch I had provided for them. July 4th they all try to imagine themselves Americans, and what it would be like if only Armenians had freedom and a flag. So of course I had on my colors, and was fortunate enough to find in the garden flowers for a national bouquet—white magnolia, red roses and blue plum-bago. We had the flags out and sung America, and I gave to each one a very pretty card with a flag on it, which some one had sent from America in the Christmas box. We all paid a visit to the kindergarten in the afternoon—all our fifty girls and the teachers—and there enjoyed their exercises for an hour; after which we had candy, and I pinned on all the children a little patriotic badge, evidently an advertisement at home like the silver-leaf lard pins, but they please the children here. July 6th, the senior boarders with Mr. Nigohosiane's daughter, Virkinia, took Sunday evening supper with us for the last time, and we went to school for our usual exercises and singing. And so in the midst of examinations and reviews, filling in diplomas, tying the ribbons on the essays, making out the per cent and writing the grade papers, examining eight blank books, each containing one hundred problems in geometry, superintending some necessary dressmaking for the boarders, etc., we found time for earnest words and happy hours, for such events come but once in a girl's life, and we want it to mean all it can. I only wish I could do more.

A letter dated April 20th asks what we should like for Christmas, specifying different things. We have quite a number of dolls and a good supply of cards and some scrapbooks for younger children, so that if we had work-bags or aprons or games or something for the older girls, it would be the

best help. I like them to be independent, and not always borrowing scissors and needles and such things. Aprons of all kinds would meet a need, as this is something I am educating them up to ; a hobby of mine, perhaps, but I am not ashamed of it.

Some one has said, "Women's power is well-nigh omnipotent when anointed by the Holy Ghost." Truly, blessed and beautiful and mighty is the service which Christian women at home are sending to their Lord. His rich blessing rest upon you all.

Yours in love,

M. J. BALDWIN.

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From a private letter from Mrs. Fisher, sister of Miss Eliza Talcott, so long a valued worker in Japan, we glean the following extracts:—

MATSUYAMA, JAPAN, January 25, 1903.

THE time has been full of interesting and pleasant experiences, of novel sights and delightful meetings with old and new friends. In the home of my son in Tokyo, as it was holiday time, I met not only the Y. M. C. A. secretaries and their wives and missionaries of various denominations, but young men who have been sent out from our U. C. to be employed as teachers by the government in high schools, and who are in Japan with the purpose of improving their opportunities of teaching Christianity. They are, most of them, in towns where there are no foreigners and no Christians. One of them was requested to desist from his Christian teaching, but he replied that he could not do so, and that they could get no one capable of filling his position for the salary they were paying him who would not teach the Bible. He carried his point. These young men were cordially entertained for the holidays, and cheered by the social life and fellowship of Christians in the mission stations. . . .

The next morning exercises were held in the Doshisha chapel in commemoration of Neesima's birthday, when the room was filled with students of both sexes, and besides the addresses was singing by the girls. Then the girls and invited guests adjourned to their building, where, after two addresses of welcome, one in English and one in Japanese, I said a few words to them, and a social hour followed, with Japanese refreshments. Several *alumnæ* were present ; some having come from afar, some with their babies, and there were some sweet faces, and some who spoke English quite well.

There are about sixty girls in the boarding department of the school, and about forty day pupils. Only one has graduated who was not a Christian. The three upper classes at present are all Christians, but none in the fresh-

man class just entered are. Does this indicate that good work has been done?

Kobe College has grown from its small beginnings to be the best institution for girls in the land, I think I may say in all respects, notwithstanding that in consequence of the Christian schools for girls started by the missionaries, girls' high schools, government, non-Christian, have sprung up all over Japan within a few years by scores, if not hundreds. But Kobe has a much more advanced course. The figures have gone from my memory, but not the fine, large buildings, the busy, happy-looking students, or the sweet, strong faces of Miss Searle and her assistants.

When the land was purchased for Kobe College it was quite far out from the city, but the mission decided to take this despite its isolation, because such a large piece of land could be obtained. Now the city is built up all around them. There is a fine view of the bay from the elevated position. We could not very well get away from Kobe till Thursday, the 13th, when we went to Kyoto. The buildings of the Doshisha are well located, and the homes of the missionaries of the American Board are all in its vicinity; and Mr. Phelps, the Y. M. C. A. secretary just sent out, is to be in the same neighborhood. This is in contrast to the condition in Tokyo, where, with some exceptions, each family lives miles from every other family.

Miss Denton came to see us the evening of our arrival, as did all of our mission. The schools are quite near Dr. Learned's, where I was stopping. Opposite are parks that were formerly occupied by retainers of the royal family and the old palace grounds.

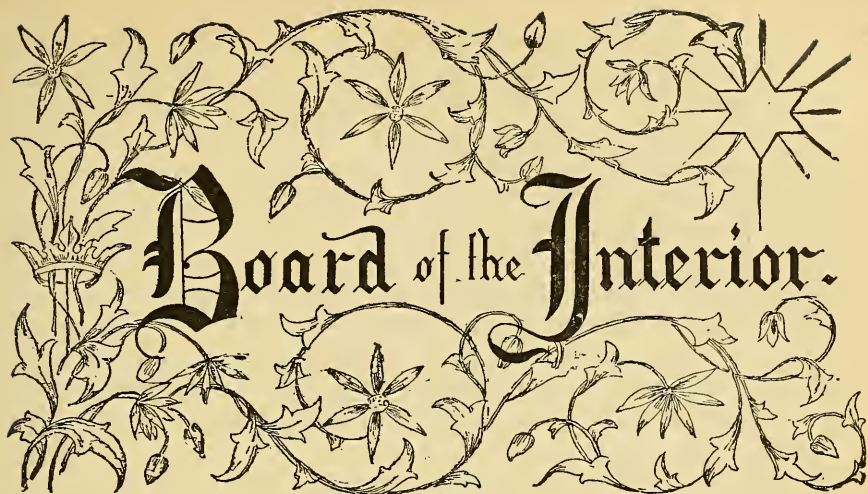
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### KYOTO PROGRESS.

THE work in Kyoto is more encouraging and promising than it has been for some time past. There seems to be a spirit of helpfulness and quiet but firm Christian aggressiveness present in everyone. More especially is this seen and felt in the Doshisha. For the first time topics for the mid-week prayer meeting have been selected for the entire term and printed. In connection with these meetings a series of Sunday afternoon meetings, setting forth the chief doctrine of the Christian faith, has been arranged and is being carried out. There is an earnest desire expressed for the calling of a permanent pastor to the Doshisha, and for the bringing into closer fellowship with the church, through associate membership, all of the Christian students attending the Doshisha.

The students of the Doshisha Girls' School are rejoicing in a new and quite large pavilion, where they enjoy learning and practicing the old-style Japanese fencing.





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## AN ACCOUNT OF MISS McCANDLISH'S LAST TRIP BEFORE RETURNING TO THIS COUNTRY.

I LEFT March 29th for Kobe, where I took the steamer for Hososhima, thence by *basha* (one-horse 'bus) to Miyazaki. It seemed natural to travel over the road I had traveled so many times, and both going and coming I had unusually comfortable trips. I became very much excited as I neared *homo*, and though it began to rain, I would not close the curtains to shut out the first glimpse of the familiar landmarks. Mr. Clark was away, but Miss Gulick and the household were waiting for me, with flags and other decorations, a warm supper, and a warmer welcome. I found the tears were very near, but it was nothing to the leave taking. I will not take your time to go into details; sufficient to say that during the days that followed every one of the old friends came to see me, some of them many times. Most of my schoolboys are scattered, but those who were still there came and spread the word around to others who might not hear of my arrival.

I went with Miss Gulick to Takanabe for an afternoon with the Christians at the seashore and an evening social time at the hotel. Mr. Hamada, who was the evangelist at Hososhima when I left, is now at Takanabe, doing, as he does everywhere, a good work. Miss Gulick goes over once a month for women's meetings, sometimes staying for other meetings, also. This took a day and a half of my precious time in Miyazaki.

Sunday was a beautiful day in every way. It was Communion Sunday, and the last day that Mr. Noguchi, the pastor for three years, was to be there. He and his little wife have gone to Tokyo to study for a year or so. Six people united with the church,—four upon profession, and two (school teachers) by letter,—quite an unusual number. The church was well filled, and as I looked around and thought of those whom I had seen come into the church directly through our influence, I realized more than ever what it means to live in Japan.

It is very good and helpful to have a man like Mr. Torrey come out for special meetings, and great results are realized,—so much so that we have petitioned the Board to find another man to come for six months of such work; but, after all, it is living here that counts. Ten souls that I know of have been born again in the Clark compound since I came to Miyazaki first: our servants, the schoolgirls who lived with us, the coolie,—poor old ignorant man; but he knows enough to be a Christian.

Sunday afternoon I spoke a few words to the Christian Endeavor Society which Miss Gulick has organized. There were twenty-two present, and it was a goodly sight. I had thought that they were not ready for it. Perhaps my faith was not strong enough. This is for the women and girls only. The young men formed themselves into a Y. M. C. A. some time ago.

In the evening I spoke in the church, by special request, for the last time. It was not altogether easy, but the worst was yet to come. Monday night they had a big farewell meeting for the Noguchis and myself. Every organization in the church was represented and made little speeches.

The Clark house seemed so lonely and quiet without Mrs. Clark and the children. I missed them constantly, and perhaps you can imagine how they are missed by those who live there. I am so thankful, so very thankful, that Miss Gulick can be there. But it is too much for any woman to live in a place where she cannot see a woman of her own race from summer to summer. It is too much, and I hope and pray that it need not happen another year. A family is imperatively needed there.

Rev. C. B. Olds and Mrs. Gertrude Davis Olds are now with Mr. and Mrs. Clark, and hope to be assigned to that station.

## RELIGIOUS WORK AND INTEREST IN KOBE COLLEGE.

BY MISS SUSAN A. SEARLE.

MRS. STANFORD has been able to start up the neighborhood Sunday-school work, which had to be dropped for a time. The women at the Bible school have taken up the work in the village west of us, where our girls worked before, and it did not seem best to start again on our own place, but there are two new places at which the attendance averages at least fifty each. How it will be after Christmas I cannot say. About twenty-five of our girls are teaching in four different church Sunday schools, the orphan asylum and these two neighborhood schools.

Last week we had a series of three extra meetings for the school, led by a devoted Japanese evangelist, who had his training with Mr. Moody, or at least under his influence. The first meeting was attended by nearly all the girls; the second and third, which were voluntary, had an attendance of seventy-five, largely of the younger girls. More than forty expressed a determination to live a Christian life. For some of them this was not the first expression of such a purpose. With some of them there is probably a vague idea of what that means. Some may have risen because they were urged to do so, or because they thought it would please their teachers and Christian friends, but there is certainly ground for believing that many of them have really begun to live for Christ. This week our pastor, Mr. Harada, is giving a series of instructive talks to them. The invitation was given to those who had decided to be Christians, but were not yet church members. Seventy were present Tuesday, and about the same number to-day. There may possibly have been ten or fifteen teachers and older Christian girls, but that would leave fifty-five at least who are ready to count themselves on the Lord's side. Several of these stood last winter when Dr. Torrey was here, but have not yet come into the church. The first time Mr. Harada spoke to them he gave them three bits of advice from three texts, John iv. 42, the necessity of knowing Christ for ourselves; Romans x. 2, the importance of knowing the grounds of our faith; Luke xiv. 28-30, we must count the cost. To-day he answered questions the girls had sent to him in writing.

Probably only two or three girls will unite with the church next month, but I hope there may be a large number in March.

We are in doubt whether to say we are most in need of a new recitation hall with larger and better arranged rooms, or of more dormitory space. Both needs are pressing. The present month and the next term are the part of the year when we always have the smallest number of girls, but the dor-

mitories are as full as they ought to be now, and the ten girls in the music building are using rooms needed for other purposes. We ought to take in an entering class of fifty in the spring—that was the size of our last class—and the number ought not to fall below that if we are to keep up the number we should have in the upper classes and to feed our college department. Of course we shall have a good many day pupils, and a few of those now in the boarding department can be asked to board outside if necessary, but I do not see how we can avoid the necessity of renting a house for the spring term. Nor do I see how we are to dispose of nearly fifty more girls in chapel and recitation rooms.

We have decided to change our school year to make it conform to the government school year, beginning in April. So we plan to graduate nineteen or twenty girls in March. This will not lessen our number much, however, for several of them will stay for college work; all but one of them graduate from the academic department. As we have no girls just now in second-year college work, the number of classes will be lessened, and the entering class must be taught in two divisions.

We much need additional space for exercise. You know our girls have to do their walking outside the grounds, two by two, in a long line,—and they are so conspicuous that we feel we must provide as much as possible of their exercise inside the grounds. We are making an effort to interest them in outdoor exercise; they do so much need physical development.

The change of time for commencement makes this a very busy term, but it will make things much easier when the hot June days come.

KOBE, December 11, 1902.

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## LETTER FROM MRS. MARY L. CHANNON.

KUSAIE, October 27, 1902.

THE captain of the *Carrie and Annie* is a good Christian man, has a wife in San Francisco and two little children which seem to be the light of his eyes. He seems to be a good captain, looking well after his ship, too.

The mate, Mr. Kekhke, a Russian, came ashore and took dinner with us the Sunday that the ship could not get out because of head wind. He was on the *Oregon* when she went from Portland around to meet Sampson's fleet, and he was in the battle of Santiago; he was one of the Society of Christian Endeavorers on board the *Oregon*. Willie and Hiram just sat at his feet and listened to every word he said; Willie even went to the *Century* to see if he couldn't find his picture as one of the gunners.



I have written a full account of the jubilee to mother, and if you ask her she may spare it to you long enough to read. The meetings have continued, and the work goes on here at Kusaie. I believe now that I wrote you a line while we were at Lelu, before the steamer came last time. Providence leads us daily; we can truly see it. We felt that it would be well to go to Lelu the Sabbath before the ship came, and Mr. Channon could thus help the Kusaiens and have a change. When the steamer came it brought Mr. De la Porte and family; he had come to have several books of the Bible and a hymn book printed. Now Mr. Channon has been very poorly the past nine months, and has only kept his school along and work for the press, not being able to go out and work with the boys in the afternoons. Now a heavy task comes upon him, and so far he has strength. The planning and managing and correcting all proof falls upon him. He has to stand all day, except the hours of his classes. I can hardly get him to lunch or dinner. Last Saturday he had to make about fifty marked "u's." The Anawara, too, demands more of certain letters in proportion than our Gilbert or Marshall, or even English language. In order to have the work done in two months, to go back with Mr. De la Porte on the steamer, two pages a day of Bible, which means four pages of Bible, must be done aside from the hymn book. The fonts of type are limited, which hampers some.

*December 3d.*—The hymn books are all printed, and twenty-five are already bound. About nine Gilbert boys are working on the binding every day. The last page of the Bible is to be printed to-morrow, and about ten Bibles will be bound before Mr. De la Porte goes away. They spent a month over at the Snow cottage and boarded at the doctor's, then came over here, but for the present week their time is spent here. Mr. De la Porte has to be here most of the time, and takes his lunches here. Mr. Channon is spending all his time on the work, being at the press house from 9 in the morning to 6 at night, and sometimes even 8 or 9. It is now 8.30, and he is down there working. He was very poorly before the work began, but we spent a week at Lelu before they came, and during their stay he has seemed to have strength given to him.

Miss Wilson went to Ponape to stay during the western trip of the Carrie and Annie. If it does not return before the steamer she may come on that. Soon after she left, Louisa Skillings was taken sick, and after about four weeks she died of peritonitis. Her loss is deeply felt. She was becoming an important help among the girls in the Girls' School up the hill. It is a great blow to Miss Hoppin, as I think she had grown to love her very much; but it was the Lord's will, and he had some purpose in it. Her

death was a beautiful one; the words she spoke to her family, friends and others were very thoughtful and touching. She sang much at the last, and longed to go.

You ask about Raete; she died a year ago in October. She was very patient and beautiful in her last days, too, trying to wait patiently for the end.

Galen, Likaksa's youngest son, died about three weeks ago. He had been here to the Kusaie meetings only two weeks before.

The attendance at the men's Kusaie meetings continues to grow. Last week Mr. Channon said there were thirty-two present. Mrs. Rife has the Kusaie women's meeting now; she took it when little Irving was born, and as I had my Gilbert women my hands were pretty full, and she had wished for it. I miss meeting with the women, but when I go to Lelu they come to me.

We long to know what the Board is going to do with us. We hardly can hope for word by the steamer from Hong Kong, and yet there may be some. Likaksa and wife were here last Friday. He is very feeble. We observed the German Thanksgiving Day this year; it came a week and a day ahead of the American day. All the schools gathered in our schoolhouse, and everyone had a good dinner. Our table was there, too. We missionaries entertained ourselves during our repast in guessing illustrious portraits which were passed around on cards. In the evening the doctor showed lantern slides with a fine new acetylene lamp, which of course all the scholars enjoyed.

Shra, Kelefwakun's wife, died about three months ago.

Mote's little Samuel is an interesting little boy. Mote has been doing very faithful work in the press house. He is a full-fledged printer. In fact, as Mr. Channon says, he will have a regular full force of printers when the Bible is done.

I forgot to say that I had Perry Pictures pinned up all about the room Thanksgiving Day; with all I have given out I still have many which I use on various occasions.

A Christian Endeavor Society has been started on Kusaie with much success. It is a new era in Kusaie history, as they have never admitted any unmarried person to church, nor considered that they could be Christian. If there ever was a Christian worker, it is the king these days.

We almost wish we could send Willie home, as he has no constitution, the climate being very trying for him. I cannot keep him steadily in school, but try to have him out of doors as much as possible. He and Hiram are very much fascinated by the press work, and they set up and distribute type very earnestly and well. Willie set up many of the Nauru hymns.

## EXTRACT FROM A LETTER FROM MISS WELPTON.

MARASH, TURKEY, Jan. 24, 1903.

WE have had a busy, happy fall term of school. Again over eighty girls make up our school. It hardly seems possible to me, coming as I have after the school has reached these numbers, that only three years ago the pupils numbered thirty or forty, and before that time less than that number. Miss Blakely and I were talking about it yesterday. She says one of the first questions an old pupil asks is, "Where do you put so many girls? the schoolroom will not hold them." But by crowding we do all get into the schoolroom for morning chapel or for a Friday afternoon sometimes. We are waiting still for the permission to build the new building; we do need it very much. Three of our own graduates are in the home this year. One is the young woman sent to Adabazar to prepare herself to teach Armenian; she is a most interesting girl and does good work. We have our faithful matron and teacher, Hosanna Varzhoohi, and both these will be with us next year. Our fourth teacher is also one of our graduates, but lives in her own home. Three of last year's senior class are teaching in Adana, one in Hadjin, two in Aintab, one in the seminary, and the other in a lower school; one is teacher in the girls' *vusta* in Marash, and the ninth is not teaching, but is at home. Of nearly all we hear good reports.

We will send out five girls the coming June. Three of these will remain in Marash field, which is a reason for gratitude. This field seems always short of teachers, needed in the church or city schools. There is great need of improvement in these schools. The same methods still obtain that were used in the beginning of the work. Mrs. Lee formed a model school three years ago, with the hope that it would make the difference so apparent the change must result. This little school is taught by one of our graduates, whom Miss Blakely was wise enough to discover as a girl who could carry out new ideas and suggestions. The children—forty only can be accepted—go from kindergarten into this school. Miss Blakely has it in charge since Mrs. Lee's death, and is much pleased with the work done and the marked progress of the children. The Bodvelles all admit that those children know far more than the children in the same grades in the church schools. But they go on in their old ways still.

Just around Marash in our field, Mr. Macallum tells us there are five or six thousand people who have no work done among them. We cannot but long to reach out for these people, to send teachers and preachers to them, and to go to them ourselves sometimes. At present our work in school needs all our time.

## EULA G. BATES TEACHERSHIP.

Extract from a letter from Vartanoosh Saatjian :—

HADJIN, Nov. 26, 1902.

I AM a Marash girl, but my father came to live in Hadjin. I studied in the Hadjin Home seven years. My family are Gregorians; and at first they did not like to send me to this school, but I had so much desire that, though I passed through many difficulties, I graduated from this school two years ago.

My first year I taught; last year I was studying in Marash College, and this year again I am teaching in the Hadjin Home. If the Lord wishes, next year I will go to study one year more. Every morning I am going to the school from my home because it is very near to the school.

I am glad that I have the fortune to write this letter, and if you answer my gladness will be more than it is now. I know that I need your help and prayers for my faithfulness in the Lord's work.

## CHARLOTTE D. SPENCER TEACHERSHIP.

Extract from a letter from Shamiram Khacherian :—

I CAME to this school in 1894, and studied eight years. If I had not come to this school I would be an ignorant girl, but I am glad that God has sent me to this school so that I may learn of his love.

I was graduated from this school last June. We had a very nice commencement. The subject of my essay was, "What is True Beauty?" The other girls, too, had very useful subjects. After the essays and other exercises, Miss Bates presented us our diplomas, and we sang a farewell hymn to this dear Home, and so separated. I went for the summer vacation to my home, which is a village six hours from Marash. When I was at home I used to give Bible lessons to the women, and I tried to serve God in many ways. I am the matron of this school.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM FEBRUARY 10 TO MARCH 10, 1903.

ILLINOIS . . . . .	859 98
INDIANA . . . . .	47 90
IOWA . . . . .	242 58
KANSAS . . . . .	42 37
MICHIGAN . . . . .	459 27
MINNESOTA . . . . .	161 82
MISSOURI . . . . .	890 86
NEBRASKA . . . . .	31 00
OHIO . . . . .	179 25
OKLAHOMA . . . . .	2 50
SOUTH DAKOTA . . . . .	30 75
WISCONSIN . . . . .	353 06
FLORIDA . . . . .	1 25
MISCELLANEOUS . . . . .	299 36

Receipts for the month . . . . .	\$3,601 95
Previously acknowledged, less correction . . . . .	11,221 16

Total since October, 1902 . . . . .	\$14,823 11
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## CONTRIBUTIONS FOR DEBT.

Receipts for the month . . . . .	178 75
Previously acknowledged, including correction . . . . .	2,730 69

Total since October, 1902 . . . . .	\$2,909 44
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## ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month . . . . .	7 00
Previously acknowledged . . . . .	151 17

Total since October, 1902 . . . . .	\$158 17
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MRS. E. M. WILLIAMS, Ass't Treas.







MISS CHILD'S CORNER IN THE WOMAN'S BOARD ROOMS.

# Life and Light for Woman.

VOL. XXXIII.

JUNE, 1903.

No. 6.

**MISS CHILD'S CORNER IN THE WOMAN'S BOARD ROOMS.** "Miss Child's Corner in the Woman's Board Rooms" will recall pleasant associations and delightful interviews to many readers of this magazine. It is easy to see the familiar figure in the chair now vacant. The picture was taken for insertion in the "Memorial" just published by the Board. This "Memorial" includes a brief biographical sketch, the various addresses given at the funeral service in Central Church, Boston, the memorial service in Pilgrim Hall, several articles portraying the characteristics of this remarkable woman, tributes from various sources in this and other lands, and selections from Miss Child's addresses.

**CONTRIBUTIONS FOR THE MONTH.** Our Treasurer reports the receipt of \$9,398.70, gaining \$90.04 over the contributions of the corresponding date, 1902. There is also a great advance in legacies this month, \$11,994.36 having come in from this source. The total of the first six months of our fiscal year compared with a year ago stands, gain in contributions, \$2,052; loss in legacies, \$2,797.26; loss in total receipts, \$745.26. The gain in contributions, though slight, is encouraging, and we are thankful. That the next six months may bring the \$18,000 so imperatively needed for our work, demands constant and strenuous effort and self-denial from us all. Is it not a privilege and a joy to give to the Master that which costs us much?

**MISSIONARY PERSONALS.** Joy and sorrow are mingled in every life, and in the cup which April, 1903, brought to the Hume family was a large measure of both. Miss Sarah Hume, for many years a devoted and successful city missionary in New Haven, died in the early part of the month. A few weeks later the beloved mother, Mrs. Hume, long a missionary in India, and for several recent years a benediction in the councils of the New Haven Branch, was summoned to her reward. We give thanks with exceeding joy for all she has been and done, and for the glad reunion to which she has gone, but we shall miss her greatly here, and the wrench of parting is hard to bear.

On April 28, in the Central Church, New Haven, Miss Elizabeth N. Hume was married to Rev. Byron K. Huntsberger. Both Mr. and Mrs. Huntsberger are members of the class of 1903 in Hartford Theological Seminary. They go directly to Bombay, that they may be ready to carry on the work of Dr. Edward Hume, father of the bride, when he shall come to America for his furlough, now drawing near.

The Executive Committee of the Woman's Board sent the following resolutions concerning the death of Mrs. Hume to the bereaved family and to the New Haven Branch:—

“The Executive Committee of the Woman's Board of Missions desire to express their appreciation of the long and devoted service at home and abroad of Mrs. Hannah D. Hume. We cannot but follow her entrance into the presence of her Lord with a certainty of her readiness for high and holy activities which is to us an inspiration. We are mindful of her life in India, with its demands upon her wise judgment and efficient administration, and the far-reaching influence upon those to whom she was a spiritual guide. We recognize the blessing of God upon her family in permitting her to see her sons and daughters and children's children in the service of our King. We give thanks for this long, useful, and consecrated life. It will remain a memory which shall inspire our own faithfulness in all the varied opportunities of our own lives.”

**CHILDREN'S FESTIVAL.** The fifteenth annual festival of mission circles and other children's societies working with us, was held on Saturday, May 2, in Berkeley Temple, Boston, and was a decided success. There were probably twelve hundred children present, and the brilliant banners and the gay dresses of the girls made the church floor rival the tulip beds in the Public Garden. Dr. Barton presided, and we saw a heathen pagoda transformed into a Christian schoolhouse by the power of the missionary's influence, and then Dr. Goodrich told eloquently of their sufferings in the great rebellion of 1900, and of their love and work for the Chinese. Such gatherings cost much planning and work, but the fruit of this seed-planting will be abundant and blessed in years to come.

**MISS BARTLETT'S ILLNESS.** It is a pain to learn that Miss Nellie Bartlett, for many years at the head of a most successful kindergarten work in Smyrna, has been for several months a great sufferer from nervous exhaustion. Though improving latterly, she is not yet able to read or write, or even listen to reading, and though her ultimate recovery is hoped for, the way must be long. She needs our tender prayer. Miss Pohl has now



direction of the kindergarten and training class, assisted by Miss Halsey in the care of the children.

**PENTECOST IN AINTAB.** The news from Aintab is inspiring, so full of reward for years of labor, that we give large space to the story in our missionary letters.

**MISS FOREMAN.** Miss Lucille Foreman, principal of the girls' school at Aintab, has been in this country for greatly needed rest since July, 1902. Now she is spending some time studying methods in the normal school at Salem, Mass.

We must think anxiously and prayerfully of our missionaries in "the Macedonian Caldron." No one can foresee the outcome of the present disturbances, but apparently there must be a change, and since things could hardly be worse, we may hope that brighter days are not far away. Russia and Austria have called on the Sultan for certain reforms, and he has promised to grant them, but so far promises are all. Meantime the country is full of disturbance; riots, arson, murders, are reported daily, and are committed alike by soldiers, Albanians, Turks, Bulgarians.

The Turkish government is hurrying large military forces into the unhappy district. Racial jealousies between the half-dozen peoples dwelling there, usually acute, seem just now intensified in the hope of each to gain some advantage in the upheaval. And all alike hate the Turk more and more. To live and work in such an atmosphere month after month as our missionaries have been doing is a heavy strain on body and soul.

**RUSSIA AND CHINA.** When one's blood boils at the perfidy and oppression of a strong nation crushing down a weaker, it is a comfort to remember who hath determined the bounds of their habitation. That Russia should covet greatly an ice-free harbor is most natural. That she should gain it by crowding on any kind of pretext her own soldiers and citizens into Manchuria, and at the same time driving the natives out, all the while promising suavely and repeatedly to withdraw, is one of the stories that make us ashamed of humanity. In Manchuria Russia is, and now notice comes that there she intends to stay. What will be the effect of this new move on the temper of the Chinese government we wait anxiously to know. It is gratifying to see that the officials are turning to Secretary Hay for counsel and help, thus showing that they recognize a friend in the United States.

Rev. Timothy Richards, an English Baptist missionary, has been summoned by imperial decree to the consultations of the great councillors of state in China to consider questions relating to the peaceful conduct of missionary work in the empire.

**THE DISTURBANCE IN MICRONESIA.** The word from Micronesia gives much anxiety. On December 23, 1902, a German warship touched at Ruk, and the captain arrested four young men, the entire graduating class of the training school on that island. He charges them with preaching against the authority of Germany, to which power the island now belongs. This accusation seems incredible, as all our missionaries take pains to teach and practice loyalty to the powers that be. To interrupt our work in this summary way violates the pledge given when Germany took possession of the islands, and our state department has been appealed to to see the matter set right.

**A GIGANTIC MISSION STUDY CLASS.** "It is estimated that at least one million, five hundred thousand women are studying India this year in the United Mission Study Course prepared by the woman's committee. Forty different Boards have reported the use of the study in societies connected with their denominations, and thirty-two thousand copies of *Lux Christi*, the text-book, had been sold prior to March 1st. Arrangements have been made for a text-book on China for 1904, and it is being prepared by Dr. Arthur H. Smith." There is still room in this class for many more members, and many, many women are needing the knowledge and stirring that this study should give.

**DR. HALL IN INDIA.** We should give devout thanks for the good work done in India and Japan during the last six months by Dr. Charles Cuthbert Hall. Going to India as the Haskell Barrows lecturer, he has given the course of six lectures in the five cities where the five government universities are located,—Bombay, Calcutta, Madras, Lahore, and Allahabad. His subject has been Christian belief as interpreted by Christian experience, and everywhere he has spoken to large and eager audiences. One of the Hindus has said, "Dr. Hall has conquered our hearts by love;" and Dr. Robert Hume writes, "By his sympathetic appreciation of all that is best in Hindu philosophy and religion and in Indian character, he has won to a kindly appreciation of Christianity very many Indians whom no amount of disputation would have helped." After finishing his work in India Dr. Hall went to Japan, lecturing in the chief cities with a like result. A private letter from Okayama says, "We had a wonderful uplift from Dr. Hall's twenty-four hours in this city, and the educated men were deeply impressed." Dr. Hall, in an interview printed in the *Bombay Guardian*, gives eloquent testimony to the character of our missionaries and to their wide-reaching and beneficent work. The industrial education given to many orphans wins special praise.

## THE WORK OF OUR DENOMINATION IN INDIA.

THE following statistics, borrowed from a fuller table in the *Missionary Herald* for January, 1903, give in brief the figures of the work in India of the American Board of Foreign Missions, and include the work of the Woman's Board. The American Board has three stations in India,—the Marathi, the Madura and the Ceylon.

	When Established.	Stations.	Out-Stations.	Total Missionaries.	Total Native Laborers.	Places of Regular Meeting.	Organized Churches.	Communicants.	Sabbath Schools.	Sabbath School Membership.	Total Number Under Daily Instruction.	Total Native Contributions.
												Rupees.
1	1813	8	124	42	555	124	54	5,607	185	9,570	9,093	2,436
2	1834	11	355	35	635	355	38	5,111	268	7,643	8,148	9,301
3	1816	7	31	12	412	45	18	2,100		3,900	11,039	7,921

1. Marathi.

2. Madura.

3. Ceylon.

The workers under our own care are, in the Marathi Mission :—

MRS. M. E. BISSELL, Bible women's work in Ahmednagar, and in charge of Jeur field.

JULIA BISSELL, M.D., Dispensary, medical work among women and children, Ahmednagar, now on furlough.

MISS ESTHER B. FOWLER, Principal, Woronoco Girls' School, and in charge of three Hindu schools, Sholapur.

MISS JEAN P. GORDON, charge of Wai field, Wai, Satara.

LOUISE H. R. GRIEVE, M.D., Mahabaleshwar.

MISS MARY B. HARDING, charge of kindergarten and two Hindu schools, Sholapur.

MISS FLORENCE E. HARTT, Principal, Girls' Boarding and Day School, Ahmednagar.

MRS. CHARLOTTE E. HUME works in Anglo Vernacular Boarding School for Boys and Girls, and in charge of three Hindu schools, Byculla, Bombay.

MISS BELLE NUGENT, Superintendent Bible Training School, Ahmednagar.

MRS. MINNIE C. SIBLEY, Wai, on furlough.

MRS. MARY C. WINSOR, work among orphans and industrial training, Sirur.

GURUBAI KARMARKAR, M.D., Assistant, Bombay. Two Assistants.

DR. RUTH HUME is under appointment, and plans to sail in the early autumn to take charge, in Dr. Bissell's absence, of the new hospital soon to be opened in Ahmednagar. We greatly hope that a way may be made plain to send with her Miss Madoline Campbell, a trained nurse.

In the Madura Mission we have :—

MISS HELEN E. CHANDLER, in the Girls' Training School and in charge of Hindu Girls' Schools, Madura.

MISS BESSIE B. NOYES, in Girls' Training School, Madura.

MISS MARY T. NOYES, on furlough.

HARRIET E. PARKER, M.D., in charge of hospital for women and children, Madura, now on furlough.

MISS MARY M. ROOT, with charge of village Bible women, Madura; and  
MLLE. CRONIER, not an appointed missionary, who has been Dr. Parker's very efficient  
Assistant.

In the Ceylon Mission we have :—

MISS SUSAN R. HOWLAND, Principal of Girls' School at Oodooville.

MISS HELEN I. ROOT, Assistant in the same school.

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## DO MISSIONS PAY?

BY MRS. L. S. GATES.

IN 1862, after much prospecting, mission work was begun in the city of Sholapur. The writer, coming with her husband to the place as missionaries in 1875, found a church with about fifty members, one school for Christian children, numbering perhaps fifteen scholars, and in one of the suburbs a school for Hindus, with perhaps a dozen scholars. The church, having no pastor, the missionary in charge carried on pastoral duties, with daily street preaching, aided by two helpers or Bible readers. The Sabbath school Sunday mornings consisted of the members of the church with their families. Hindus passing the church would comprise a floating audience, coming and going as the whim struck them, or as some commotion outside would lead them to make a general stampede to join the noisy crowd without.

At the distance of forty miles from Sholapur was a small school of ten pupils; the teacher was in the habit of holding services for the Hindus of a Sabbath. Eight miles to the east was a small school, which led only a fitful existence, and finally perished entirely, as the teacher found it hard living among Hindus.

The people of Sholapur were naturally suspicious of the white foreigners, who seemed so interested in their welfare, and it was impossible to obtain foothold in the city; that is, to secure a building suitable for Christians to live in, or for carrying on a school.

In 1876 the shadow of coming famine fell upon the land, soon to be followed by the grim reality; and after a year of the terrible scourge we toured about in the region allotted us as our share of mission work, and found village after village decimated, and in some cases the whole village had been depopulated.

During this time the missionaries, aided by funds donated by friends, and with some help from government, were able to give one meal a day to about four hundred adults, and as many children, distributing the food at two different places. Among the forlorn, forsaken children were many who, having lost their parents, needed especial care and attention. It was against mission policy at that time to open orphanages, and the most needy of the children were sent to places where they could be taken care of. Later, the



Lord laid it upon our hearts to take some of these children ourselves, and we took a few at a time of the most needy. With these as a nucleus was started the first boarding school in Sholapur. We desired to add to these pupils children of parents living in small villages, that we might influence the parents; but it was not easy to assure them that we sought only the good of their children, and our school grew slowly. Later, the numbers being somewhat too great for the size of our building, we decided to separate the girls from the boys, and have two boarding schools. A new building was a necessity, and we were soon able to secure a large building built for a cotton



VILLAGE AUDIENCE IN SHOLAPUR.

shed. It seemed rather ridiculous to purchase such a large house for the small number of boys to be accommodated with school privileges, and it seemed little likely that Mr. Gates's wish "to live to see as large a building would be needed," could be fulfilled. However, eleven years from that time that same building was so overcrowded that a second building as large was built and filled, and the overflow still needing accommodation were provided on the veranda of the missionary's house. The girls' school flourished in the same manner, and under the earnest supervision of Miss Fowler, outgrew its borders a number of times, and has developed into a model school of over one hundred and fifty scholars.

In the day schools there has been a similar increase. It was no easy work to disarm suspicion, and get the Hindus to feel that it would be possible to send their children to a Christian school. It was especially difficult in starting girls' schools, and we had many trials and discouragements—which are not yet entirely passed—before we got a foothold. Schools for boys were more acceptable, for a boy could use an education to rising a step in the ladder of service; but what could reading do for a girl except to teach her to disobey her husband?

When it was first proposed to have a Sabbath school at each place where a day school was held it was violently opposed, especially by the teachers themselves, who evidently were moved by the spirit of Demetrius, and feared lest their gains would be affected by such a move. They assured us the schools would be closed, and no pupils would come to the day schools. However, we had determined to attempt the experiment, and well armed with Christmas and advertising cards, we entered upon this new phase of work. The experiment was a success from the beginning, and the number of day scholars was augmented by the attendance oftentimes of their parents as well, who thought it a novelty worth being interested in. Frequent evening meetings were held in the various schoolhouses. Plenty of singing and talks by various ones, with opportunities for discussion afterwards, led the people to see we desired to be friendly with them, and disarmed suspicion.

Village schools have increased both in numbers and in increase of scholars, till now there are fourteen such outside schools, and from these as a nucleus have been started six churches.

In connection with the schools two departments need especial mention. A flourishing kindergarten (the finest, I presume, in India, without exception) is watched over and nourished by the loving care of Miss Harding. With a roll call of over seventy, and not very efficient help, Miss Harding gains the admiration of all who see the admirable way in which she manages her infant platoons.

The second department, of which mention was made, is that of industrial training of the pupils in the boarding schools. What shall we do with them? is a question asked by all who have been called to take in orphans. It is a serious problem, for though at present there may be funds for nearly all their support, yet the time will soon come when these who are now children will have to earn their own living, and it is the aim of every earnest worker among these orphans to provide them with such training as shall make them efficient to support themselves in the near future. At Sholapur the girls are engaged in the womanly tasks of preparing their food and learning to care for their own bodies and their homes. They also have a few looms, where they weave the garments worn by women and girls. The boys are learning

carpentering, rug-weaving (Persian rugs), sewing, weaving the coarse gingham for their own clothes. Some are doing quite creditable mason's work, and have built the most part of some of the dormitories. They also work in the garden and wash their own clothes.

The growth of the work in Sholapur could be matched, probably, by any other station. It may surprise the readers of this paper to learn that for all this work carried on in the name of the A. B. C. F. M. and of the W. B. M., only one third of the funds come through the usual channels of the Board. Were missionaries willing to carry on only the work for which funds are provided, churches might well complain, "It does not pay." A missionary must be a man of large ideas and of great faith, in order to keep the work progressing steadily onward.

## THE MADURA MISSION, SOUTHERN INDIA.

BY MRS. S. B. CAPRON.

LESS than five hours from the coast, by rail through Tinnevely, brings us to Tirumangalam, the first station in the Madura Mission. Here we find a resident missionary, a boarding school and a Hindu girls' day school.



Radiating in every direction are sixty-one villages, where are Christians with a working force of fifty-three native agents. In this, as at all the stations, are included native pastors, catechists, schoolmasters and schoolmistresses,



Bible women, evangelists, and sometimes medical agents. While here we shall do well to take a bullock cart and travel southeast to the town of Arupukottai, where we shall be welcomed by a missionary and his wife. We shall visit the boarding school, with four teachers and one hundred and twenty-one pupils, and also the Hindu Girls' Day School. We could well spend days in studying the methods of work in the one hundred and eighteen villages under the care of one hundred and three agents. We should find more than a thousand boys and girls in these village schools, and we should be painfully oppressed by the fact that retrenchment cuts into these feeding sources of growth in Christian influence and development along educational lines. It would be a lesson to visit the ninety-six Sunday schools in this station.

Returning to our railway station we may take the train, or have a pleasant drive of nine miles over the shaded avenue to Pasumalai. Here we find as the educational center of the mission a college, theological seminary, normal and high school, with more than five hundred students. The attractive buildings are the memorials of the long and able service of Dr. G. T. Washburn.

Two missionaries and their wives and an unmarried missionary are residents here. We must also inspect the printing press establishment, with its issues of two newspapers and books and tracts in the Tamil language as well as in the English. Twelve surrounding villages demand the usual native agency.

A drive of three miles along rice fields brings us to the city of Madura, with a population of two hundred and sixty thousand. Here are the residences for the missionary and physician and their families, and one also for the lady workers. We also find Indiana Hall for the Bible Woman's Training School, the Madura General Hospital, the Women's Hospital, and the depository for books and tracts. We shall visit the Girls' High and Training School in charge of three young ladies. The new and much-needed building in another part of the city will be ready for occupancy during the year, and the nearly three hundred students provided with better accommodations.

We must take a drive about Madura, and inspect the four buildings occupied by the Hindu Girls' Schools, with nearly five hundred girls. We shall also see the three churches and the high school, with three hundred and seventy boys. The great temple, with its nine pagodas, locates the city from a distance. Covering fourteen and a half acres, it is the third in size and equipment in India. The palace utilized for English government offices is more attractive architecturally, and the church for the English residents is to



be noted. This city is on the Vigai River, and on either side we shall find the thirty-eight villages of this station, and we ought to take time for the Sunday schools, the work of the Bible women, and to be present at a monthly meeting of the native agents—an interesting feature at all the stations.

Intent upon our survey of all the work in this mission, we must not linger for sight-seeing, but plan for a trip southeast to Manamadura. Instead of a night ride in a bullock cart we may now take the train, and quickly cover the thirty miles. This town is on the Vigai River and on the highway to Rammisseram, the goal of pilgrims from all over India, who travel thither with their burdens of votive offerings. The station of Tirupuvanam, which we pass, was formerly the home of a missionary, but is now incorporated with Manamadura, the buildings having become decayed.

A feature in this station is the industrial school, which aims to provide boys and girls with resources for earning their livelihood, and thus creating a feeling of independence and respect for honest labor. Boarding schools for boys and girls receive pupils from the eighty-five villages, while the working force cares for the various interests of this great field of three hundred and eighty thousand people. We must notice the orphanage and the dispensary.

To visit the station of Melur, north of the city of Madura, we might go in a bullock cart direct, but we shall probably decide to return to Madura by train, and take our eighteen-mile drive more comfortably. We find here a resident missionary and his wife and all the activities of a mission station. If we would take the time, it would be a lesson for us to visit some of the village schools and study the beginnings of those influences which are going on all over the mission. Children are led out of the idleness of the streets, and many a mission agent has had his first training in Christian living in a little mud schoolhouse. Schoolmasters and their wives have often found their first experience of self-denial in making their home in a strange community with all its uncertainties, and finding their reward in the growth of their own character and the consequent power of influence upon the homes around them.

Let it here be noted that the first cut of that word “retrench” falls upon these village schools.

We return to Madura for our next journey. Taking the train we arrive at Dindigul,—a pleasant station with the great Dindigul Rock everywhere in sight. We shall see the buildings so long the scenes of Dr. Edward Chester’s much loved medical work, where a missionary and his wife are taking up the work laid down.

The Hindu Girls’ Schools have long been a feature in this station. One

hundred and fifty-four pupils give the outlook upon the influence carried into homes, in many of which no other gleams of better thought ever come. Schools for boys and boarding schools for boys and girls show activity along educational lines, while resultant fees contribute to their support. Next to the oldest station in the mission since 1835, it has its development along all the lines of evangelistic effort.

It may be a temptation to decide against the long ride of thirty-five miles toward the northeast to Palani. This is one of the smaller stations, and its missionary is absent on his furlough. The Palani Hills loom up as at Periakulum: an ascent can be made from here, though it is not the usual route. An interesting incident in the report from this station reminds us of a feature in mission work of harvest festivals. Congregations from the villages assemble, bringing donations of money, fowls, grains and various articles; having a meeting for presentation of their gifts and interesting exercises, sometimes with a lantern exhibition. There had been no harvest, and though suffering for food yet the people came, and out of their poverty gave what they could.

Without retracing our way to Dindigul, we will travel the forty-five miles to Battalagunda, and find here the missionary and his wife with the appointments of a station. These are a boarding school, with eighty boys and girls, village schools, with four hundred and seventy-five pupils, and a Hindu girls' school. Thirty-nine native agents—including two pastors—care for thirty-one villages, where Christian worship can have its elevating influences.

From here we move on toward Periakulum,—one of the oldest stations and the point of departure for Kodi Kanal, the sanitarium on Palani Hills: its population of three hundred and twenty thousand cannot be adequately reached by the force of fifty-nine agents, including five pastors. Scattered over this wide field, teachers and Bible women, as well as catechists, are making the fifty-six villages centers for Christian worship and influence.

We shall wish to reach the height which rises so grandly before us; and carried by coolies in chairs or on horseback, we make our journey of five or six hours to the cool and bracing air of Kodi Kanal. This is a wonderful provision for the dwellers on the plains, and the hot months of April and May may be spent in the refreshing change. The Madura Mission has accommodations for ten families. Ten or more other missionary Boards are also represented, and missionaries from all India are visitors. There are two churches, and eighty residences for the English community as well as for missionaries, make an attractive settlement.

This brief survey of the Madura Mission does not afford us space to

mention other interests, as the work of the Bible women, the various organizations of King's Daughters, Societies of Christian Endeavor and Widows Aid Society, and the valuable work of itineraries and kindergartens. This great field of more than three million people waits for the aid and co-operation of Christians in this land, to whom the command of our Lord has been given as solemnly and plainly as to those who have gone forth to seek to win this interesting people to that knowledge of him which is life eternal.

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## THE CHRISTIAN WOMEN OF TO-DAY IN JAFFNA, CEYLON.

BY MRS. THOMAS SNELL SMITH.

"WHAT hath God wrought!" would be the first thought of any one who should attend for the first time one of the annual convocations of the church in this favored spot in Ceylon: favored, because here began that great work for women in the East which has been the keynote of missions during the last century. The condition of women in Jaffna is like that of our grandmothers in Puritan New England. Such women as Mrs. Spaulding, Miss Agnew, and Miss Howland have put the stamp of New England and Mt. Holyoke Seminary upon these enthusiastic and impressible young minds like coins from the mint.

In 1824 Mrs. Winslow organized the Oodooville Girls' Boarding School, —the oldest under our Board—with twenty-nine pupils. From the very first the aim has been to make noble women, and well has the work been done. "The influence of this school can be traced in every Christian home in the Peninsula and far outside. It is undoubtedly the best school for girls in Ceylon," is the testimony of the Deputation to India and Ceylon. During the last twenty-five years two hundred and fifty-four girls have been graduated, of whom only four are not members of the church. The sister school of Uduppitty, organized in 1869, is practically a branch of the same institution. The two are as one in their influence over the young women who come under their instruction.

For many years the mission preferred that the girls should be married from the school before graduating, as thus they were surer to be married to Christian men. For this reason the number of graduates was comparatively small. Usually when a Christian girl has, by force of circumstances, been led into a heathen marriage she has stood firm to her principles, while a Christian man if married to a heathen wife is more often drawn away from his spiritual life.

An illustration of this is the case of Mrs. Susan Muttu,—“Susan Accah,” elder sister, as the schoolgirls lovingly called her. For ten years after her marriage she was within sound of the church bells, but was never allowed to attend service. Her Bible was not taken from her, and was her guard and guide. When she became a widow, she was called to be the matron of the Udupitty Girls’ Boarding School; a position she held more than thirty years, being also a Bible woman nearly all of this time. She has a very sweet voice for singing lyrics, and a remarkable knowledge of the Bible,—two important requisites for this work. She is now the Bible woman of the Jaffna



BIBLE WOMAN WITH PUPILS.

Woman’s Missionary Society in South India. Four, at least, of the Bible women show how, in spite of a heathen marriage, the truth can help them so to live that all have been forced to acknowledge the power and sweetness of their influence.

With Miss Agnew, “the mother of a thousand daughters,” Bible study was pre-eminent, and she was in the habit of “rising a great while before day” to pray for her girls till a new life was begun in them. Would they not naturally feel that this was indeed the “greatest thing in the world?” This has not been an evanescent state of feeling, but has remained till now a compelling force. A most impressive sound is that of the voice of prayer and praise at daybreak, and the last thing heard at night is the evening hymn or lyric. The day is begun and ended in a circle of praise. This



habit, begun in the school, is carried into their homes naturally; "to be doers of the Word" is the effort of many. I have known one who for many years sent her representative into the village in which her father and mother were born, so that people might learn of Christ. More than fifty women can read the Bible through her efforts.

Another, a widow, gives her entire time and strength to loving service as a Bible woman, receiving no compensation but traveling expenses. Still another, with more than ordinary care, sets aside an afternoon weekly to visit her heathen neighbors and tell them of her Saviour.

The giving of the tithe has always been most carefully taught, not as a duty, merely, but as a privilege; and, as a result, the average of giving is much higher than that of Christians at home, being as wages are in that country, twenty-one days of work for an ordinary laborer. If we gave in like proportion there would be no need of the contribution box, for our treasuries would be filled to overflowing. It was a lesson in giving to see a poor woman with an invalid husband and four little children lay down her tithe, saying, "If I took it home I could never bring it back again." "Verily, she hath cast in more than they all." It amuses and charms the newcomer to see the children at the Sunday school bringing their little offerings,—a red pepper, an egg-plant, a few beans or a green banana,—and placing them in a little heap before the superintendent's desk,—“mites” of such as they have to give.

The home missionary work is carried on by a custom which prevails in Jaffna, and may extend to the continent; I cannot say. When the girls at school who take turns in preparing the food, measure out the rice for the day, a certain proportion is set aside for the Lord. As the girls pass into their own homes they teach their little ones to put aside for the Lord—the daily guest—a handful of rice. It is a beautiful recognition of dependence on our Heavenly Father, who "gives us this day our daily bread." This daily "handful" from the Christian families, collected once a month at the different stations (aside from the tenth), supports the mission work on the islands surrounding Jaffna, and also educates girls in the boarding school and boys in the training school at Tillipally.

The first Christian Endeavor Society in Asia was organized in Oodoville by Miss Leitch, in 1885. There are now five societies for young women,—four Junior societies and two Senior societies for older women. "One of the most aggressive of these is the little one at Araly, an out-station of Batticotta. The members are young married women, and in addition to their own devotional meeting they have arranged and kept up for some months a preaching service for their village, inviting near pastors to come on Sunday

afternoons, and paying the expenses themselves." This is a village where Miss Hastings labored most faithfully, and shows how the harvest is sure to follow though years may intervene.

The Woman's Missionary Society, co-operating with the Foreign Missionary Society, have now their own foreign missionary, his wife, and a Bible woman in South India.

This threefold work with their own meetings and societies make up a programme as varied and alive as that of the ordinary Christian worker in our land. There is still a great work to be done,—a great deal which lies at their own doors. There is the caste question, which Dr. Jefferson asserts is as strong in America as in the East, although under a different name. There are the heathen relatives, who are ready to meet them socially, so that it is very difficult to maintain the right always. Above all, they need to feel the personal responsibility for saving souls. That there may be a great outpouring of the Holy Spirit is the desire of all hearts who have been interested in the special services which have been going on through many months of the last year. They began in May and lasted till November, when an especial blessing came to the college. That this may be as the few drops before the plenteous shower is the prayer of all for "these from the land of Sinim."

No other mission has had such access to the children of the country. Education they will have for both sexes, and the question simply is this, Shall it be secular or Christian? All the lower Anglo-vernacular schools are open to both girls and boys. There are girls' schools at every station, especially under the care of the wives of the missionaries. As a rule the girls are not admitted to the boarding schools till they have passed the fifth government standard examination. This brings them to the boarding school at the age of ten or twelve. Most of the girls remain in school till about eighteen years of age; as there is an English Department, established in 1897, as well as the training school in 1885, which requires three years after graduating. Now quite a number have passed the university entrance examination, and word has just come that the "Kessub Chunder Sen prize of the Calcutta University has been awarded to Miss Eunice John. This is given to the girl from any part of India and Ceylon who passes highest entrance examination of the University."

A writer in the *Missionary Review* speaking of these graduates, says, "It was a significant feature of the day to see those trained, self-poised, earnest women stand upon the platform before a mixed audience, and speak for their sex and for Christ."

## RECENT MISSIONARY NEWS.

## FURTHER NEWS OF THE WORK OF GOD IN AINTAB.

March, 1903.

THE last news notes were issued three weeks after the beginning of the revival. Seven weeks more have passed. They bear testimony to the fact of spiritual occurrences among us, to the insistence of the call of God to entire surrender, and to the reality of Christian experience.

Meetings continued to be held in each of the churches each evening except Saturday, with large attendance and much interest, until, about five weeks ago, the government limited them to the usual evenings—Sunday, Tuesday, and Friday—and the usual length. House-to-house visitation after the meetings had already been begun, and had proved very fruitful. With three evenings in the week left free, the neighborhood work was increased, meetings being held in several houses at once. Similar work had previously been begun, and has been carried on by the Gregorians. In the first part of the work the striking conversions were among the well-to-do men of the city, but latterly the Spirit has been taking hold of drunkards and hard cases. Men testify that the desire for drink has left them. There has been considerable decrease in the income of some drinking establishments. A marked and significant feature has been the rising above distinctions between Gregorians and Protestants. Many have come to understand that the question is one, not of community, but of spiritual life. Gregorian priests and leaders, as a result of two extended conferences with Protestant representatives, came to the conclusion that either these men were deluded or else they had something of which they did know; and inasmuch as the known character of the men concerned prevented their saying the former, they were obliged to accept the latter. A number of Jews have expressed faith in Christ and a desire for baptism. The people of the city in general have been favorably impressed with the changed lives, and with the orderliness of the meetings, and those who have investigated have become convinced of the purely spiritual character of the movement.

Along with new life the Spirit has given an impulse to outside evangelistic work. Delegations have gone to Kilis, Aleppo, Nezib, and Biredjik to tell of God's goodness and readiness to give a new life. There have been visitors from Oorfa, and letters have gone out to a still wider circle. Money, too, has been freely given for the traveling expenses of deputations, for a preacher at Garmouch, and for other home missionary work. Reports from neighboring places are reasons for very great thankfulness. Kilis, Severeck, Oorfa, and Biredjik report signs of God's special working.

In the college the work has continued. New standards of conduct, more friendly relations between students and faculty, personal work and prayer of students for students, and class prayer meetings, are characteristic results. Teachers and students have rendered considerable service in the neighborhood work. The senior class, all of whose members are Christians, has sent a letter to the senior classes of the various colleges in Turkey, telling of the events here.

The most significant fact in this movement is that it is plainly the work of God. After that, from the missionary point of view, it is significant that almost the entire working force has been native. That there is such a body of workers, and that they are so used for spiritual results, is worthy of very thankful recognition.

A letter from Miss Elizabeth Trowbridge:—

AINTAB, TURKEY, March 2, 1903.

Ever since that Saturday afternoon meeting of which there is an account in the "Notes," the work has been going on, though since the middle of the fifth week the church gatherings have been confined to three evening meetings, and morning meetings for the women, who now come together two mornings in the week. Until then there were large meetings every night in the three churches, except on Saturday evenings, some Sunday evenings and the evening of Armenian Christmas Day. In the college, since the Week of Prayer, there have been evening meetings for the boarding students; many informal meetings of classes and groups, often at the request of the boys themselves, and much personal work has been done. There are only a few out of the eighty-five boarders who have not given themselves to Christ. Many of the students are working on Sundays or week-day evenings in the city, helping in meetings or doing personal work in shops and houses. In the Girls' School the interest has been very great, and morning meetings for the whole school, increasing in interest and impressiveness as they continued, were held for three weeks after those of the Week of Prayer, with overflow meetings sometimes at noon or at other times, and meeting and talks with the boarding pupils. I cannot begin to tell of the many interesting cases of conversion and of blessing in both college and seminary. Even in the hospital with the poor patients, many of them ignorant of spiritual truth, we have much to praise for, because we believe that some at least have truly found Christ; in many ways in the hospital there seems to be a new and helpful spirit. We have started a little prayer meeting for all the hospital workers, which we hope will be a help. In the evening at the hospital evening prayers have often turned into an informal



prayer meeting. The regular Sunday services have been very good. There is great opportunity for direct religious work now in the hospital among the sick ones in the city.

The little gatherings in the homes will continue, and the quiet, personal work, man to man, in shops and houses and streets; the new life is here, and no earthly power can check it; in fact, trying to stop it from outside will probably only make it grow faster. Again and again we have been reminded of the story of the early Christian Church in the first chapters of Acts. Some things have been very interesting about this movement. There have been striking cases of conversion among poor working men and women, and among those who had led openly evil lives,—men who were gamblers, thieves, hard drinkers; but the change among men who have been nominal Christians, church members, perhaps, for years, and yet who have been spiritually dead, has been quite as striking. Doctors, druggists, teachers, merchants and other business men have come out with such open confession of sin and worldliness and of their need of an entire change, and have made such an entire surrender of themselves to Christ, with, in many cases, restitution of past wrongdoing; that others have been influenced to a like decision. There has been good work going on among women and children, but the way in which *men*, and prominent men, have come to the meetings, have been led to decide for Christ, and then have gone to work for him, has been a grand thing. The Second Church, where there has been very great interest, has been crowded night after night, and finally the women had to be requested to occupy the gallery only, leaving the floor to the men. The building holds altogether about 1,200 or 1,300. I went one evening—I regularly attend the First Church—and it was a sight to look down from that gallery at that crowd of men and boys with intense faces uplifted to the earnest, happy pastor as he stood among them below the pulpit. The hearty singing from such a body of men was good to hear. The meetings in the other churches have been well attended, but the First Church is such a large building that a large number is not so noticeable there.

Another interesting sign of the depth of the work has been the personal work done all along by those who have been truly awakened, going about in little bands or groups from house to house, or singly in the markets, in the shops, anywhere. People seem so ready to hear, to learn, to open their hearts; it is wonderful how “He goeth before” to open doors. Many gather in the houses after the church meetings for smaller meetings for prayer and conversation, or to labor especially for and with some unconverted man; and when he “comes out,” as they say, he often joins the band to work for some one else. As one hard man said after accepting Christ,

“There’s a microbe of salvation ; you’ve infected me with it, and it grows very rapidly !”

Many of the prayers and confessions have been very touching, humble, earnest, coming from strong, middle-aged men—men not given to emotion or demonstration. The work has been quiet, little excitement, but a deep realization of spiritual truths and of God’s power, and lives are being plainly changed day by day. The effect of this interest, the crowded meetings, the changed lives on those outside our community, on the Gregorians, on some Moslems and Roman Catholics, has been another interesting thing. The Moslems have been inquiring as to the meaning of it all ; some have wondered at the change that has made Armenians willing of their own accord to come and pay up old debts, or to confess and set straight past dishonesty. A Jew came to some meetings, and afterwards talked to one of the pastors and said he wished to find Christ. A Greek *raki*—native brandy maker and seller—became greatly interested, and saw that if he really surrendered to Christ he would have to give up his bad business. One of the pastors and two leading men from his church—one of them a man who had recently met with a wonderful change—called on a company of Gregorian priests, and later met the council or committee of the Gregorian church, and had open and earnest talks with them, telling them frankly that they, the converted Protestants, should certainly try to work for the Gregorians, not to make Protestants of them, but to lead them to Christ. Some of the priests and influential Gregorians were compelled to admit that this work could not be a delusion, but there was something going on, some life and power, which they themselves did not have and did not understand. The oldest priest at last prayed, that this work might go on and succeed. The evangelical movement going on in the Gregorian church itself for about two years has received fresh strength from this work in the Protestant churches. Gregorians are being reached in the Protestant services, in the schools, in the homes, and are openly demanding spiritual food from their priests. Last week the priests promised that this week regular evening meetings, to be addressed by converted young Gregorian men, should be held. Such meetings have been held all along, but most of the time without church sanction, and at times there has been determined opposition, and in the homes petty persecution. Acts v. 38, 39, comes to one’s mind. The work is of God, and cannot be overthrown. Will you not pray for this work and for us all, that this may be but the beginning of greater things? One does not need to go very far out of the city to see that there is a good bit of work to be done here yet. Pray that the new Christians may be kept true, and that they may be made true witnesses for Jesus, and may grow, and that

the life may spread to other places in the mission. Pray for new strength and wisdom for the overworked pastors, and pray that we, as missionaries, may be fit and ready to help in this work as God directs. It seems as if prayer were more needed than anything else now; prayer and earnest study of the Word, that souls may grow and the life may spread.

From Umzumbe, in Natal, South Africa, comes this word from Miss Frost, under date of March 17th:—

Our school opened March 3d, and girls have been coming, one, two or more nearly every day, till now we have over eighty. More are expected, so that probably we shall have a good number notwithstanding our late opening. This, as you perhaps know, was due to the prevalence of bubonic plague in Durban.

Everything we do now is with a view to the coming of the deputation, and not a day passes that this event is not spoken of many times. We anticipate their coming with interest and pleasure, and expect the visit will prove a benefit to them and to us.

Miss Price also, writing from Inanda, March 11th, speaks of the plague, saying that though at first there was panic and quite an exodus, yet the danger seemed to be over. Their school opened on February 27th, and they have now one hundred and forty girls. The number in the higher classes is unexpectedly small, some of those at a distance being, perhaps, kept away by fear of the plague. 'She says: "Last Sunday I was asking, in simple language, my little class how we differ from the animals. I wanted to get them to think, and the ultimate point was to arouse thankfulness to God for his good gifts to us. One spoke up promptly, 'Because they have tails.' I saw a little more explanation was needed, and after giving it, I was pleased to have one say, 'Because we can talk.' Still, I wanted something more, and thought I should have to tell them, and was just opening my lips to do so when I saw a sudden light in one face, and I said, 'Well, what is it?' She answered brightly, 'We have a mind and understanding.' Before the lesson closed they named many things for which we should be grateful to God, and then they knelt reverently with me to thank him."

Miss Mary E. Andrews writes from Tung-cho, China, under date of February 17, 1903:—

The Chinese New Year has just passed, and that means that it is time to send the yearly contribution of our Tung-cho Woman's Christian Association for the support of our Bible woman in Ceylon. Our society has had very few meetings during the past year, because nearly all our people moved down here in the spring, and we, most of us, did not come down until au-

tumn, so there was no one to carry on the missionary meetings. Other meetings our women can lead themselves, but they have not the material in China to prepare for missionary meetings, and so are largely dependent upon us. Now that we are all down here I hope there will not be another break. I had two very pleasant meetings with the women in November and December, giving them a little account of Miss Stone's experiences in captivity, which interested them intensely.

Our women have done very nicely about bringing up their contributions, notwithstanding the small number of meetings, and the treasurer, Chin Leh Kung, has been very faithful in reminding them personally of their duty in the matter; so although a few contributions are still lacking, the full amount needed is in my hands, and I will ask Mr. McCann to enclose a check for \$12. One year we sent the surplus with something added to the orphans in India. Then came the terrible break-up of our work here, and since then I have not pressed our women to give any larger sum than the salary of the Bible woman.

It is true, our numbers are much smaller than of old; but I think with a little effort, we might do more, and certainly we should like, if we can, to fully support our own Bible woman.

Yesterday I went into the city in my chair to see about opening a new little day school at the East Gate. Years ago I opened a little school in that very room, with a young woman for teacher who had studied in the Bridgman School, but was so stupid that no one thought she could teach except her husband, who knew her faithfulness. She did beautiful work for nearly a year and a half, then the Lord called her home. The leading pupil in her school, who had had hardly any other teaching, is to be teacher of this new school. I don't know how she will succeed. Of course, it needs a great deal of work on her part and mine. Help me pray for God's blessing on teacher and scholars.

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## LATE NEWS FROM OTHER MISSIONS.

BY MRS. J. O. MEANS.

THE American Presbyterians have established a new mission on the Sobat River beyond Khartoum, and two thousand miles below Egypt. It is an uncivilized region, and the language has nothing in common with the Egyptian Arabic.

The Presbyterian Mission in Korea has a success which becomes more wonderful every year. Six hundred and forty-two were added to the



churches of the Pyenz Yang Station in 1902, and the number of catechumens received was one thousand, three hundred and sixty-three. The Pyenz city church has an attendance of from twelve hundred to sixteen hundred every Sunday, and it has contributed during the year \$2,930 in gold, although the wages of a Korean laborer are but a few cents a day.

The native agency in the missions of our American Board has increased in number during the last decade from two thousand six hundred to three thousand five hundred and eighty-one,—nearly one thousand more. This is in accordance with its settled policy of raising up native teachers to spread the gospel among their own people. During this decade the number of communicants has increased by fifteen thousand, and of pupils in schools by thirteen thousand six hundred and thirty-four.

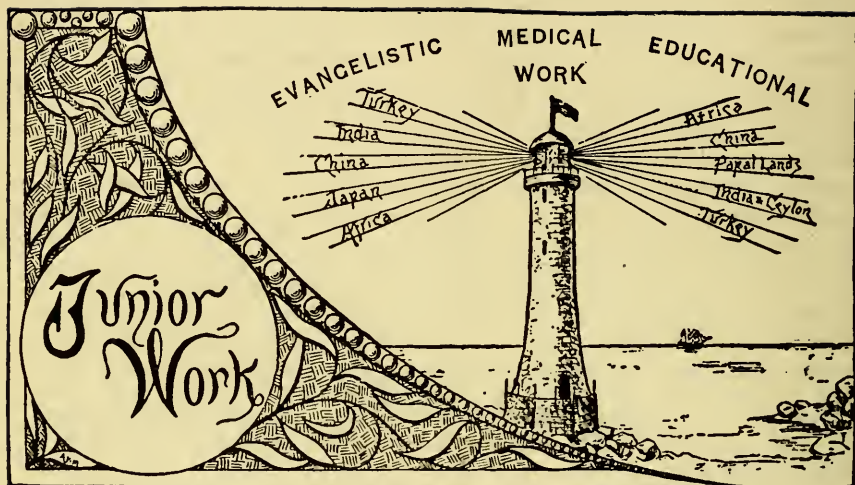
Bishop Fowler, of the Methodist Church, speaks most warmly of the work of Japanese converts in California, saying that “they go about their daily work in a most prayerful manner. One man asked that he might serve half-time in the family where he was employed, that he might give the other half to Bible study and prayer. Having earned enough to do so, he went into the mountains to devote all his time to study and prayer, and so fit himself for Christian work. This spirit has spread throughout the company of Japanese Christians. They go to the incoming steamers to meet their countrymen, take them to boarding houses, and then win them to Christ. They even sent one of their companions, an educated Japanese, a university graduate, to Honolulu,” where the Japanese are gathered in such large numbers.

In the State of Baroda, India, the young chief, who was educated in England, has given a decisive blow to the cruel custom which has hitherto doomed child widows to life-long disgrace and misery. The remarriage of widows has been legalized, and such marriage restores to them the common comforts of life of their people, such as they are.

The railroads are doing a wonderful work in aid of India missions, not merely by making the missionary’s journeys easier and shorter, but by working for the modifying of caste prejudice. Slowly but surely the solid dividing walls are being undermined.

A medical journal, Roman Catholic, of course, states that there are now seventeen Protestant chapels in Manila, and that Protestant worship has been held in some of the largest theatres, with an attendance at times of three thousand people. However this may be, there is certainly a cheering progress in moral and religious lines.

There are now nearly ten thousand Protestant Christians in Korea. There are four branches of the Presbyterian Church—Canada, Australia, and the Northern and Southern Presbyterian churches of the United States—at work in Korea, yet all are one in the eyes of the Koreans, so well is their working unity preserved. In India nearly all of the eleven Presbyterian bodies having missions there are planning to gather together their churches under one name, “The Presbyterian Church in India.” A similar movement is on foot in China. These are cheering signs of the growing harmony and fellowship among all missionary societies.



- To give light to them that sit in darkness Luke 1:77 -

## HELPS FOR LEADERS.

### THE VALUE OF THE MISSION STUDY CLASS.

BY MRS. HARRY WADE HICKS.

[The writer of the present article speaks from large experience of Mission Study classes and a knowledge of their value, especially in Christian Endeavor Societies. Our auxiliary societies are to a greater or less degree already following similar plans for study, but it is quite possible that some of them may see in this a suggestion for further research on the part of the inner circle who are willing to devote time to the mastery of this great subject.—EDITOR.]

So much has been written in the last few years about the value of Mission Study that it would seem unnecessary to emphasize it again; but when the statistics of the work being done to-day are read, and it is noted that in comparatively few churches are these Mission Study classes, one feels justified in making another appeal to the workers.

Some one has said that the young people in their missionary work incline far too much to breadth instead of depth; and adds that work for missions

is much more effective when one can get at short range with a very few people. Since this is impossible in the regular missionary meeting, there should be added to other existing forms of work a Mission Study class for the few who "would like to have a more systematic knowledge of the growth of God's kingdom."

The success of this class will depend largely upon the right choice of a course of study and the right decision about the frequency of the meetings. It will depend even more upon the choice of a leader who will devote the best of his intellectual and spiritual self to the work; who will so exalt the standard of work to be done that the members of the class will be ashamed to give the course indifferent attention; who will inspire the class members with a genuine love for missions and an absorbing ambition to share personally in the evangelization of the world.

It would be impossible to overestimate the actual value of such a course of study to the church and to the members of the class as individuals. To the church would come a quickening of missionary interest at a time when it was feeling keenly the lack of loyal support from the young people. In the regular missionary meetings there would be more enthusiastic and intelligent participation, either in the preparation of some part assigned or in prayer for definite objects. In the Sunday school the members of the Mission Study class would relate the lessons to the great subject of missions, and as teachers would sow the missionary seed in some young hearts by references to missionary heroism in the present century equal to that of Paul's. The current missionary magazines of the denomination would become indispensable to these eager seekers after missionary knowledge, and would receive the support they deserve as these young people found out for themselves the workings and problems of the various boards.

If the value of such a class to the church is great, how much greater the value to the members of the class! "Knowledge must come before interest," and as they become stimulated by the knowledge of lands and peoples hitherto unknown to them, they would become profoundly interested. The missionaries whose lives they read would become a real part of their lives, and they would realize that they had made the acquaintance of men and women as truly noble as any who ever lived. There would come to them the consciousness of their direct responsibility, even though they did not become missionaries, in the evangelization of the world. Selfishness and pettiness would be crowded out of their lives, and there would come in its place a broader vision of the grandeur of life and of Christian character.

[The instalments of our serial have come to us month by month from the translator, who lives in Bombay. Owing, probably, to some delay in the mail, no copy has yet come, and we can only give the little left over from May.]

## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(*Translation by Mrs. A. E. Dean.*)

(*Continued.*)

THE years roll on, waiting for nothing. Six or seven long years passed. Two girls and a boy had been given her, and were calling "mother, mother," but the dearest eldest was never forgotten. Narayan began again to be kind to his wife. He was more and more friendly to the missionaries. He studied the Bible faithfully. He threw away all his doubts, and his mind turned toward the fountain of life, the creator of hope and love, the Saviour of sinners,—the Lord Jesus Christ.

In thinking of the peace and joy which came to his dying father and the victory over death by the grace of Christ, he was almost impatient to be baptized. Seeing the difference between his wife and other women made him like Christianity all the more, and he understood quite well that there is no hope of salvation except through Christ.

He went to church every Sabbath, and delighted in never failing to be present at Sunday school. He brought many Christian books into the house, but when he looked at his mother his heart failed him. He did not care so much for the opinion of his friends, but he seemed powerless before the old woman. One Sunday he heard an impressive sermon on "I am the way, the truth and the life" (John xiv. 6); and the Holy Spirit removed the scales from his eyes, and he saw very plainly in what a state he was before God, and gave himself wholly to him. On returning home, he knelt down and offered himself and all he had, his family and all connected, to his Saviour. He then told his wife that he had become a Christian. Her joy had no bounds. As he was leaving for his office he told his mother. It should be stated here that by this time Narayanrao had passed an excellent examination, having always been a bright boy in school, and had an excellent record and good certificates on leaving. On this account he had been able to get a good position, and was drawing a good salary.

Hearing from her son's lips that he was a Christian did not make much impression on Rukmabai. She had noticed all along his leaning towards Christianity. She had often heard the husband and wife talking on religious subjects, and had also realized a marked change in his daily life. She did



not, however, think he would be baptized, and so when he spoke of his desire in that regard, her whole soul was on fire. Her mouth was ablaze with wails, abuse and curses. "Do what you like, I shall never live in the house with one defiled;" saying this she left the house in anger; she was ready to throw herself into a well! The son and his wife tried to pacify her; they assured her that she could stay right there, that everything was hers. "We will not take away even a piece of twine. I am still your son; what I earn is yours, and while I live I will care for you." The old woman was very obstinate, but the young people, asking God's help, spoke to her in so much love and with such tact that they arranged to leave her and take another tenement for themselves, and they and their children were baptized. They took but little with them excepting their clothing, so that they were obliged to begin their new life most economically. There were only two causes which prevented their being happy,—one, the anger of Rukmabai, which was worse than ever; and the other, the grief for the first-born son. Although many things took up her time and attention during these full seven years, the mother never had less love and longing for her lost boy.

*(To be continued.)*

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## Our Work at Home.

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### DAILY PRAYER FOR JUNE.

OUR Calendar for June takes us first to the mission in Eastern Turkey.

Mrs. Browne spends much time visiting the women in Harpoot, comforting the sad, cheering the sick, winning the children for the schools, carrying the gospel to many homes; Mrs. Gates is now in Roumeli Hissar on the Bosphorus, as her husband has become vice president of Robert College; Mrs. Carey, one of the newer missionaries, spends much time yet in studying the language; Mrs. Barnum, a mother to many orphans, also visits much, and many women in trouble come to her for help; Mrs. Knapp, with four little children, finds abundant work in making a Christian home an object lesson to the community; Mrs. Atkinson, with her husband, is still studying Turkish, to equip herself well for good work later; Miss Daniels stands at the head of the girls' department of Euphrates College, and Miss Huntington is her most loyal and valued assistant, the two having charge of over five hundred girls; Miss Seymour, for thirty-six years a missionary, has not been home for more than twenty years, and is still enthusiastic in her care

of many orphans. This work fills her whole time; Miss Bush devotes much time touring among remote villages, having traveled on horseback many thousand miles; Miss Barnum assists Miss Daniels in school work, and also shares some of the tours undertaken by Miss Bush; Miss Platt, a most successful kindergartner, has been for some months in this country on account of ill health. She is now greatly improved, and hopes to return to her work ere long.

Mrs. Reynolds has for several years been charged with the care of hundreds of orphan girls, "even to marrying them off, and planning their wardrobes;" Mrs. Ussher, with two little ones, finds yet some time to give to the school; Miss McLaren, though still one of our newer recruits, has been for some time in charge of the boarding school at Van, and also teaches a Bible class three times a week.

The Misses Ely have entire care of school work in Bitlis, with thirty-five boarding and fifty day pupils. They also do much work among the women outside the city, and find some time to make tours; Mrs. Cole gives her time mostly to school duties and work among women. Mrs. Underwood is studying the language; Miss Knapp, with her mother, has been spending several months in Colorado Springs trying to build up her strength.

Miss Lord is head of the Girls' School at Erzroom, with an average of one hundred and thirty pupils; Mrs. Stapleton joins to the care of her two children the work of a physician; Miss Bushnell is associated with Miss Lord, and teaches.

Mrs. Dewey was called to this country last year by the serious illness of her husband, who died during a surgical operation in New York; Mrs. Thom has much responsibility in the care of orphans in the Mardin district; Miss Graf has been in this country, and will soon go back to her kindergarten work; Miss Fenenga is already a very great help in the care of the Girls' School. Mrs. Andrus, who has charge, writes, "Every week the cares slip more and more from my hands into hers, and it is a great relief to feel that the work will not stop should I be laid by." Among our missionary letters is recent news from Mrs. Andrus and her work. At the time of the last report there were about forty pupils in her school.

Miss Pratt, who has done excellent work for many years, is now in this country, and probably will not return; we have Bible women and native teachers in Eastern Turkey doing most useful work, and needing our prayer.

For the week beginning June 21st, we remember our mission in Austria, in some ways a peculiarly difficult field; both Mrs. Clark and Mrs. Porter are mothers of families, yet they find time to give thought and sympathy and some direct labor to the work which takes all the time of their husbands;

the Rescue Home is a greatly needed refuge for young girls in sore extremity ; the Boarding School at Krabschitz has about forty pupils,—girls whose ages range from eleven to twenty-one.

Our South China Mission will be warmly remembered, especially as Miss Cheney, so long a devoted and successful teacher, has recently withdrawn. We follow with best wishes and tender prayer. Mrs. Nelson directs the Bible women, looks after the Girls' School, visits the homes, and wins many women to the Jesus way ; Mrs. Hager, busy with care of home and children, is in warm sympathy with all good work.

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### BOOK NOTICES.

*A Geography and Atlas of Protestant Missions*, 2 vols., 1901, 1903. By Harlan P. Beach, M.A., F.R.G.S. New York, Student Volunteer Movement. Cloth, \$4 ; paper, \$3.

The "Student Volunteer Movement" is one of the notable signs of the times ; and the Woman's Foreign Missionary Societies, with their "United Study of Missions," is another sign of the times equally notable. Both these organizations need this *Geography and Atlas of Protestant Missions* as an indispensable help to their best work.

It will be most useful to all who are preparing to take part in the monthly missionary concerts. The value of this remarkable set of books cannot be realized by any description, however vivid, without examination of the books themselves. Every church, every Christian Endeavor Society and the women's missionary organizations should purchase these volumes for their reference library.

The chapters are divided into two parts, and while the first part is general, discussing the geography, races, political situation, etc., the second part of each chapter deals with mission work as it is being carried on at the present time. Clearer conceptions of the conditions confronting the Christian Church and of the life and varied work of the missionary can be gained from this volume than from any other of equal size.

Three hundred missionary organizations are reported. The indexes are superior. There is furnished a select bibliography. The paragraphing and the use of various kinds of type in the statistics are more than excellent.

But the maps (Vol. II.) are still more remarkable, not only for accuracy and beauty, but for their ingenuity in setting forth the facts. They are even superior to the *Century Atlas*, and while showing the mission stations, the marks do not mar the maps for every-day use in the home.

*India's Problem, Krishna or Christ.* By John P. Jones, D.D. Published by Revell Co. Pp. 363. Price, \$1.50.

The author of this scholarly and strategic discussion of India's Problem has been a missionary of the American Board for twenty-five years in Southern India. A Welshman by birth, he came to this country early enough to receive academic instruction at Western Reserve College and theological training at Andover. In 1878 he went to Madura, and is now connected with the Pasamulai Theological School engaged in the training of preachers and pastors, and the development of a Christian literature for India. The book is dedicated "To my Wife, without whom the following pages could not have been written," and in the preface the author states that the book is "practically the result of a course of lectures given on the Hyde foundation, at the Andover Theological Seminary, in the fall of 1902."

For our readers studying *Lux Christi* this comprehensive and statesman-like grasp of the situation in India, past, present, and prospective, will be of inestimable value. It is difficult to recall any one book on India which deals with so many important questions.

We naturally turn first of all to the chapter on "The Women of India," and find such statements as these: "As a Social Reformer the Hindu is a poor success; but he is not a fool: he can see that the situation as far as woman is concerned is becoming increasingly untenable, and flagrantly inconsistent with the growing light of to-day. . . . The presence of many women of the West in that land is a standing rebuke to the Hindu social situation. When the Eastern woman herself will vigorously demand her emancipation, man will yield it to her.

"The women connected with Christian missions are creating among the Hindu women a spirit of unrest, which is the dawning of a new ambition for greater things in life and service. . . . The Hindu man of culture is growing increasingly sensitive to the wide gulf which lies between him and his absolutely untrained wife. Under the new light of modern times he is increasingly ambitious to have a wife of the new training and of the larger horizon."

Dr. Jones recognizes the fact that in spite of woman's suppressed and subordinate position in India, nevertheless, she wields a vast influence; and although her husband may be a university graduate and social reformer, pleading in eloquent English against the evils which are the curse of his country, yet this same man in his home submits to the tyranny which "vitiates and renders nugatory all his social and other schemes!"

To us who are specially working for the regeneration of the women of all non-Christian lands, it is of supreme interest when a careful student of social



conditions states as his conviction that "were it not for the women of India Hinduism, with all its vaunted philosophy, its wonderful ritual, and its mighty caste tyranny, would within a decade fall into 'innocuous desuetude.'" The two closing chapters are of absorbing interest and deal with "Missionary Problems" and "Missionary Results."

Many of the present fads of the Occident have been long known in the Orient. Dr. Jones says: "What is Christian Science but the subtle, evasive idealism of India, unequally yoked to a form of Christian truth and ritual? What is Theosophy but the stupefying philosophy and the benumbing metaphysics of the East clothed in its own garb of Oriental mysticism and senseless, spurious occultism?"

This book should be owned by every auxiliary at present engaged in the study of India.

*A Maker of the New Orient, Samuel Rollins Brown.* By Wm. Elliot Griffis. Pp. 332. Price, \$1.25.

Whoever has traveled in Japan will remember Dr. Griffis with unfailing gratitude as having been among the very first writers to introduce that long-time hermit nation to the Occident in his *Mikado's Empire*, which, although it was among the first of a long series of brilliant books on Japan, is second to none in giving just the information the temporary resident in that empire desires in regard to both old and new Japan. Dr. Griffis's personal acquaintance with this island kingdom dates back to 1870, when he went to that country to organize schools, and as superintendent of education, and afterwards as professor in the Imperial University of Tokyo. Of his twenty published volumes ten of them treat of Japan in some form. The life of Samuel Rollins Brown, written twenty years after his death, tells us in a most sympathetic and delightful way of the experiences of one of the pioneers in missionary work, as contemporary of Hepburn and Verbeck.

*Memorable Places Among the Holy Hills.* By Robert L. Stewart. Pp. 245. Price, \$1 net.

The author of this book is professor of pastoral theology and Biblical archæology in the Theological Seminary of Lincoln University, Pennsylvania. Professor Stewart's previous book on *The Land of Israel* has been spoken of with the highest praise as trustworthy in giving results of modern research.

This book has maps and well-selected illustrations, and the clear, vivid style makes it a book to be read remuneratively by the Bible student.

The Church of England Zenana Missionary Society has presented two of their publications to the circulating library of the W. B. M. These small volumes are published by Marshall Brothers, of Paternoster Row, London.

One is the story of zenana work in Ceylon, under the title *The Shining Land*, and the other tells of work in the Fuh-Kien Province of China, and is called *The Light of the Morning*. These books are written by women, and are effectively illustrated.

G. H. C.

### SIDELIGHTS FROM PERIODICALS.

**TURKEY.** "The Macedonian Claimants," *Contemporary Review* (April); "The Macedonian Maze," *Quarterly Review* (April); an important analysis of the Macedonian situation, founded partly on official correspondence. This article is excellently supplemented by "Present Tendencies of Russian Policy," *North American Review* (May). "La Protection Religieuse dans l'Empire Ottoman," *La Revue de Paris* (April), discusses legal rights of foreign interference as regards Christian subjects. Summaries of articles in French reviews are to be found in *American Review of Reviews*.

**INDIA.** "Missions to the Hindus: Methods." English *Church Quarterly Review* (April) continues its series on the subject. "Reincarnation," *Nineteenth Century* (March); an analysis of the Hindu character by a Brahmin.

**PHILIPPINES.** *Philippine Review* (May) gives a list of recent magazine articles on Philippine subjects. It includes the following: "Philippine Fundamentals," by Dr. Schurman, *Gunter's Magazine* (April); "The Economic Future," *Atlantic Monthly* (March); "The Educational Problem," by Edward Atkinson, *Atlantic Monthly* (March), also in *Outlook*, April, 1902; "Education in Philippines," by Antonio Jurado, ex-commissioner of education of Manila, *Arena* (April); "New Language Despotism in Philippines," *American Church Quarterly Review*.

**MISCELLANEOUS.** *Contemporary Review* (April), continues its series on the "Native Labour Question in South Africa." "Future of the Tropics," *North American Review* (May), prophesies the future occupancy of the tropics by the white man.

E. B. B.

### TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JULY.

OUR WORK AND WORKERS IN INDIA.

THE studies in *Lux Christi* as prepared by the committee were concluded at the June meeting. The remainder of the year could well be spent in a review of the book or in taking up parts hastily passed over.

Having looked at India in its great extent of territory, and in the general interests of its religions and the work done there by various organizations, we come in July to study "Our Work and Workers" whom, as constituents of the Woman's Board of Missions, we are helping to support. This work is done by the Marathi Mission, the Madura Mission, and by the workers in Ceylon.

An account of these missions with the names of the missionaries and of the stations with a description of the work in its various departments will be found in the Annual Report of the Board in the "Survey of the Foreign Work," on pages 25-33. The report of the deputation sent out by the Board to visit these mission stations is full of interesting details, and furnishes more material than could be utilized in a single afternoon.

In addition to this the current number of *LIFE AND LIGHT* is filled with matter on India, and many illustrated articles will be found in the *LIFE AND LIGHT* of other dates.

We would refer the leaders to the following articles in the numbers for 1901 and 1902 :—

The Ahmednagar Boarding School, April, 1901, page 168.

Elementary Schools in South India, April, 1901, pages 151-155.

"Bible women in Marathi Mission," October, 1901, page 448.

"Christmas under the Banyan tree," December, 1901, pages 538-543.

Special reference to the work of Mrs. Mary E. Bissell, fifty years a missionary in India, and of her daughter will be found in the October *LIFE AND LIGHT*, 1901, pages 438-445.

From the magazines for 1902 we select a few articles :—

In the May number for 1902, pages 202-208, is Dr. Barton's "Bible Women in Ceylon and India."

"Celebration of Mrs. Bissell's Jubilee" is on pages 17-20 of January, 1902.

"Madura Girls' Normal and High School," February, 1902, pages 61-66.

Hindu Girls' Schools, May, 1902, page 197.

"Laying of the corner stone of Capron Hall," July, 1902, page 291.

"Mass Movements in the Evangelization of India," March, 1903, pages 102-107.

Rev. Dr. Hume has written two leaflets on "Village Schools in the Marathi Mission" and "Industrial Work for Children in the Marathi Mission."

A concert exercise for the Sunday schools on "India for Christ" has been prepared. It contains much of interest in a condensed form. "The Historical Sketch of the American Board in India and Ceylon," by Rev. J. S. Chandler, can be obtained of Mr. Charles E. Swett, Congregational House, 14 Beacon Street. Price, six cents.

The pictures and map used with the study of *Lux Christi* will be helpful in illustrating "Our Work in India."

In making these suggestions we desire to give an opportunity for choice among the available material. An effort should be made to have the programme of the meeting divided and arranged in such a way that an interest shall be aroused in individual missionaries, as well as in the broad outlook of the mission station, with their needs and possibilities and constantly increasing usefulness.

M. J. B.

## WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

<i>Bath</i> .—Miss Anna W. Tappan and friends,	1 25
<i>Hallowell</i> .—A Friend,	2 00
<i>Eastern Maine Branch</i> .—Mrs. F. B. Denio,	
Acting Treas. Bremen, Ladies, 3; Island Falls, Whittier's Memorial Ch., C. E. Soc., 7; Machias, 30, C. E. Soc., 37.25,	77 25
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. East Stoneham, Aux., 75 cts.; Gorham, Aux., 5; Portland, Memorial Meeting, 6.07, High St. Ch., Add'l Th. Off., 1, Second Parish Ch., Add'l Th. Off., 4.55, State St. Ch., Aux., 13.69; Williston, Aux., 60.32; South Freeport, Aux., 1.20; Yarmouth, Mrs. Snow's S. S. Class, 6. Less expenses, 3.64,	94 94
<i>Upper Gloucester</i> .—Mrs. Geo. Eveleth,	30
Total,	175 74

## NEW HAMPSHIRE.

<i>Concord</i> .—South Ch., Mrs. Lund's S. S. Class,	20 00
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Bennington, Aux., 5; Concord, Aux., 25, South Ch., Jr. Dept., S. S., 10, Miss Spence's Class, Jr. Dept., S. S., 5; Nelson, C. E. Soc., 2; Newport, Cong. Ch., 5; Portsmouth, Aux., 14; Miss Martha S. Kimball and Rogers Mission Circle, 25,	91 00
<i>North Hampton</i> .—Miss Carrie W. Hobbs,	10
<i>West Lebanon</i> .—A Friend,	10
Total,	111 20

## LEGACIES.

<i>New Boston</i> .—Legacy of Mrs. Almena Goodhue,	25 00
<i>North Hampton</i> .—Legacy of Miss Abbie Gore, through Treas. New Hampshire Branch,	50 08

## VERMONT.

<i>Cambridge</i> .—Mrs. S. M. Safford,	10
<i>Plainfield</i> .—Mrs. A. B. Taft,	3 00
<i>Putney</i> .—A Friend,	80
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, C. E. Soc., 5; Benson, Aux., 14.25; Chelsea, Jr. Ben. Soc., 6, Prim. Class, S. S., 1; Hyde Park, C. E. Soc., 3; Milton, Aux., 8; Newport (with prev. contri. to const. L. M. Mrs. Jennie M. Spaulding), 12.75; Orange, C. E. Soc., 1; Peru, Aux., 5; Randolph Centre, Aux., 50 cts.; Royalton, "Sarah Skinner Mem. Soc.," 10; St. Johnsbury, North Ch., 7.50; Wallingford (prev. contri. const., L. M's Mrs. A. L. McKenzie, Miss Lizzie Gleghorn and Miss Stella Williams); Waterville, Jr. C. E. Soc., 1; Westminster West, Aux., 15.45; C. E. Soc., 5	95 45
<i>Westminster</i> .—Mrs. De Bevoise, Birthday Off.,	1 00
Total,	100 35

## LEGACIES.

<i>Springfield</i> .—Legacy of Mrs. Mary E. Woolson, by W. W. Woolson, Exr.,	250 00
<i>Wallingford</i> .—Legacy of Miss Susan E. Bogue, by Wm. C. Mason, Exr.,	1,425 00

## MASSACHUSETTS.

A Friend,	5 00
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 5 25; Lowell, Kirk St. Ch., 50, Eliot Ch., 13, Highland Ch. (const. L. M. Miss Marie Walcott Welles), 25; Malden, Maplewood Ch., Jr. C. E. Soc., 3; Wakefield, Aux., 30; Winchester, Mission Union, 40,	172 25
<i>Barnstable Co. Branch</i> .—Miss Amelia Snow, Treas. Orleans, S. S., Miss. Soc., 10; Sandwich, Aux., 9.60, Mite Boxes, 1,	20 60
<i>Berkshire Branch</i> .—Mrs. Charles E. West, Treas. Adams, Aux., 40.70; Hinsdale, Aux., 23.36; Lee, Jr. Soc. and Mrs. Robbins' S. S. Class, 5; Pittsfield, First Ch., Aux., 96; Stockbridge, Aux., 5,	170 06
<i>Boston</i> .—Mrs. E. A. Winslow, 2, W. T. W. H., 20,	22 00
<i>Cummingsville</i> .—Mrs. John Cummings,	10 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Georgetown, Memorial Ch., Aux., 22; Groveland, Aux., 30; Ipswich, First Ch., Aux., 40; Rowley, Aux., 23; West Newbury, First Ch., Aux., 16; Haverhill, Riverside Ch., Thought and Work Soc., 5,	136 00
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Danvers, First Ch., Aux., 5, Miss. Study Class, 5; Lynn, First Ch., Aux., 30; Lynnfield Centre, Aux., 25; Marblehead, First Cong. Ch., C. E. Soc., 18; Salem, Tabernacle Ch., Aux., 20; Swampscott, C. E. Soc., 5,	108 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Buckland, S. S. Birthday Off.,	2 58
<i>Foxboro</i> .—"Friends from Foxboro,"	2 50
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 25; Amherst, North, 23.20; Amherst, South, 1; Belchertown, 2.30; Easthampton, "Emily Mission Circle," 20; Northampton, Edwards Ch., Aux., 35.66, Prim. S. S., 5; North Hadley, Aux., 15; Westhampton, Aux., 2,	129 16
<i>Malden</i> .—A Friend, S. M. S.,	5 00
<i>Medford</i> .—A Friend,	10
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Framingham, Plymouth Ch., Aux. (of wh. 100 const. L. M's Mrs. M. L. Fuller, Mrs. D. E. Stone, Miss Annie L. Moore, Miss Florence W. Birchard), 174.75; Lincoln, Aux., 2; Northboro, Aux., 5; Saxtonville, Edwards Cong. Ch., Woman's Missionary Union, 50 cts.; Wellesley, Aux., 30,	212 25
<i>Newburyport</i> .—Miss Susan N. Brown and friends,	2 00



<i>Newton Centre.</i> —F. A. Gardner,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Braintree, Aux., 11; Braintree, South, 5; Bridgewater, 30; Brockton, First Ch., 16, Porter Ch., 62, Waldo Ch., 7; Cohasset, 29; Eaton, 8.50; Hanover, Aux., 5; Hanson, Aux., 3; Holbrook, 13.03; Marshfield, 2.50; Milton, 14.45, Unquity Band, 30, C. E. Soc., 10; Plymouth, Prim. Dept., S. S., and Cradle Roll, 5; Plympton, 7; Quincy, Aux., 19.72, Dat. of Cov. (const. L. M. Miss Lucie Newcombe), 25; Randolph, Aux. (25 of wh. const. L. M. Miss Augusta B. Wales), 52, Memorial Miss. Cir., 10; Sharon, Aux., 5; Stoughton, 7, C. E., 10, Jr. C. E., 10, S. S., 1.71; Weymouth and Braintree, Aux., 25; Weymouth, North, Aux., 75; Weymouth, South, Union Ch., Aux., 29, Clark Mission Band, 20; Wollaston, Aux., 65.84, C. E. Soc., 3,	616 55
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Ayer, 25.22; Shirley, Miss. Cir., 6.50; South Acton, 9.70,	41 42
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. North Attleboro, Trinity Cong. Ch., Aux.,	2 95
<i>Randolph.</i> —Miss Abby W. Turner,	100 00
<i>Roxbury.</i> —Mrs. E. J. Kingsbury and friends,	5 75
<i>Springfield.</i> —South Ch.,	125 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., C. E. Soc., 10; Huntington, Mrs. Schuyler Clark, 40 cts.; Palmer, First Ch., Jr. C. E. Soc., 2.50; Springfield, Olivet Ch., C. E. Soc., 5, South Ch., Aux., 109,	126 90
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Arlington, C. E. Soc., 10; Anburndale, Aux., 50; Boston, A Friend, 10, Central Ch., Aux., 302, Park St. Ch., Jr. Aux., 10, Mt. Vernon Ch., Aux., 58.50, Old South Ch., Old South Guild, 50, Union Ch., Aux., 101; Brookline, Harvard Ch., Aux., 155, Leyden Ch., Aux., 15; Cambridge, Pilgrim Ch., C. E. Soc., 5; Charlestown, First Parish Ch., C. E. Soc., 5; Dedham, A Friend, 100; Dorchester, Harvard Ch., Aux., 15, Second Ch., Y. L. Miss. Soc., 95; Franklin, Mary Warfield Soc., 25; Hyde Park, Jr. Aux., 14.30; Medfield, Aux., 21; Needham, Evan. Ch., Aux., 1.70; Newton, Eliot Ch., Aux., 260, C. E. Soc., Mr. Ezra Gifford, 10; Newton Centre, Aux., 41.90; Newton Highlands, 6.82; Newtonville, Central Cong. Ch., 3.15; Roxbury, Mrs. E. C. Ewing, 1, Eliot Ch., Aux., 32, Walnut Ave. Ch., Aux., 80, Y. L. Aux., 1.10; Somerville, Winter Hill Cong. Ch., Dau. of the Cov., 16.30; West Newton, Aux., 7.35; Wellesley Hills, Aux., 1.65; West Roxbury, South Evan. Ch., Woman's Union, 28.60,	1,533 37
<i>Waltham.</i> —A Friend,	50 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas. Athol, Aux., 1; Barre, Aux., 3.75; Grafton, Woman's Asso. (to const. L. M. Mrs. Ellen R. Clapp), 25; Northbridge, Rockdale Aux., 3; Sutton, Aux., 1.20; Ware, Aux., 6.75; Westboro, Aux., 15.80; Worcester, Old South Ch., Aux., 15.05, Piedmont, Woman's Asso., 55; Plymouth, Aux., 25, Union Ch., Woman's Asso., 40,	191 55
Total,	3,800 99

## LEGACIES.

<i>Braintree.</i> —Legacy of Miss Rachel R. Thayer, Tower, Talbot and Hiler, Exrs.,	7 50
<i>Pepperell.</i> —Legacy of Henry J. Oliver, by Sam'l C. Darling,	812 43
<i>Springfield.</i> —Legacy of Miss Roxalana C. Kibbe, by H. W. Bosworth, Exr.,	3,000 00
<i>Whitinsville.</i> —Legacy of Mrs. Mary A. Batchelor, by Edward W. Whitin, Exr.,	3,313 50
<i>Worcester.</i> —Legacy of Albert Curtis, Refund of War Revenue Tax, E. H. Stoddard, for Exr.,	2,250 00

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Kingston, C. E. Soc., 10; Providence, Ben. Ch., C. E. Soc., 3, Jr. C. E. Soc., 5, Central Ch., Aux., 45.20, Elmwood Temple, Madura Cir., 2, Union Ch., Jr. C. E., 6; Wilkinsons Memorial Fund, Barrington, Aux., 10; Newport, Five Ladies of Aux., 10; Pawtucket, Y. L. Mission Cir., 10; Providence, Ben. Ch., Ben. Dau., 10, Olney Family, 10, Elmwood Temple, Madura Cir., 10, Pilgrim Ch., Aux., 20, Plymouth Ch., Dau. of the Cov., 10, Mrs. Anna Reed Wilkinsons, 100; Davenport, Ia., Mrs. S. F. Smith, 20; Salem, Mass., Mr. Alfred Hall Wilkinsons, 10; New York, N. Y., Mr. Henry L. Wilkinsons, 10,	301 20
Total,	301 20

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Groton, S. S., 3; Hampton, C. E., 4; Jewett City, Aux., 18; Mystic, Pansy M. C., 5; New London, First Ch., Aux., 80; Niantic, Busy Bees M. C., 2; Norwich, Broadway Ch., Aux., 58, Pansy M. C., 5, Park Ch., Aux., 5; Pomfret, Aux., 10; Stonington, First Ch., Aux., 14.05,	204 05
<i>Greenwich.</i> —Mission Circle, "Julia E. Bell and others,"	20 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Canton Centre, Jr. C. E. Soc., 1; Collinsville, Aux., 38; Enfield, Ladies' Ben. Soc., 20; Hartford, Farmington Ave. Ch., 3, First Ch., 26, Mission Circle (with prev. contri. const. L. M. Miss Laura H. Pomeroy and Miss Constance H. Hungerford), 47, Prim. S. S. Class, 5, Park Ch., S. S., 30, Warburton Chapel, S. S., 10, Windsor Ave. Ch., 1,000; Manchester, Mrs. E. G. Crane, 1; New Britain, South Ch., Aux., Mrs. Frederick H. Churchill (to const. L. M. Miss Lucy Talcott), 25; Plantsville, Ladies' Industrial Soc., 30; Somers, C. E. Soc., 20; Vernon Centre, Aux., 10; West Hartford, Aux., 30,	1,296 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. A Friend, 200, A Friend, 500; Bridgeport, South Ch., Aux., 98; Brookfield, S. S. and C. E. Soc., 4.25; Clinton, Aux. (25 of wh. const. L. M. Mrs. Russell Stannard), 27.56, S. S., 3; Danbury (with prev. contri. const. L. M. Mrs. James Sparks, Mrs. David Munroe, Mrs. Lucy T. Smith); East Haddam, C. E. Soc., 10; Essex, C. E. Soc., 11;	

Falls Village, C. E. Soc., 5; Higganum, Aux., 87; Ivoryton, A Friend, 300, Cradle Roll, 2; Killingworth, M. B., 5; Middlefield, Jr. C. E. Soc., 3; Middle Haddam, Aux., 10; Middletown, First Ch., Aux., 91.71; Naugatuck, Y. F. Circle, 2; New Haven, A Friend, 50, City Mission Mothers, Aux., 30, Davenport Ch., Aux., 42, Dwight Place Ch., Fairbanks Circle, 25, Grand Ave. Ch., Aux. (of wh. 25 const. L. M. Mrs. Andrew Burns Chalmers), 27.50, Plymouth Ch., Aux., 2, United Ch., Y. L., 95; New Milford, A Friend, 2.04, G. L., 25; Norwalk, Aux., 25, S. S., 25; Portland, Aux., 30; Redding, Cradle Roll, 2; Ridgebury, Aux., 12; Saybrook, Aux., 25; Seymour, Aux., 13; Shelton, Aux. (25 of wh. const. L. M. Mrs. O. G. Beard), 36, Cradle Roll, 1, S. S., 2.20; Stamford, Aux., 12; Stratford, Aux., 23.86, Dau. of the Cov., 10; Thomaston, C. E. Soc., 18; Tylerville, Mrs. A. W. Tyler, 1; Wallingford, Lillian F. Welles, 5; Warren, Aux. (25 of wh. const. L. M. Mrs. William Welton), 30; Waterbury, Third Ch., Dau. of the Cov., 28.42; Westfield (with prev. contri. to const. L. M. Miss Gertrude Dickes); Westport, Aux., 10.25; Westville, A Friend, 50; Whitneyville, C. E. Soc., 10; Woodbridge, Aux., 45.45, Golden Rule Circle, 10, C. E. Soc., 10; Woodbury, V. G., 40; Mrs. A. R. Perkins, 5, 2,138 24

Total 3,658 29

*Correction.*—In April, 1903, LIFE AND LIGHT, New Haven, Centre Ch., Aux., 160, should read Y. L. Aux., 160.

#### LEGACIES.

*Hartford.*—Legacy of Mrs. Catherine C. McClennan, through First Ch. Aux. and Treas., Hartford Branch, 24 50  
*Kent.*—Legacy of Mrs. Flora A. Edwards, 537.36  
*New Haven.*—Legacy of Mrs. Julia A. B. Hemiway, paid through Treas. of New Haven Branch, 298.99

#### NEW YORK.

*New York.*—Mrs. Linus Child, 50, James M. Speers, 82.50, 132 50  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Aquebogue, Aux., 13.59; Brooklyn, Bethel Mission, C. E. Soc., 5, Central Ch., Aux., 224.66, Zenana Band, 45, Puritan, Aux. (75 of wh. const. L. M's Mrs. Sarah F. Greene, Mrs. Annie E. Dyson, Mrs. Annie L. Hurley), 85, Jr. C. E. Soc., 20, Park Ch., Jr. C. E. Soc., 2, Tompkins Ave. Ch., King's Daughters, 25, Mrs. T. R. D., 250; Canandaigua, Aux., 10; Copenhagen, Aux., 20; Cortland, Aux., 100; Deansboro, Dau. of Cov., 3; East Bloomfield, Cong. Ch., Aux., 1.70; East Smithfield, C. E. Soc., 15; Ellington, Aux., 4.20; Fairport, Aux., 15; Gloversville, Aux., 28.30, Miss McGregor's Class, 5; Homer, C. E. Soc., 7.50; Java Village, Aux., 10; Lockport, First Ch., S. S., 7.44; Morrisville, Aux., 11; Madrid, C. E. Soc., 5; New York, Broadway Tabernacle, Aux. (175 of wh. const. L. M's Miss Ruth Cleaveland,

Mrs. Hamilton S. Gordon, Miss Susan M. Warren, Mrs. Richard A. Dorman, Deacon John H. Washburn, Mrs. Horace Greene, Miss Mary S. Jones, 216, Y. P. Mission Band, 19.50, Christ Ch., Aux., 23, Manhattan Ch., Aux., 35; Poughkeepsie, (Aux., with prev. contri. const. L. M. Mrs. Warren S. Herman), C. E. Soc., 20, Jr. C. E. Soc., 5; Pulaski, Aux., 10; Reusselaer, Aux., 6; Randolph, Aux., 10.70; Riverhead, First Ch., Aux., 32; Rochester, South Ch., Aux., 15; Rodman, Aux., 30; Schenectady, C. E. Soc., 10; Syracuse, Geddes Ch., Aux., 20, Plymouth Ch., Aux., 40, Pilgrim Ch., Aux., 5, South Ave. Ch., Aux., 5; Sherburne, Aux., 20; Tallman, Aux., 5; Ticonderoga, Aux., 32.98; Utica, Plymouth Ch., Aux., 10; Victor, Mrs. W. A. Higinbottom, 50 cts.; Walton, Aux., 30, Mission Band, Sec. 1, 1.75, Sec. 2, 1.75; Washington Mill, C. E. Soc., 25; Warsaw, S. S., "Loyal Volunteers," 4.25; Wellsville, Aux. (25 of wh. const. L. M. Miss E. A. Lawrence), 43 17; West Winfield, S. S., 30, C. E. Soc., 10, Jr. C. E. Soc., 10. Less expenses, 200, 1,439 99  
*Saratoga.*—Miss Sarah L. Wood, 5 00

Total, 1,577 49

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. N. J., Montclair, Aux. (of wh. 76.25 Th. Off.), 115.65; Newark, Belleville Ave. Ch., Aux., 14.36; Plainfield, Cradle Roll, 3.03. Less expenses, 10.25, 122 79  
 Total, 122 79

#### FLORIDA.

*South Florida.*—Asso. Foreign Miss. Workers, Winter Park Aux., 5 00  
 Total, 5 00

#### LOUISIANA.

*Louisiana State Union.*—Miss Mary L. Rogers, Treas. New Orleans, Straight University, Miss. Soc., 10 00  
 Total, 10 00

#### WISCONSIN.

*Rosendale.*—Mrs. Adah H. Scribner, 20  
 Total, 20

#### CHINA.

*Pagoda Anchorage.*—Family of Rev. Geo. H. Hubbard, 7; Tung-cho, Woman's Christian Ass'n, 12, 19 00  
 Total, 19 00

General Funds, 9,398 70  
 Gifts for Special Objects, 483 55  
 Variety Account, 130 78  
 Legacies, 11,994 36  
 Total, \$22,007 36



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TIRUMANGALAM, MADURA DISTRICT OF INDIA,

February 7, 1903.

*To the Woman's Board of the Pacific:—*

DEAR FRIENDS: Your donation of thirty dollars for a Bible reader is received, and I thank you very much. It is a greater help than you had any idea of, and I can only say that we do not have anywhere near money enough to keep up the present work, to say nothing of advance.

I have now eight preacherless villages, where there are congregations that only hear the Word of God when some catechist or preacher comes from some other place.

We are having signs of the presence of the Spirit of God in many parts of the station. Let me tell you of my experience this past week when on a tour among the villages. I was to hold a meeting in a place in the jungle, about twenty-five miles from here, where we had a small congregation. The people of the place are mostly farmers, and we could not hold the meeting till eight forty-five in the evening. When the people finally came, the church was so crowded and the smoke from the chimneyless, native lamps so dis-



agreeable, I thought I would be suffocated; and in addition to my prayer for spiritual help for the services, I prayed earnestly I might have physical help to endure the hot, stifling atmosphere of the crowded church for an hour and a half. Finally the pastor suggested that as numbers of the people could not get into the church, we adjourn to the outside and hold the services in the moonlight, which proposition I hailed with delight; and shortly after a table and chair were placed outside, and the services held before a large crowd, who were all orderly, seated on the ground.

You would have been interested to see the crowd of half-clad, dark-skinned people, and to hear, though you could not understand the missionary, as, with Bible in one hand and bicycle lamp in the other, so that when necessary he could read the Word, he preached to the people. They listened most attentively to me for about fifteen minutes, and the pastor spoke about the same length of time to them. I trembled as he turned and said to me in English, "Shall I ask for any who wish to confess Christ and give us their names to do so?"

You wonder why I trembled. Let me tell you, it is a far different matter to stand and confess Christ in the midst of a lot of heathen than in your churches at home. It means all kinds of persecution, and it takes nerve as well as belief to do it. I answered "Yes," and he made the appeal. There was a dead silence at first, but it was not long before a man arose out of the crowd and came to my table and said, "Give me your pen; I want to be a Christian, and will sign my name." And within ten minutes ten men and two boys in different parts of the assembly gave me their names, and then confessed Christ before that crowd of heathen, for only about twenty-five of the number were Christians. I am not a Methodist, though my grandmother was one, and perhaps some of her spirit has descended to me, for I wanted to shout, "Glory to God." However, the spirit of my Father, who always wants things done "decently and in order," kept down the spirit of my grandmother, and I simply shouted under my breath, "Glory to God," and as the Lord heard it perhaps he was just as well pleased as if I had let the shout out.

You can understand how happy I was that night as I retired to rest in my bandy, which is always drawn out of the village, away from the barking of dogs and the crying of children.

Thus does this blessed work go on, and one cannot but rejoice that he is allowed to participate in it.

Thanking you for your most helpful donations, I am,

Yours most sincerely,

JAMES C. PERKINS.



## RECEPTION OF EASTERN FRIENDS.

ON Thursday, April 2d, the chapel of the First Congregational Church of Oakland was well filled with people gathered, by invitation of the Woman's Board of the Pacific, to meet Miss Ellen M. Stone, of Turkey.

Upon her arrival the guests flocked about her, each being introduced by Mrs. Peck, President of the Woman's Board, and each receiving from Miss Stone not only a warm, cordial grasp of the hand, but some significant response to his or her greeting.

At the close of this informal meeting Miss Stone spoke to the audience, addressing her remarks first to the children, about forty of whom were present, telling them of many incidents of the work of boys and girls in helping to secure the ransom for her release from captivity, and finally impressing upon them that *they* were the missionaries of the future. She spoke of missionary work in general with China and Japan "at your very doors," and mentioned, as she recognized them before her, the missionaries of foreign fields, namely,—Mrs. Peck of China, Mrs. Cheek of Africa, and Professor Nash of Turkey; and we would add of those absent, Mrs. Scudder of India, and two other members of the Fisher family in Japan. What a noble contribution to missions from the First Congregational Church of Oakland, Cal.

At the close of Miss Stone's remarks, Mr. Brown said we might all unite in expressing our gratitude for the ransom of this life, by singing "Praise God from whom all blessings flow." Tea and wafers were served to all, and so closed a beautiful reception.

At the First Congregational Church, Oakland, California, the Woman's Board of the Pacific gave an opportunity to meet Secretary and Mrs. Daniels on their way from Mexico to Honolulu. It was a delight which is seldom ours on this Pacific Coast to meet any of the Secretaries of the American Board. Mrs. Daniels' response to her welcome was a great inspiration and hope for all missionary effort. She told us of a converted Mexican woman who, after working hard all day to support a large family, at night gave her time and strength to mission school work.

Mr. and Mrs. Hubbard were also guests at this reception, returning for the third time to China. Mrs. Hubbard is daughter of Dr. Peet, who labored faithfully many years in China under the American Board. Mr. and Mrs. Hubbard go soon to be in charge of the station at Pagoda Anchorage. They take back with them their seventeen-year-old daughter, who will not only be a comfort to her father and mother, but will prove a valuable assistant because of her familiarity with the language, and because she knows so much of the detail of the work which spreads itself out over a large extent

of adjacent country. We greeted them with our lovely California flowers, and over a cup of tea bade them Godspeed, feeling it was a blessing which came to us with them.

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## GIRLS' SCHOOL IN KYOTO.

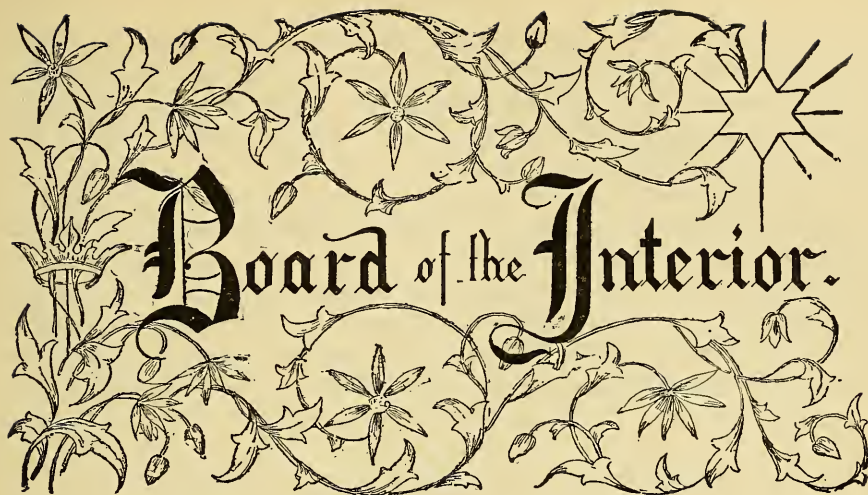
BY MAY FLORENCE DENTON.

A most encouraging report of the Girls' School in Kyoto for the year 1902 has come to hand. "The advance in number of students, one hundred and twenty girls having been enrolled, the more thorough grading of the classes, the habits of lax discipline overcome, real intellectual growth, and increasing spiritual life and consecration among teachers and pupils, have surpassed our best hopes—far more than 'according to thy faith' the year has brought us."

After some interesting details of present conditions, the report gives an account of their graduates. from which we quote: In June, 1903, we celebrate the twenty-fifth commencement of the Girls' School—our silver anniversary. It is well to call to mind that this school was the unsolicited gift of the Woman's Board of Missions, "A Centennial Offering" as it is recorded on the roll of honor that hangs on our chapel wall. During these years one hundred and twenty-four girls have been graduated from the school. The *Do-so-kwai* "Looking-through-one-window Society" consisting of graduates and non-graduates who continue their interest in the school, has one hundred and sixty-three members. Branches are established in Tokyo, Osaka and Kobe, holding monthly meetings, and in June a general meeting is held in Kyoto. The great value of this *Do-so-kwai* in conserving Doshisha spirit, and in keeping the girls in touch with the advancing spirit of the school, and in uplifting their lives, grows with the passing years.

Best of all, the majority are found in Christian circles, active members of the churches, and teachers in Sabbath schools. As they are scattered abroad through all the region of the Kauto and the Kansai, and even in the borders of China, their influence must touch many sorts and conditions of men.

The Woman's Board of Missions and the Board of the Pacific, and others whose gifts and prayers have sustained the school during all these years, may feel that their centennial gift has brought to Japan the help and blessing for which they wrought. This silver anniversary may well be a time for devout thankfulness, and not less a time for new consecration and greater effort.



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EXTRACTS FROM A LETTER FROM MISS STELLA N.  
LOUGHRIDGE.

TALAS, TURKEY-IN-ASIA, Oct. 25, 1902.

ON the ninth of October every member of our station turned out, from venerable Dr. and Mrs. Farnsworth down to little baby Stewart Dodd. Besides there were about thirty schoolboys on donkeys and several horse-men and wagons full of native people. It was not an ordinary occasion, for were not *two* American ladies coming to the school? Then besides there were Dr. and Mrs. Wingate returning from a year in America, and also Mr. Henry Riggs of Marsovan coming out for work in the boys' school. I wonder if there was ever a station which had more reason for rejoicing than ours that beautiful October morning.

The work of the school is going on smoothly. Miss Closson left the wheels so well oiled that they almost run of themselves. We have not as many girls this year, due to the advance made in the requirements, and the

numbers will be less for a year or two. All of the missionaries feel that it is a step in the right direction. There are now sixty-four girls enrolled. Forty of them are boarders, with twenty-four day scholars. Most of these girls were in the school last year. Twelve are new pupils. About one third are Greek girls.

Yesterday we called some of the girls—the church members—together to talk over the plan of forming a Christian Endeavor Society on the regular Christian Endeavor plan. They seem pleased and anxious to do it. Our active membership will be small, as there are but twelve girls—boarders—in school this year who are members of Protestant churches, but they are strong, earnest girls, who I feel can do much for the other girls. All of our senior class are Christians, and that means much.

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FROM MR. AND MRS. F. F. TUCKER.

PANG-CHUANG, TE CHOU, VIA TIENSIN, CHINA,  
Jan. 28, 1903.

DEAR FRIENDS: Looking back upon our journey across the American continent to San Francisco, stopping here and there to meet with friends, old and new, who are aiding in giving the gospel to the world, it seems that we were tendered an ovation. It was particularly helpful that just before sailing we were given such a cordial reception by the Endeavorers of the North Berkeley, Cal., Congregational Church. A number of Chinese Endeavorers were present who sang, "I'll go where you want me to go, dear Lord." This society made us honorary members, and many of them, their pastor, and some from the church, waved us our last farewells. Another incident that made the parting less hard was the receipt in San Francisco of over one hundred letters. They breathed out comfort again and again on our way, and their influence is yet with us.

Ours was a most enjoyable voyage. Ships before and after suffered much, while we experienced no inconveniences. Nor were we incapacitated at any time from enjoying all the pleasures of the sea by that persistent enemy of seafarers, seasickness. Our missionary party numbered eight adults and four children, all but two of the A. B. C. F. M., and all China-bound. Six were new missionaries; the others were returning. Among the pleasures of that voyage will always stand out prominently the sweet fellowship we missionaries had together. Of great interest was one of the steerage passengers, a young Chinese scholar, who had been educated in a missionary college in Shanghai, besides studying civil engineering three



years in China. He had just gone to America to complete his education, but his lungs had early incapacitated him. He was exceedingly attractive, largely because so modest and unassuming. He spoke English fluently, and had served as interpreter for the English after the capture of Peking two years before. Best of all he apparently was a Christian, of a type found among the best of our own Christian young men. Our acquaintance with him gave us even greater faith in the future of our soon-to-be-reached land. He said, "You will soon learn that China's trouble is that her people are so ignorant and so superstitious." Another passenger of interest, also from the steerage, was a Chinese woman who had been rescued from her life of slavery in San Francisco by missionaries of the Presbyterian Church. She had been sold into this life at the age of thirteen to pay her father's funeral expenses—an all too frequent proceeding in China.

Our voyage of nineteen days from San Francisco to Yokohama was unbroken save for a stop at Honolulu. It is remarkable how much one can learn in one long day spent in and about such a place. The scenery is very attractive. The mountains are cloud-kissed, and the vales alternately weep and smile, for it is a land of much sunshine and frequent showers. The punchbowl-like volcanoes near at hand come in for no small degree of attention. The city is most cosmopolitan. Native Hawaiians in all stages of civilization are in evidence. Perhaps the most interesting of them are the students of the excellent high school, where Chinese, Japanese, natives, English, and Americans come together, and of the two colleges Oahu and Kamehameha. The former college is the one of well-known influence established by the early Congregational missionaries. The latter, admirably equipped, trains both young men and women practically, as well as intellectually. It is the gift of that Christian Hawaiian noblewoman who chose rather to use her money and influence to elevate her people than be queen. We rejoice at what Christian missions have accomplished in these islands. Think of a country so recently in barbarism now having its own society for complete evangelization of the islands with all their cosmopolitan peoples. The Hawaiians have a beautiful custom of decorating visitors with garlands of flowers, and we left resplendent in color.

This latitude gave us the longed-for vision of the "Southern Cross." We liked it, but hardly loved it as we do our own "Big Dipper." The following days passed without great event. Often the sunsets made us speechless by their beauty, and "rainbows of promise" greeted us frequently enough to remind us often of God's tender mercy. Our Sabbaths were days of quiet helpfulness, when the missionaries "took turns" at preaching. It was a great source of sorrow that so many of the steerage passengers were inaccess-

sible to us in a Christian way on account of their foreign tongues. However, we made love to their babies, and sought to have them know of our heart's love for them all. To a few we could speak. One day on the vessel athletic sports were enjoyed, when English, Germans, and Americans met in friendly competition. In these the missionaries had a prominent part, carrying off most of the prizes, a result of college athletic training. The day's mirth reached its height when the captain, who had slyly pocketed some of the supposedly hard eggs produced for the egg race, discovered that an accident had befallen him, and he must leave in the midst of the fun to change his clothes.

November 3d we reached Yokohama, seeing at a distance Japan's sacred mountain, Fujiyama. The harbor was brilliant with gayly decorated ships celebrating the Mikado's fiftieth anniversary. We took the train at once to Tokyo to see that large capital city in holiday attire. Every effort was repaid many fold.

The Japanese are a most interesting people. One sees them in all stages of civilization, from the heathenish old women, with their ebonized teeth, worshipping idols, to the beautiful Christian young women, kindergarten teachers, at once so modest and polite, and so efficient, carrying their training into the church and Sabbath school work. It was our good fortune to visit in that half day the school of an American mission, where beautiful young girls gave evidence of the faithfulness of their womanly Christian training; an exhibition of chrysanthemums, where Japanese history was portrayed by stationary and revolving figures wonderfully clothed in varied costumes, which, with the setting, were made up of myriads of chrysanthemums. Later, we visited one of Tokyo's famous parks—Shiba—full of costly Buddhist temples. We were taken through one of them, but were first bidden to remove our shoes—the place was so holy! The only English words apparently known to our guide, one of the priests, were “gold lacquer,” and these he applied to everything we noticed, whether that exquisite work in which the temple was so rich, or carved brass, or what-not. The next day was spent in Yokohama with a former college friend, now a missionary in Japan, and who had come a day's journey by rail to see us. In visiting a theological seminary of one of our American missions there, it was particularly gratifying to be told that one of the students was formerly a Buddhist priest, and that he was continually comparing its teachings with those of Christianity, to the disparagement of the former.

We would like to pay tribute to the work of the first missionary wife we saw on this side of the ocean,—the wife of the president of a theological seminary at Yokohama. We saw her accomplish in one ordinary day, with

apparently no great effort, not only the daily routine duties of her household, including children, but several hours spent in teaching the natives, attendance at chapel where she was organist, the keeping of accounts, a "sweater" knit at odd moments for one of her boys, besides the entertainment of much company all the day. We have since observed that she is no exceptional missionary's wife.

November 6th was a busy day in Kobe, where we could scarcely grasp the significance of all we saw. We visited Kobe College for Girls, Training School for Bible Women, and the Glory Kindergarten,—all a part of the work of the American Board. The kindergarten has a training school for teachers, and there are ninety pupils, with nearly as many applicants for whom there is no room. It seemed hard to realize that almost none of these bright, pure, and elevating opportunities were possible save through Christian missions. Had the non-believer in missions seen what was possible in Kobe College alone for more than five hundred lovely young women to obtain, musically, intellectually, morally, and spiritually, he could hardly have remained longer in doubt as to the wisdom of lives and money expended in this great cause.

The most beautiful of all Japanese scenery, "The Inland Sea," was enjoyed the following day. Every little while we spied a Shinto arch, the path beneath which led to a temple beyond. The next day in Nagasaki we were able to see in detail a famous and typical one of these temples representing a religion so useless in uplifting its people—Shintoism. As we sailed into Nagasaki harbor, we passed the United States transport "Crook" laden with "our" soldiers. United States craft are very scarce in foreign waters, and our cheers and greetings were hardly less hearty for the familiar flag than the brave souls aboard.

Here we saw unique college athletics, and again visited large mission schools, rejoicing in the effective work done. Here, also, we saw a building bearing the sign "American Saloon," but closed, and with windows boarded. We were reminded again that the missionaries work not only for the heathen, but to save our own soldiers and sailors from the deadly influences that follow in the track of civilization, and acquire such frightful proportions in the seaport towns where civilization and heathenism meet. It is in just such ports as these of Japan and Shanghai and Tientsin that the Y. M. C. A. work proves such a great blessing. We left with regret this wonderful land, with its strange admixture of the old and the new, its numerous busy people, and its peasants tilling the land, so that the absolutely weedless gardens terrace the hills almost to their tops.

*(To be continued.)*

## EXTRACTS FROM MR. A. C. LOGAN'S LETTER.

WRITTEN ON HIS ARRIVAL AT AGANA, GUAM.

WE arrived on Guam April 19th, after a thirty-seven day passage on the small sailing ship Spreckles.

You can well imagine what happy folks we were on the morning we came around the point and anchored in the splendid harbor of San Louis De Apra. None of our people had seen the ship that morning, so no one met us as we landed at the little wharf in the village of Piti. The port doctor kindly informed some men that we wished a conveyance to go to Agana, and at once the whole population turned out to catch a poor, wild, little cow. When they had tried in vain for about half an hour the government carpenter, who was working there, added his ten or fifteen men to the chase, and the cow was caught. We then climbed into the high, two-wheeled cart, without back, the cow was yoked, and the driver seated himself upon the edge of the cart and let his feet hang over; so we started. The road was a good one, built of crushed coral rock, and as smooth as macadam. We wound in and out, first along the seashore, by rows and rows of graceful cocoanut palms, then inland through plantations of breadfruit and bananas and vast fields of rice. Every little while we came to a picturesque little village of white-washed houses with thatched roofs. There were always lots of children, pigs, chickens and dogs about. Here and there we passed the queer-looking work cart with its water buffalo. All these sights in a setting of rich green with a framework of azure sky and a deep blue sea.

We received a warm welcome when we reached Puntan Aduluk, five miles from the harbor. We found our home well on toward completion, and we at once fell in love with it and its situation. We are on a peninsula of ten or fifteen acres in extent, running out into the ocean. The waves roll in almost to our feet; our setting is in a grove of cocoanuts and breadfruit; our view toward the east from the front veranda takes in a grand vista of splendid hills, white beach and deep blue ocean.

Our services are held in a small house in Agana, the capital, a mile and a half from us. The fine road makes it very near on our wheels. The Sunday school at nine o'clock Sunday morning is attended by from thirty to thirty-five bright, attractive children. It would do your heart good to hear them repeat the Golden Text and give the main points in the lesson. All are eager to learn. The morning service in Spanish and the prayer meeting are well attended; but our best services are the Endeavor at seven thirty and the English service afterwards. The room is filled to overflowing with



native and white people, and many more would come if there were room. Many of the natives understand English, though few speak it. The natives are reading the Bible quite a good deal, and more and more are attending the services. The women are beginning to come, and that in spite of the priests' assurance that an attendance on the Protestant services will cause their next child to be a pig.

Mrs. Logan and I are studying Spanish, and soon hope to be able to start a day school in Agana, and thus reach and influence many children whom we could not get at in any other way.

Pray for us that we may be used here to bring these people to a better knowledge of Jesus.

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### AN APRIL DAY MOVING IN CHICAGO.

Two recent Fridays, April 17th and 24th, will always be memorable in the calendar of the W. B. M. I. On the 17th we bade farewell to the rooms where for fourteen years we had met every week to pray for the progress of God's kingdom and to welcome our missionary friends. Driven out by the march of city improvements, we could only pause that one short hour for prayer and reminiscence, and then "go forward." While we tarried Mrs. Mardin, Dr. Pauline Root, Miss Graff and Miss Pratt told us stories of the present before we came to the review of the past. Afterwards, as we talked of the many dear ones who had spoken to us here and then passed on to their work in foreign lands, or to higher service above, Mrs. Moses Smith voiced the thought of everyone when she said, "If only a way could be discovered to make these walls repeat the many beautiful words that have been uttered here in all these years, words that seem to have been entrusted to their keeping, what a blessing it would be." And we thought, if they only had also the power of photographic plates, to keep and to reveal again the faces we have seen here, even the fact that these windows are to be darkened could never drive us away. Testimonies to the enlargement of thought and aim these rooms have brought even to the children in our homes, although they have sometimes waited long for our home-coming, and prayers that seemed to enable us to look within the gates of pearl, helped us to say farewell to this dear trysting place. Miss Pollock's assurance that she had seemed to see the "pillar of cloud" here, and felt that it was going before us to the new home to abide there, strengthened and comforted us, for she is our seer.

On the twenty-fourth we entered the new rooms, No. 40 Dearborn Street, with some dread, but found the old familiar furniture, and were welcomed

by the pictured faces of our saints, Mrs. Porter and Miss Greene, on the walls. As if to consecrate our shrine Mrs. Mateer (better known as Miss Ada Haven) and Mrs. Chauncey Goodrich, who went out from us together twenty-four years ago, came to assure us that God reigns in China, that his stately steppings are continually heard there, and his kingdom cannot be overthrown. These ladies did not see each other, for Mrs. Mateer had to leave early to complete this week of Presbyterian annual meetings, but with shining eyes and happy faces they bore the same testimony, and assured us that God is saving China from foes within and foes without; that he is keeping China for himself.

Another honored guest, Mrs. F. M. Price, of Guam, told the story of her home under the starry flag of our country, and assured us that one who had the red, white and blue floating over her, even if she encountered opposition and threats, felt as safe as a child in its mother's arms. As she told of the wonderful faith and devotion, in the midst of persecution, shown by an old man and some young girls who were members of the church in Guam, we were convinced that nothing but good is coming out of the late overturnings in the Pacific islands. When the Spaniards took Ponape and sent that dear old missionary, Dr. Doane, to Manila, they laid the train that dislodged them from Guam and the Philippines. God has made the wrath of man to praise him, and will do so more and more.

Dear friends, we would almost be willing to move again if we could thereby secure such testimonies as these two Fridays have made to abide with us.

M. J. W.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1903.

COLORADO . . . . .	701 50	MISCELLANEOUS . . . . .	180 36
ILLINOIS . . . . .	4,276 62	Receipts for the month . . . . .	\$11,234 23
INDIANA . . . . .	39 50	Previously acknowledged . . . . .	14,823 11
IOWA . . . . .	289 85	Total since October, 1902 . . . . .	\$26,057 34
KANSAS . . . . .	74 71	CONTRIBUTIONS FOR DEBT.	
MICHIGAN . . . . .	612 77	Receipts for the month . . . . .	54 25
MINNESOTA . . . . .	2,281 60	Previously acknowledged . . . . .	2,909 44
MISSOURI . . . . .	1,064 76	Total since October, 1902 . . . . .	\$2,963 69
NEBRASKA . . . . .	96 82	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	45 50	Receipts for the month . . . . .	71 90
OHIO . . . . .	837 12	Previously acknowledged . . . . .	158 17
OKLAHOMA . . . . .	11 32	Total since October, 1902 . . . . .	\$230 07
SOUTH DAKOTA . . . . .	32 00		
WISCONSIN . . . . .	592 20		
WYOMING . . . . .	25 60		
LOUISIANA . . . . .	11 00		
MASSACHUSETTS . . . . .	26 00		
NORTH CAROLINA . . . . .	10 00		
NEW YORK . . . . .	15 00		
JAPAN . . . . .	10 00		

MRS. E. M. WILLIAMS, Ass't Treas.





ARCH MEMORIAL FOR MARTYRED MISSIONARIES.



# Life and Light for Woman.

VOL. XXXIII

JULY, 1903.

No. 7.

## MEMORIAL ARCH AT OBERLIN.

Our frontispiece gives us a view of the Memorial Arch which was dedicated at Oberlin on May 14th. Dignified and impressive, it stands at one of the entrances to the college grounds, commemorating to all passers-by the heroism of thirteen missionaries—seven of them Oberlin graduates—who laid down their lives in China in 1900. Two of these martyrs, Miss Mary Morrill and Miss Annie Gould, were dearly loved missionaries of the Woman's Board, and the memory of their devotion will waken and strengthen a like consecration in many young women who look upon these stately columns. It is well to honor the memory of our sainted dead; but their true memorial is in many souls rescued from the bondage of heathenism, and in a widening influence that will outlast the lettered bronze and the sculptured stone. We shall best pay loving tribute to their sacrifice in carrying on generously the work to which they gave their lives.

## OUR CONTRIBUTIONS FOR THE MONTH.

Our Treasurer's figures show that the contributions for the pledged work of the Board received from April 18 to May 18 were \$13,416.34, which is less by \$555.62 than the amount taken in the same month in 1902. Thus at the end of the first seven months of our financial year we have received \$59,000 for our pledged work, leaving \$61,000 to be raised in the five remaining months to complete the \$120,000 imperatively needed to carry on our present work. Surely every reader must ask two questions, Am I doing my utmost? Am I helping others to do all that is possible to meet this great need?

## THE MEETING AT NATICK.

All outer things were most propitious for our semi-annual gathering on May 27th, and from the first minute to the last the large audience were conscious of that unseen Presence without which any assembling of ourselves has little use. A graceful and tender word of welcome, spoken in behalf of the Natick auxiliary by Mrs. Cook, the president of Middlesex Branch, was followed by the response of Mrs. Judson Smith, who added a tribute, brief but most appreciative and heartfelt, to Miss Child, our long time and greatly beloved leader, so sorely missed to-

day. Miss Stanwood gave a review of the last six months' experiences, showing most excellent work done in many branches, and impressing on all the need of faithful and unremitting effort in the months to come. "The work takes no vacation," she said; "individual workers pause for a breathing spell, but the work goes steadily on."

Bright and helpful thoughts were given from the floor in the brief discussion that followed, and then the time was given to the missionary addresses. Miss Closson, sent out thirty-five years ago, before the Woman's Board was formed, for five years by the American Board as an experiment in sending single women, gave us vivid glimpses of her long and useful life in Talas, Turkey; Miss Stillson sketched swiftly the opportunity and methods of work among the miners at Johannesburg, South Africa; and Dr. Harriet Parker, who has charge of the hospital for women and children in Madura, India, told modestly and forcibly the needs of the suffering women of that great continent.

The devotional hour, all too brief, was guided wisely and helpfully by Mrs. Ruth B. Baker, turning our thought to the glory of the encompassing Divine as it was revealed to Moses, as it may be revealed to us.

The first address of the afternoon was given by Miss Lucile Foreman, principal of the girls' school at Aintab, Central Turkey, telling us most lovingly and with a worthy pride of the fine work done by her graduates in all parts of the empire. Mrs. Smith then presented our three new missionaries: Miss Susan R. Norton, who goes soon to Van, Eastern Turkey; Miss Bertha Wilson, who will join the teaching force in Euphrates College in Harpoot; and Dr. Ruth Hume, who takes charge of the new hospital at Ahmednagar, India, the work carried on so long by Dr. Julia Bissell. The consecration of such lives as these means much in the warfare of light with darkness, and no one who was present can forget these young women who give their all to help to make the kingdom come. No printed words can give an idea of the fire and force with which Mrs. Chauncey Goodrich, of Tung-cho, China, set forth the value of our "investments in China," the need of filling the places left vacant by our martyrs, and the possible return for all that is sent to that country. Miss Ellen M. Stone interpreted for us in her own inimitable way the "Macedonian cry" of 1903,—the heart-breaking cry of the suffering Christians in Albania and Macedonia to-day. Her words were effectively supplemented by Miss Iranka, a young Bulgarian woman, first a pupil and then a co-laborer of Miss Stone.

Prayer and the benediction by Rev. W. W. Sleeper, of Wellesley, closed the exercises, but the power of the meeting must go with us to our homes, to our churches, for all the rest of the year.

**THE FIELD WORK.** With the early spring days come the freedom and opportunity for work among the Branches, and during the past two months the Field Secretary has enjoyed tours in the New Haven and New York Branches. The work in the New Haven Branch was primarily among the Junior societies, and in two weeks sixteen audiences, representing thirty churches, were reached. The response in most places was most gratifying. One conviction was more deeply rooted than ever at the close of the series of meetings,—that no church need be without a society for children and girls in the interests of foreign missions, provided one faithful, earnest woman can be found as leader. In the New York Branch the auxiliaries on Long Island, for the most part unvisited for seven years, were found to have made marked progress. One society is giving four times as much to the New York Branch for its pledged work as in 1896. The study of *Lux Christi* is proving delightful and profitable in these smaller societies, and is helping to win “the other woman.” The “leafy month of June” is to be spent in part in the good Green Mountain State, with county conferences as the objective points. Vermont’s hospitality and responsiveness fill such days with delight. “Hill-top” meetings they are, in more than one sense, for the interest in our work is shown in increased attendance at meetings and deep interest in the 20 per cent advance. This is true in all the Branches visited, so that we look forward with hope to the autumn ingathering at New Haven when the prayers and purposes shall be fulfilled in the increased gifts so urgently needed.

A. M. K.

OUR FELLOW CITIZENS  
IN GUAM.

*The Independent* for May 21st contains a finely illustrated article by Rev. Francis M. Price, missionary of the A. B. C. F. M. in this new island possession. He sums up the results of four years of American rule, saying we have established a reputation for justice and honesty, one native saying, “Before plenty lies, now all truth.” We have done much in sanitation and relief from suffering caused by the great typhoon of 1900, and the kindness of the American surgeon (*carinoso*) has won the hearts of the natives. We have adapted and amplified the legal code of the islands, so guarding better against injustice. We have built a good wharf, and have made a fine road with excellent bridges. But the Chamorros greatly desire and need a government civil instead of naval; they need a more efficient judiciary, and they must have schools. In these four years only eight months’ schooling has been given. These needs our government will supply. Beyond this they need most of all the gospel of Christ, and this we must help to give. The names of Mrs. Price and Mrs. Logan stand in our Calendar for July; let us help their work.

**MEMORIAL CHURCH IN PAO-TING-FU.** We remember that in the horrors of 1900 all the mission property at Pao-ting-fu was destroyed. After worshipping for awhile in an open courtyard, and then in an old stable, repaired, but far too small for the congregation, the Christians there have resolved to build a church. This will be both a memorial to the martyred dead and the means of continuing their work. From their great poverty, through stealing a handful of grain from the portion for each meal, they have gathered nearly \$1,000 in silver. More is needed that the building may be worthy of its double purpose. Should any friends here feel moved to add out of our abundance to their fund, the gift would be most welcome and most useful.

Gifts may be sent to Frank H. Wiggin, Treasurer of the A. B. C. F. M.

**OUR MONTHLY LEAFLET.** Since the months assigned to the study of *Lux Christi* have now passed, our monthly leaflet for the remainder of the year will have a somewhat different purpose. That it may be more fully up to date, it will appear rather later in the month than heretofore. The list containing the topics suggested for the remaining months of 1903 can be obtained of Miss A. R. Hartshorn.

## A MISSIONARY COLLECTION.

BY MRS. ALICE GODDARD WEST.



Y missionary collection is not the kind that is made with a contribution box. It belongs rather in the category with the small boy's postage stamps and his father's fossils. I never really thought of my collection in that light till one day when a bright young woman, who knew my penchant for making missionary acquaintances, asked laughingly, "Who is the newest specimen in your missionary collection?" If anyone who happens to read this is looking about for a new employment, either as a cure for *ennui* or relief from monotonous duty, here is a pursuit of never-ending interest, within the reach of anybody who can read and write. Begin by making a list of all the missionaries with whom you have the faintest shadow of personal acquaintance, then deliberately set to work to lengthen the list by every means in your power. Missionaries seldom decline overtures of friendship. The greatest difficulty is time limitations. Missionaries are such overtaxed people that one cannot ask much in the way of letter-writing, and on their rare vacations so many claim their time that visits are few and short. They must be caught,



as boys say, "on the fly." Just by way of example, here is one contrivance that added several new names to my list in a single day. There happened to be a number of young foreign missionaries in the city, and I deliberately took my card case, though a stranger to some of them, and called with an invitation to meet each other at my house at a "missionary luncheon." We sat down to table, fourteen of us,—seven foreign missionaries, two home missionaries, and five city hostesses of strong missionary leanings,—all of us about the same age, and it was one of the most enjoyable social gatherings I ever attended. We sat nearly three hours at table, and on parting lapsed into the girlish trick of carrying off a souvenir in the form of our menu cards converted into autograph albums. They said their leave-takings in Chinese and Japanese, Turkish and Armenian, Hindustani and Zulu, and the missionary magazines from every quarter of the globe ever since have had new interest for me. But a more interesting story centers in one of the latest acquisitions to my collection. I was watching the faces on the crowded deck of a Mediterranean steamer bound for the far East. It was early autumn, when English consular families were going back to their Eastern posts, and English missionaries returning from their vacations. I wondered if among all the different nationalities there might not be an



MISS MARY RIGGS

American Board missionary bound for the Turkish field. We had been long enough away from America to have our ears sharpened to the homeland accent, and we pricked up our ears at every English word, but for some time heard only English voices. At the table adjoining ours in the dining saloon there had been a pretty, dark-haired, wide-awake young woman, with the indescribable air of New England. We should have been confident that she was a fellow countrywoman but for the fact that she seemed to be wholly appropriated by her neighbors at table, who were always speaking French with Parisian rapidity. By and by I found myself near her on deck, and missionary curiosity overpowered scruples of conventionality. I said something to her in idiomatic Yankee. She turned, smiling, and her first sentence, "You are an American," set all doubts at rest. It was the homeland accent beyond a doubt. We sat down for a cozy chat, and to my delight I found my new acquaintance was a *bona fide* missionary, and better still, a Woman's Board mis-

sionary, and best of all, of a family high in missionary annals. It was Miss Mary Riggs, the ninth descendant of Dr. Elias Riggs, to be commissioned to carry on in Turkey the work in which he was a pioneer. She herself was born on the mission field, and spent her girlhood in Marsovan, where her parents are still working. After ten or a dozen years in America, she was going out to her first appointment in Turkey, but at a long distance from any of her family. Her French companions proved to be not French but Swiss, the young lady, her cabin mate, also bound for the mission field. Miss Riggs was rejoicing in her good fortune in having happened upon a cabin mate so congenial, and as it proved later so useful in her knowledge of Turkish language, customs, and localities. Miss Reineck was well acquainted with the Woman's Board workers at Brousa, where she herself had been stationed for several years in orphanage work.

The cloud over my pleasure in the new acquaintance was the fact that in two days we should reach Constantinople and our paths diverge forever. But within three hours of our introduction something happened that is still puzzling me. Does Providence control so directly our daily steps as to deliberately run a great steamer aground on a safe harbor shoal and keep it there several days for the express purpose of giving two passengers a better chance to become acquainted? That was exactly what happened. For four beautiful days, while we waited in the harbor of Piræus, Mary Riggs and her Swiss companion joined with us in excursions to Athens. This, too, was more than mere sight-seeing, for Athens had been home to Miss Riggs one happy summer in her childhood, when it had been necessary for her mother to leave the mission field with her children for a change of climate. The family had lived near the Acropolis, and those marvelous ruins had been the children's playground. So that not only did our little party have a most entertaining guide in our rambles, but incidentally I came to feel almost acquainted with several more missionaries whom I had never seen.

At the end of four memorable days, as there seemed no immediate prospect of our steamer getting off the mud bank, we reshipped together on another boat for Constantinople. What opportunities we had for long, earnest talks as we sat in our steamer chairs watching the purple Ægean Islands and the beautiful shores of the Dardanelles! Even before we said good-by that Sunday morning, with the sunrise flashing from the domes and minarets of Constantinople, I felt it was no mere passing travel acquaintance we had made. In the din and tumult of an Oriental landing we lost sight of her. She had an experienced guide in her Swiss friend, and also expected a messenger from the Bible House to meet her. We resigned ourselves to the tender mercies of a hotel porter.

But after saying good-by in Europe, for indefinite years as we supposed, we found ourselves forty-eight hours later greeting each other again in Asia. And for three days longer we were constantly in her company, enjoying the unique experience of escorting a new foreign missionary to her post of duty, and more than that, living two days in a foreign missionary home. This was how it happened. Our first visit in Constantinople, after the Sunday's rest, was to the Bible House,—the famous headquarters of the American Board in Western Turkey. Our particular errand was to find how we could combine mission visiting with sight-seeing in the ten days we were to spend



CITY OF ADABAZAR.

in the city. They told us how to find the city stations and the girls' college at Scutari and Robert College, then added: "But better still, go to Adabazar. Many travelers visit the schools in Constantinople, but so few go off into the country. It is only a day's journey to Adabazar, and Miss Riggs goes to-morrow. Go with her; it will be pleasant for you both." We decided on the spot to go, and the kind officials at the Bible House secured for us the necessary permits to travel,—those exasperating *tezkerehs* without which no one, native or foreigner, can pass a town limit. The next morning the *kavass* of the Bible House called at our hotel for us at the unearthly hour of four, in order to make sure that we should not miss the



steamer that sailed at sunrise across the Bosphorus to connect with the only train of the day that left at seven o'clock on its slow crawl toward the heart of Asia Minor as far toward Bagdad as German concessions have yet attained. At the railway station on the Asiatic shore we found Miss Riggs waiting to begin the last stage of her long journey. She was not so surprised at sight of us as we anticipated, for a hint had flown across the Bosphorus from the Bible House to the Scutari College, where she spent the night, that we would accompany her. She had three young Armenian girls with her going to enter the school. How can I describe that weary journey, six or seven hours in a wretchedly slow train, with hard seats and a crowded compartment; as for ourselves, an uncomfortable suspicion that we were getting into rather deep water without the ability to swim, thus venturing off the beaten track of travel into Turkish country districts, not knowing a word of the language; and as for Miss Riggs, pitying her for the awful significance of that journey to her, admiring her for the brave way in which she was making sunshine for us all, in spite of the weary look underneath the smiles, telling of either physical exhaustion or a battle with homesickness. A happy change came an hour before the end of the journey. All but our own party had left the compartment, when, at a little way station, the door opened and two American women peeped in. It was Miss Farnham and Miss Kinney, from Adabazar, come to meet their new helper. The cordiality of their welcome and the manifest delight in the new arrival turned the current of my feeling in regard to Miss Riggs. All day I had been pitying her for the sadness of her future. Now I began to envy her for the joy that was hers in the prospect of daily companionship in service with these two earnest workers, and in her consciousness of the pleasure she was bringing into their isolated lives as well as the relief she would afford to their overtaxed strength.

At the Adabazar station several friends of the school were gathered to welcome the new teacher and escort her to her home. As we entered the school grounds we saw the buildings decorated and the girls massed on the balconies with flowers to throw as we approached. My curiosity had been very great on the subject of the rooms that were to be home henceforth for my new friend, and it was a satisfaction to find that they were bright and cheery and American, with sofa cushions and books and magazines. Miss Riggs' sleeping room was especially pretty, and when her own possessions should be added it was sure to be a most homelike retreat, though I do not feel so satisfied on that point since receiving a letter recently alluding to her making a sort of isolation hospital of her room when scarlet fever broke out in the school. That ought not to be, when there is a fine large empty



room in the building that should be fitted up for hospital use. But the fitting costs money in Turkey as well as in America, and our brave missionaries everywhere often make costly sacrifices of personal comfort because we at home stint our giving.

I have attended many missionary meetings of various sorts, but none stand out in my memory so conspicuous for their impressiveness and their inspiration as those meetings of five around the dining table in the teachers' room at Adabazar. Every meal was a service. Whatever the subject of con-



MISS KINNEY, MISS RIGGS AND MISS FARNHAM.

versation, however gay the chat and laughter, my memory holds it all as just so many pictures of the personality, the life and work of missionaries, their problems, their joys and their disappointments, their funny experiences, and their thrilling dangers. More than once we forgot the clock, listening to Miss Laura Farnham tell of her twenty-five years in Asia Minor; we scarcely allowed her to eat at all, so constantly did we ply her with questions. It is one of the miracles of which missionary annals are so full, that this frail woman, who has carried heaviest responsibilities and lived through such

trials of patience and such real dangers as appalled us in the mere recital, should yet keep her cheery laugh and her sunny spirit as fresh as at the beginning, though her hair is snow white and she seems too delicate to be far from an invalid's sofa. The story goes that when she began her work in Turkey a quarter of a century ago her friends gave her "six months to live." Still looking just as frail, she manifests the energy and endurance of a strong woman. She rules like an empress the whole Christian community of Adabazar, and even the natives and officials stand in wholesome awe of her sturdy maintenance of her rights as principal of the mission school.



MISS MARY KINNEY.

As for the other teacher, Miss Mary Kinney, of Roxbury, one could not have chosen a better assistant for Miss Farnham. Her quiet, reserve strength, her calm, sunny nature, combined with an unusually rich endowment of practical common sense, tend to conserve the force that might be spent too lavishly by her associates. The Woman's Board may well be proud of their band of workers at Adabazar; even in mission fields it would be hard to find greater natural gifts for the work or deeper consecration. But great as is their combined power, they are so little compared with the mighty force against which they must struggle. Is it worth while, this costly sacrifice? We almost said "No" as we watched them talking over their plans to make bricks without straw;

but the next day when we saw them in the crowded class rooms, and realized that these three women and their work are the only hope of uplift to these hundreds of girls who come under their influence from year to year; when we saw the change in the faces, comparing the older students with the new ones; when we saw the real affection shown toward the teachers by the parents who called when we were there,—when we remembered all these things we knew it was worth while. Even the hardest fate that can come to three is a small price to pay for life and light to so many. And the three who suffer for the hundreds will find God's own compensation, not only in the hereafter, but even now and here.

## OUR OWN DEBT TO RETURNED MISSIONARIES.

BY MISS JULIA A. EASTMAN.



COMING back as missionaries do after years of absence, what do they bring to us as the fruit of their gleaning in foreign harvest fields? Is it not, first of all, the personal touch, the vivid impression of actual contact?

Had it been given to us to gather from the lips of the first great foreign missionary the story of the mob at Ephesus, or the wreck off Melita, should we not have carried to our graves the clearness of a picture such as no written or printed narrative could ever, by any possibility, have produced? The history of the Crimean War and the details of the founding of Roberts College, as some of us remember hearing these stories told by that veteran missionary Doctor Hamlin, may serve as an illustration of the power of the first personality. "These things I saw, and in many of these I was an actor." It was with this introduction that the Trojan hero prefaced the tale which held his hearers spellbound far into the hours of sleep.

From our returned missionaries comes a fuller knowledge of ethnic subjects, and with this increased knowledge a deeper sympathy with other races. If the revealing experience of our friends has disclosed the shadow side of life under pagan conditions, has it not served also to make manifest the brighter aspect of redeeming traits, proving anew the truth of the great assurance that it is of one blood that the Creator has made all nations of men who dwell on the face of the earth? In homelands and in lands remote are found men and women who are clever or stupid, brave or cowardly, fine or coarse, loving or selfish, spiritual or unspiritual. For even in the waste places full of the habitations of cruelty, there is revealed here and there, like a star in the cloudy midnight, a rare soul groping through the darkness of blind ways after the light of the knowledge of God. By their joys and their sorrows, their victories and their failures, above all by the fellowship of suffering endured, are the races of men drawn nearer together.

How many of us have learned from our returned missionaries to assimilate, not without surprise, the fact of the high civilization of certain pagan nations; the intellectual acumen, the advanced thought along philosophic lines, the fine culture in the direction of art which may co-exist with the degradation of a hideous and brutalizing idolatry. Commerce, history, science, have all found themselves enriched through missionary effort. In philology, especially, the incalculable labor of compiling dictionaries in foreign tongues has enlarged the realm of modern scholarship. These manifold labors are

coming to meet recognition from unexpected quarters. A writer in the April number of the *North American Review* in an article on China says:—

“Missionary enterprise has served to open up the country to the acceptance of new ideas, and of measures and men other than missionary. Missions to-day are recognized as a factor to be reckoned with.”

The life of the missionary is, in most cases, a life of exile. “There is no romance in missions when one goes out the second time,” said a young woman of clear vision and brave heart, as she set sail for her chosen field in the South Sea Islands. There are facts of individual experience which are brought daily to our notice, the knowledge of lives lived in regions desolated by famine, in plague-stricken hospitals, in mob-threatened houses, and in the midst of the horrors of actual warfare. Are not these lives full of significance in their lesson of heroism and endurance to us sitting in the protection of our pleasant home places?

Do we find our friends weakened by these experiences? In body, sometimes; in spirit, never. How many of them come back to us matured, strengthened, uplifted by the very severity of their years of absence. There is, thereby, a revelation to us of that development of character which comes by the sure road of discipline. It is when the tale of bricks is doubled that the prophet of the Lord draws near. Not as a prop to human indolence and supineness, but as a supplement to human strength worn out in the stress of conflict, is the aid of the Highest vouchsafed.

For the devoted missionary strength and zeal are focussed upon one point, “This one thing I do.” Some of us remember a white-haired man who came into our midst not many years ago. He had crossed the breadth of the Pacific Ocean and the width of our own continent full of enthusiasm for the accomplishment of one object, namely, to persuade the President of the United States to some restrictive action concerning the importation of alcoholic liquors into the islands where the work of his life had been done. It was a burning question to the old missionary, who had witnessed the ruin of whole communities through the curse of intemperance.

He went to Washington. He was shown the splendors of the city; he was courteously entertained at the White House; but he turned sadly back to his own field no better off than he came. “The President was very kind,” said this missionary in the hearing of the writer, “except in the one thing that I wanted. He had nothing to say about that.”

“This one thing I do.” The example is before us of their self-sacrifice, their devotion most of all to the work to which they have given themselves. What are our own social amenities, increasing year by year? What are these luxuries which we have come to count necessities over against the



consecration of these self-denying lives? Is not this, when all is said, a question of comparative values? Are we in no danger of minimizing the greatest of questions?

"The missionary function of the Church," says a recent writer, "cannot be made a side issue, or a subordinate issue, or even a co-ordinate issue, but only the paramount issue."

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## WHAT YOU CAN DO FOR US; FROM THE MISSIONARY'S STANDPOINT.

BY MRS. JAMES H. PETTEE.



WHEN I calmly sit down to think of telling Americans what to do for missionary women at home for a furlough, my heart fills immediately with the memory of the loving, kindly deeds which made my stay in the homeland so happy at the time, and so fruitful later. What better can I do than to jot down some of the ways in which I was helped? First, and most of all, the missionary needs sympathy. The America she comes to is not the America she left ten or even five years before. The longer the absence, the longer it takes her to get ready to be really benefited by the change, and to gain the strength and inspiration from contact with the stirring life of the homeland.

She needs time to get her bearings, to adjust herself to the new and changed conditions. Busy as her life has been in the foreign field, every hour of every day full to the brim, she has not lived in the rush of electric cars, steam whistles and crowded engagement lists. She is tired, body and mind, and she needs time to catch on, and sympathetic help while she is adjusting herself.

But idleness is not always rest, and she craves sympathetic interest in her work, not only because it is hers, but because it is part of that bringing of the world to Christ which is your privilege as well as hers. She is glad to speak of it in public and private, and more glad of questions and suggestions which may make her story more interesting and more helpful to her hearers. The general subject is so large, give her the help of skillful questioning to draw out the things you most want to know.

When she has something to say, give her time to say it. When she has left her children or her study or her sewing even, and ridden hours or only half hours to go to a missionary meeting of an hour's length, is it quite fair for the leader to take forty minutes for the opening exercises and reports, and give the missionary only fifteen or perhaps ten minutes for the talk she

has carefully thought out and prayed over? It may seem strange, but it is true, that within a hundred miles of Boston there are places where such an experience has not been unknown.

Nowhere in the wide world are there such homes as in America, but the missionary woman's American home is likely to be "spelled with a big H," and while she thanks God every day for the comfort and convenience of it, and blesses the noble women whose generosity and love have made it a possibility for herself and hers, yet the glimpses of your beautiful American homes, my friends,—you have no idea what that means to her. Entertain your missionaries; they will bless you for it and thank you for it, not only then but long months afterward, when their own house may be the only Christian home in a crowded city.

All kinds and sizes, shapes and styles, of entertainment are interesting and helpful: the elegant lunch, with its bewildering array of forks and spoons, the very names and uses of which are unknown, where the green missionary watches her hostess with "the tail of her eye," lest she disgrace herself by eating her soup with a coffee spoon, and secretly wishes she could replace all those unfamiliar wonders with a single pair of chopsticks for each guest; not less enjoyable is the quiet home of three or four rooms, where over the dishwashing in the tidy kitchen the hostess and guest work and talk together, till in the heart of each springs up a new and wider love for God's children on both sides of the sea.

Give the missionary stranger within your gates the sympathy of your hearts, the hospitality of your homes, and also a share in your church work. She has much to learn from you of Sunday-school teaching, of mothers' meetings, of Christian Endeavor Societies for children and youth, of settlement and home mission work, and of other parts of the Lord's vineyard besides the little spot he has given her to till. You may not think much of her help as help, but she thinks much of the companionship in work, of the new ideas and methods which she can use later in her far-away home, and she will gratefully remember how you "took her in."

Another side of the question I hesitate to touch lest others may not feel as I do. I think, without exception, all missionaries find it hard to get along on the allowance, not ungenerous, which our Boards give their workers while on furlough. It gives them the necessities and many of the comforts, but the luxuries,—the books, the lectures, the concerts,—these things for which they have been starving for years they see now as unattainable oftentimes as if they were in the heart of China or the wilds of Africa. The children must be clothed and educated, and the mother's old-fashioned gowns, her shabby bonnets and worn gloves are a daily trial to her sense of the beautiful.

Even as I write, my grateful thoughts turn lovingly to those dear friends who brightened my life with tickets for the Symphony and the "Messiah," the book I had longed for, the warm winter cloak,—a comfort even yet,—the pretty gown which a few hours' work made so fresh and serviceable, the fresh gloves for lack of which I must have missed a reception,—all these and more, for which my hearty thanks again.

Just one thought more and this in the line of "don'ts." The older mother is there to start her children in their school life, and to leave them often among strangers. Don't say to her, "How can you leave your children? I couldn't do it." Your missionary smiles as bravely as she can, but shrinks as if you had struck a blow upon her bleeding heart, and her soul longs to cry out: "No; you can't and I can't. Oh, God, why must it be?" and, perhaps, cries herself to sleep that night, praying for strength to face it.

Dear friends, I end as I began,—give your missionary your sympathy and your love. Your part of the battle is in many ways so much harder than hers, and she appreciates it. She would rather work at the front than raise money at home for missions many times over. While she is with you fill her full of the good things you have so abundantly, and she will work at her post more courageously, more effectively, more earnestly, as the representative of the women of the American churches. God bless you every one!

OKAYAMA, JAPAN, March 30, 1903.

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## MISSIONARY LETTERS.

### CHINA.

Missionaries new in heathen lands see many things strange to their unaccustomed Western eyes. Describing their return from their summer abiding place, Miss Evelyn Worthley, of Foochow, writes:—



**A**BOUT eight o'clock a flock of ten or more sturdy little Chinese women, all chattering together in high-pitched voices, besieged our cottage and made a raid on our trunks and boxes. It was funny enough to see our lordly professor walk about in his long trailing gown and direct their manœuvres. It took fully an hour to get the boxes properly tied to the large poles and then swung between two men or women, who carried the ends of the poles on their shoulders. At last the strange baggage train moved out. It seems very cruel to have the women do such hard work, but they are glad to do it for the money it brings; and even in doing such diffi-

cult tasks they are far happier than the poor little high-class women who sit with aching feet all day in their windowless homes. These women of the fields are far more independent; they lead a free, active life out of doors, and are cheery, social, and hospitable always. A marked example is "Mrs. Greatheart," who lives across the valley from us, and who comes in to "wash house" periodically. Her name is not really "Mrs. Greatheart," but some of the children of our mission mistranslated it, and their name clung to her. She is really "Big Wife," which name appertains to the wife of the oldest son always, regardless of size. Her daughter-in-law, "Stupid Dog's Wife,"—a child of fourteen or fifteen,—also comes every day to draw water for us. Mrs. Greatheart is one of those masterful women who, the world over, are bound to make things move in their sphere. She lives down in the valley with her six children, and, as Chinese women go, is thrifty and progressive, owning several sweet potato fields just below our house. It is fun to see her engineer a company of harvesters at work gathering the potatoes, shaving them, and spreading them to dry into the "sweet potato rice," upon which Chinese poor feed, if they feed at all.

We had sent for her last evening to wash for us to-day, and bright and early we heard her voice ordering the little boy cook to produce the clothes. She has a pleasant, bright face, really sweet when she smiles, though her smile has not the Christ light in it, for she has "no leisure" for worship, she says. She is much patched, but very clean in her short trousers, short blouse, and bare brown limbs and feet. The dress may be shocking to friends at home, but it would not be to any who knew the Chinese women, and found them, as a class, scrupulously modest and careful. Her hair is neatly coiled and ornamented with three great spikes of steel nearly a foot long. Our fluffy hair astonishes them; they say we never comb it. She seizes the tub under one arm, a generous bagful of laundry under the other, and with a small piece of soap makes off for the well; and in an hour the clothes are spread to dry on a neighboring lawn, with a four-year-old baby set to keep away the dogs and thieves. No paraphernalia of washers, wringers, boilers, pearline, or blueing for Mrs. Greatheart! Cold water and energy, and the work is done. The marvel of it all is that the clothes come out just as fresh as after the agony of a bath at home. Oh, China is an excellent place to learn how many things you can do without in this life!

As we went over to assist with the starching,—for she is not especially proficient in selecting the things to be starched,—I noticed her little boy of perhaps eight with his limb terribly swollen and broken out for eight or ten inches with the ugliest sore I have ever seen. That is saying a good deal after nine months' residence in China; for a heathen race is physically



most degenerate, and deformities and eruptions of the most shocking nature confront us continually. It is so rare to go on the streets without seeing something very distressing that we shrink from the ordeal sometimes if our hearts are a bit squeamish. Smallpox is so common as to excite no comment; and I have walked across the fields with a little band in each of mine that was just peeling. But it is not so serious here as at home; at least there are hosts of things much more serious.

There are people who read the best of the Confucian or Buddhist books, and say that the ideals are good; but if such think that the heathen do very well as they are, I should like to take them for one-half hour through a Foo-chow street and let them see what life would be without any of the refinement, or health, or human kindness that have come to them through the religion of Jesus. They would need no arguments then! That is why I say it was like another planet to me here, so much more cruel and base and deformed is heathenism than my wildest imagination could picture. From the filth and disease and horrors of the streets I came in every day sick at heart, with some misgiving, I confess, at the thought of living in it forever. So much more miserable are these people than the very, very poorest at home,—so dirty, so sinful, so blind! Six hundred thousand packed away in this small city, with streets never more than six feet wide, without illumination, absolutely without drainage or sewerage; fully one third of them at the very door of starvation; thousands dying yearly from plague and cholera,—can you imagine a more pitiable people?

Every day that I have crossed the long bridge that connects two parts of the great city I have seen little blind children sitting in rags,—oh, you never *saw* rags in America!—sitting, crooning a little wail, begging for *cash*. Often I have seen young women clinging to the outside of the bridge, crying as if their hearts would break, on the point of throwing themselves in; and one day I felt I ought to speak to a poor girl there,—it was just after I came,—but I didn't know a word to say. Two minutes later she had jumped into the river. How I have always felt condemned for not, at least, showing her that somebody cared! It is a common thing to pass the body of some one who has died neglected by the way or has been killed in a street fight. I met a sweet young woman this summer who has an orphanage in which are sixty-five little girls, all rescued from death or a worse fate. Oh, the heathen city abounds in tragedies distressing beyond all possibility of description! This is what appealed to me at first with such a sickening and overwhelming force that it seemed way beyond the reach of the sublimest faith to believe that a handful of men, even though they were filled with the spirit of God, could work miracles in a land so desperately wicked.

So much that we take for granted at home,—our refinement, our fresh air, our public hospitals and asylums and almshouses, our political freedom, our just laws, and our love-hallowed homes,—we do not recognize as coming from the fact that Christ died and rose again, and that as a nation we know it. We have to go back to the place where we should have been without him to really learn what Christ has done for us. But as surely as he did it for us, he is doing it for China. As I have lived longer in the heathen country, I have not felt the heathenism less keenly, even more so, I believe; but I have seen the very miracles that seemed impossible,—men who had come from the depths of heathenism walking in bright faith and holy living, women who in a few years had thrown over all their heathen customs and had won many hearts to their Lord. One such man was our helper this summer. His father and brothers are the worst possible men, opium drunkards; but he and his good old mother are firm in the faith, and he has endured severe bodily injuries for Jesus' sake. And there are many such girls and women connected with our College, but we shall hear about them in another story.

Miss Bertha P. Reed writes :—

PAO-TING-FU, CHINA, April 12, 1903.

The openings all around here are wonderful. We were in two places where Miss Morrill had been, and we found her memory kept carefully and lovingly. In one place a woman tried to tell us how she had talked to the children and tried to quote some words,—“naughdy gird,” she got it. It was very touching to come upon those little remembrances; and I shall love to visit these places when the time comes that I can talk and so can stay longer. Our dear Mrs. Wang was a valuable helper, and talked beautifully with the women, having a great gift for expression. Mrs. Perkins overheard her telling something one day that touched us very much.

Her husband—my teacher—is not a Christian, and I fear he is one of the sort who looks out pretty carefully for himself. We decided that it would be a good plan to ask him if his wife could go with us on the trip, as he might not refuse us so quickly as her. He assented very readily and smilingly. One of the Chinese had before this spoken to her about it. One day on the trip she was talking to the women about prayer and told this little story: “When I was asked to come on this trip my husband would not let me come. I wanted to very much, and I prayed about it; and that afternoon when my husband came home, he said himself that he wanted me to come.” Dear woman, she told it so gently and patiently in her sweet voice and way. They have no children; they have lost two, and they have just adopted a boy of

eleven,—a very bright, happy-faced boy,—and it was really beautiful yesterday to see Mr. Wang holding his hand as they went out of church and looking down at him with an expression of the utmost pride and joy. One would not have thought he could have such an expression. I wonder if his love for that boy may not be a help in bringing him to Jesus. I am hoping and praying that he may come, but I am not able to talk to him yet about it, so that I don't know just where he stands.

*April 15.*—Our city has been all excitement for a week from the presence of the Empress Dowager at her new palace here. She arrived on the seventh with great pomp and ceremony, and the next day eighteen extra trains brought down what was needed for the week. Of course there was a long line of princes and officials who came also. This morning they all returned to Peking, and most of the foreigners were out to see what they could. It was very interesting to see the princes and officials with their yellow jackets and peacock feathers. Yuan Shik K'ai greeted the foreign group very cordially and stopped to talk with some of them. He is a fine-looking man, with a face that we all admired for its bright, active expression.

We saw the Empress quite plainly. She stood at the window of her decorated car as the train moved out, and bowed and smiled cordially also toward the foreigners. She is a woman of ordinary height and size, and has a remarkably strong face, with a Roman nose and strong chin; her profile is much like that of Queen Victoria. She is seventy, yet she does not look very old. I was surprised at her face,—it was stronger and more sensible than one would expect, and I am finding it hard now to reconcile it with the frivolous freaks which she is constantly planning and carrying out. If only her strength could be turned in a better direction, how much she could accomplish! It is sad to think what sums of money have been spent on this palace and on the preparations for her coming,—and all for a week's stay,—when the empire is in such need of money, yet she is forceful enough to insist on it all. You have probably seen society dowagers in Boston who look much like her. I have seen women with just such faces in America.

#### INDIA.

In a letter from Madura, dated April 1st, Miss Helen Chandler gives a vivid picture of one of the times of perplexity and distress through many of which our missionaries must pass.

Between eleven and twelve I was called by the school matron because one of the girls was very sick and she wanted to take her to the hospital. Once the word came that coolies were needed to rub the girl, and hearing this I feared cholera, but was not sure. In the morning word came that

she was better, but it was only to go into eternal rest. Then Dr. Young told me that it was cholera; this of course made everyone anxious, but the girls kept very quiet, and it was fortunate that many were away. Sunday morning while they were burying the dead two more girls came down, and were at once taken away and isolated. A girl who had gone to her father in Pasumalai was also sick, and this did not lessen our anxiety. Sunday night two more fell sick and had to be kept here till morning. Then came a testing,—those who should have helped drew back, but some had no fear and watched all night. By this time the girls were in a panic, especially as the matron gave out through fear just at the critical moment. The authorities declared that twenty-one days must elapse before the contagion would be surely over, so we sent everyone home as soon as possible. Several cases developed among them after going home, and there were thirteen cases and three deaths in all. The epidemic did not spread beyond our schoolgirls, and we do not know what caused the outbreak. It may have been the drinking of river water, but we are not sure.

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## GLIMPSES OF OTHER WORKERS.

BY MRS. J. O. MEANS.

**THE PHILIPPINES.** Dr. Pentecost's visit to these islands has given a great impetus to the mission work. There are three churches in Manila city, with four hundred and sixty-nine members. Dr. Pentecost arrived at Hong Kong, February tenth, and has held large meetings in theatres, halls, and churches. The Hong Kong papers speak in glowing terms of his work.

**CHINA.** A new Pao-ting-fu has arisen from the ashes of the old. Nearly all the buildings of the Presbyterian Mission have been completed. The city church is crowded every Sunday, and the street chapel is crowded every day with respectable men, including many merchants.

**MANCHURIA.** The eyes of the civilized world are now turned upon Manchuria, and this fact gives especial interest to a paper in the *Missionary Herald* of the Presbyterian Church in Ireland, written by Dr. Greig, one of its missionaries. He speaks of "Mission Work in Manchuria from Various Standpoints." We summarize his statements: 1. The Russian officials are socially friendly and avail themselves of the medical aid of the missionaries, do not try to inflict the Greek Church form of worship upon the Chinese, and have often shown kindness to Christian converts. 2. The



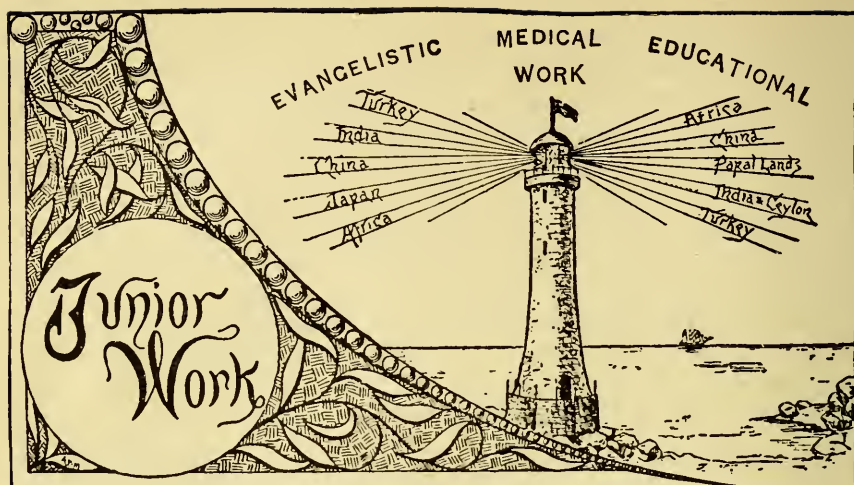
Chinese government seems less hostile than formerly. The Tartar general and chief magistrates visit the missionaries. Seeing that they have come to stay they now mean to make the best of it. Not that they like us any better; the change has been brought about by force. 3. The Chinese people hate foreigners, but they like to come to our chapels, and there they hear much that unsettles their previous opinions. 4. The press is much more just. Representing the views of the foreign communities in China, it acknowledges the good done by our missions, and calls us the pioneers of civilization. Dr. Greig closes by looking at the work from Christ's standpoint. "Notwithstanding Boxers, political opposition, race hatred, superstition, and all the powers of evil, we believe in the United States of the World, under the Prince of Peace. We shall one day hear the grand chorus, 'Hallelujah, for the Lord God omnipotent reigneth.' "

UGANDA. Bishop Tucker reports a wonderful service held last Christmas Day in the new cathedral at Mengo, when 6,000 people were gathered inside and outside its walls. Ten hundred and forty-nine communicants met around the Lord's Table.

ON THE CONGO. The Southern Presbyterians rejoice over a year of blessing here; 737 having been received to their churches on confession of faith. The native evangelists show an untiring zeal, and are doing a splendid work. As a result of the personal labors of converts who have returned to their far-away villages, people from far and near are asking that the missionaries should go and tell them of Christ.

*Christian Literature in India.*—The number of readers in India has increased tenfold in the last fifty years, says *The Zenana*, and to meet their needs, publications of all sorts, and the larger part hostile to Christianity, are issued in rapidly increasing quantities. The Christians of India have only a small amount of helpful reading, and their need of such spiritual nourishment is so great that an organized scheme for supplying it was inaugurated at the Decennial Conference of all India missions in 1892.

India has been divided into seventeen language areas, and for each area a committee has been appointed. A general committee, composed of the chairmen of these committees and of others who may render aid, is formed, and will see to the production of new books and to the choice of such as are suitable for translation.



To give light to them that sit in darkness Luke 1:77

## HELPS FOR LEADERS.

### THE OPPORTUNITY OF THE SUNDAY-SCHOOL TEACHER.

THE Sunday school is a training class where the scholars are to be prepared for service in the great work of the church—the giving of the life we have in Christ Jesus to those who know him not. So long as the logical complement of “Learn of Me” is “Teach all peoples,” missionary work will be the natural expression of a true study of God’s word; and the child who learns in Sunday school that it is as much his duty to give the knowledge of God unto others as to grow himself, will bring in the new day of a progressive church abroad adequately supported by the church at home. Very little has been done by us to cultivate this field and produce the supply of missionary life it should yield. Special lessons or organization are infrequent, but the greatest force in the Sunday school is the individual teacher, and her opportunity is unlimited. A teaching which centers the scholar’s thought upon himself creates the narrow and self-centered church that hinders the growth of spiritual life in the world; but there is rarely a lesson lacking the suggestion of broader life for self and others, some missionary application, and the teacher who brings it to her class week by week and so leads them into the wider meaning of the Kingdom of God and their part in it, uses the strongest influence for the increase of spiritual life.

Simple stories of the strange people in foreign lands appeal vividly to young imaginations, while the heroism and achievements of modern church

history present to boys and girls a deep reason for taking part in it themselves. The children who hear something every week of the multitudes ignorant of the love of Christ, and who learn to pray they may be taught, will also learn to bring the gift to help answer their prayers. We know a primary department where the children love the giving better than any other exercise of the hour. A few appropriate sentences give the ceremony due importance, and there is no doubt of its meaning when every Sunday they say, "This money is to help the children in Alaska and Turkey." The mite box to keep for a few months, the class envelope, the collection card, all help to form the habit of giving; but teaching people to care to give helps far more, and any child will learn more quickly if he knows his money goes to do good in some definite place than if it apparently disappears forever in the basket or superintendent's pocket.

Bible cards and picture rolls have a great value in all mission fields, and there must be many laid away here that might be leading a new career abroad. The child who tries to keep her own card smooth and clean for the sake of some little Hindu or Chinese, is learning a lesson in tidiness as well as unselfishness and will follow the card with more thought. Your class of boys or girls would enjoy meeting together to study some special country, to make little things to sell here or to send to some far-away school for a Christmas box. Every class should be organized as a missionary society. The need of the work is wider than the training of the Mission Circle or Junior Endeavor; the church needs the help of all her children to sustain it. They are brought together in the Sunday school, if anywhere, and here is a great opportunity to transform them into the workers the church lacks.

H. S. L.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(*Translation by Mrs. A. E. Dean.*)

(*Continued.*)

### CHAPTER VI.

NARAYANRAO stopped nearly every day to inquire for his mother on his way home from his office, and tried with loving words and kind services to win her to himself and the Christian religion. Rukmabai grew thinner and weaker, but with no illness, but was growing weaker. Her temper became variable. Sometimes she behaved very affectionately toward her son, and even looked at her daughter-in-law in a humble, tender way; and then suddenly would show great anger, and abuse both of them so terribly that they fled from her presence.

One day, without any sign of rain, a great wind arose, and suddenly there came down such a shower that Narayan was drenched to the skin on his way home; but he stopped, as usual, to see his mother, expecting to stay only a moment. She detained him a long time—now calm, now excited, now giving kind advice, and again hurling curses at him one after another in a perfect torrent. It seemed to him she must really be insane. He stayed until, fearing a chill, he dared not stay longer, and tore himself away. Chandri was in great anxiety when she saw her husband's condition. She did all she could to make him comfortable, but that day was one in which incipient disease had taken root. He was better soon and returned to his work as usual, but he often had ill turns. Several weeks passed in this way, when one evening he was brought home in a raging fever—too ill to exert himself. He took his bed and never left it, till taken away to his last resting-place.

All that love and physicians could do was done for him. The missionaries and his Christian friends came to see him and to minister to his comfort. Brahmins, his childhood friends and those in business with him, visited him—so loving and lovely he was.

As for Chandri, the days and nights were alike to her; she was ever lovingly at his side. The veil of anxiety was over her sweet face, but with great effort she hid her feelings from him, and after a fit of weeping she always returned smilingly to his presence. She read to him every day from the Scriptures and other books. Other friends did him like favors. After a time he could only talk with difficulty, but his face lighted up with joy when some one read the story of Christ. He could say with the Psalmist, "Thy word is sweet to my tongue, yea, sweeter than honey to my taste."

Rukmabai's state of mind was very extraordinary at this time. Sometimes it seemed as if her hatred was increasing, but although she spoke and looked angry, her heart was melting as she thought of the suffering of her only son. His love and compassion and sympathy would sometimes overcome her like a flood, and she would give way to her grief. At these times the memory of her ill treatment of him filled her with remorse. She was very careful, however, not to show these motherly feelings, but suppressing them, talked and acted all the worse.

Since her son had become a Christian and moved to another house, she had not darkened his door, but her thoughts were with him and she heard every day as to his condition. His repeated messages to come to see him almost decided her to go, but she could not bring herself to it. One day Rukmabai heard that there was no hope of his recovery, and he was calling her. A mother's love! How could she resist? She got up at once, and



with throbbing heart went to him. As she went near the door she heard the voice of a gentleman, and going into the kitchen stood behind the door. As she came in quietly and unannounced no one heard her, for all were interested, as the missionary was reading and explaining from the Scriptures. The Prodigal Son was a favorite story of Narayan's and this was what he was reading. He was reading of the return of the prodigal as the mother came in; she was attracted, and soon sat down and listened with all attention. When the missionary stopped, Narayan in a hollow voice said, "What a beautiful story! I was just such a lost son, was I not? Now when I go to Him, he will receive me with joy"—and then stopping a moment he said, "God my Father, where is Balkrishna? My dear little child! Where is he? I want to bring him to Thee." Then looking at Chandri said with the beauty of love and sweetness on his face, "Perhaps God has already taken our boy to himself and I shall soon see my darling, shall I not?" As he turned his eyes toward his wife, the mother could see his face. How changed! How thin! How very pale he looked, and his beautiful eyes—how large! Forgetting herself, she arose and going directly to her son she put her hand on him and burst into violent weeping. The missionary and Chandri fearing the effect of the excitement moved nearer, but he motioned them to let her alone. He wiped her eyes with his wasted hand, and with gentle words caressed her, but Rukmabai's grief could not be lessened. She buried her face in the bedclothes on his chest and kept on weeping. Every now and then she was saying something of which only a few words could be understood. Now and then such ejaculations as these could be heard: "Burn! May my mouth be burned! Why did I not die at my birth? Kill me! Give me away! What is the use of such a sinne. living?" Seeing that Narayanrao was unable to bear this, the missionary tenderly but firmly drew her away and tried to comfort her, but she suddenly jumped up and ran out of the house. The next day a messenger was sent to say that her son was worse, but her door was locked. The neighbors had not noticed her going away, and Chandri's heart sank within her. She had been very much touched with the grief of the old mother. She was a wise woman and kept all anxiety and fears to herself, and did not allow her husband to hear a syllable. He thought his mother did not wish to see him again, and this alone was his sorrow.

In four or five days, early one morning, a friend of Chandri's came in great haste and said: "Come quickly, Rukmabai calls you. Come this moment!" Chandri was very much astonished. She left a friend to watch her husband and rushed off. On the way she asked several questions, but the woman said, "Oh, nothing, walk along and see for yourself." This is

all she could get out of her. She trembled as she came to the house, and climbed the well-known stairway and went into the familiar room. She thought, "My mother-in-law is probably dying, and wants to see me once more." She found her in a corner with her head down, and said with great tenderness: "What is the matter? Do you not feel well? Why did you call me?" Without looking up she mumbled: "What could matter to me now? Such a demon as I will have a thousand years more of misery! I am the murderer of my child! How can even death touch me now! Lift me! Lift! Carry off this scolding demon and throw it away!" Chandri thought her insane. In a soft voice she said: "Why do you think such things! How will you kill your son? God himself is calling him home. You may yet make him happy. Accept of the Lord in whom he fully believes. He is the Saviour of all. In this way his joy will be full." Hearing this, Rukmabai cried out: "What, save me? My salvation? Will anyone in this world be saved?" Then lifting her eyes a moment she looked at Chandri in a most earnest yet curious way and said, "Will he live if he sees his son once more?" All the doubts and hopes of the past years seemed to come before Chandri and she was overcome. With hope, anxiety and loving tenderness she screamed out: "Tell me where he is! Where is he? Where is my child? Bring him, give me my own at once!" She got hold of her mother-in-law's shoulder, shook it and said: "Oh, do you hear? Get up now this minute and give me my child!"

*(To be continued.)*

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## Our Work at Home.

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"MORE THAN ENOUGH."

BY MRS. C. F. DOLE.

THERE is one beautiful story in the old book of Exodus which stands out as a refreshment in a record of much that was childish, unreasonable and ungrateful in the conduct and spirit of a people who had just been rescued from the hard bondage of Egypt. It concerns the offerings that were made for the building of the tabernacle in the wilderness. It may have some lessons for us in this later day of fuller light and greater privilege. Shall we recall it?

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take an offering."

Does the Lord, then, decline all apathetic, unwilling or stinted offerings?

"And this is the offering which ye shall take of them: gold, and silver, and brass, blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil and for sweet incense, onyx stones, and stones to be set in the ephod and in the breastplate, and let them make me a sanctuary, that I may dwell among them."

Then follows the pattern after which this sanctuary was to be made, as the Lord directed Moses.

"And the Lord spake unto Moses, saying: See, I have called by name Bezaleel, and I have filled him with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; and I, behold, I have given with him Aholiab; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded them." And Moses gathered all the congregation of the people, and spake unto them, saying: "This is the thing which the Lord commandeth: take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it, an offering of the Lord."

He then gives them the list of the materials required, as the Lord had specified. The story goes on.

"And all the congregation of the children of Israel departed from the presence of Moses."

Did they demur at this call for their gold and silver and precious stones, and the other materials? No. What can be more beautiful than the very words of our story?

"They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering. They came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord." There were skins brought of rich colors, and blue, and scarlet, and purple, and fine linen, brass and shittim wood. It is said also that "the women that were wise-hearted did spin with their hands, and brought that which they had spun"—linen of rich colors. So they brought a willing offering unto the Lord, "every man and woman whose heart made them willing to bring for all manner of work which the Lord commanded to be made."

And now we come to the final ending of our story.

"Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom, even every one whose heart stirred him up to come unto the work to do it; and they received from Moses all the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning, and all the wise men that wrought all the work of the sanctuary, came every man from his work and spake unto Moses, saying, the people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed, let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much.

Such was the enthusiastic, worthy response of the children of Israel to the call of Moses for the offerings required in the building of what is elsewhere called "a worldly sanctuary," which later on was to be superseded by the

temple at Jerusalem,—that finally to be destroyed utterly,—and so the building went on without delay, or any embarrassment for lack of means, to its completion.

Christ, who loved us and gave himself for us, who though he was rich, for our sakes became poor, that we through his poverty might be rich, calls upon all his followers at this day for offerings, not for the building of a sanctuary of temporary duration, but a sanctuary for him in human hearts to endure forever to his glory. What is our response to his call? Where are the willing-hearted in our churches? And why should not every member be of this number? Where are the gifts,—the free-will, generous gifts? What if the joyful announcement could go forth this very year: The treasury of the Lord for sending the gospel to the world is full, is overflowing! The means for present needs are ample. The moving appeals of our missionaries for important equipments for their expanding work can be met. Many helpers can be sent out to the whitening fields to the relief of the toil-worn laborers, and the work can go on prosperously. O the joy of it! Would it not seem to those who make the appropriations for our mission fields, often with anxious, aching hearts on account of inadequate means, like a very dream of paradise? Why should it be a dream? Why not a blessed reality?

“The wise man that wrought the work, came to Moses saying, The people bring much more than enough for the work that the Lord commanded. So the people were restrained from bringing!”

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## OUR PRAYER CALENDAR FOR JULY.

“THE isles shall wait for me” was the promise in the vision of the prophet, and our calendar for July turns our thought first to our workers who are toiling to hasten the Lord’s coming to the islands of the Pacific.

Miss Foss and Miss Palmer have charge of women’s work and of the girls’ school, Miss Foss, whom we remember as the sister of Mrs. Rand, also visiting the adjacent islands to guide and encourage those who are trying to be Christians. We remember Miss Palmer’s heroism when the station was attacked by Spanish forces, and she, the only missionary there, stood bravely at her post, sheltering the natives who turned to her for protection. Mrs. Gray is still new in the field, but shows good courage in all hardships and much love for the people.

The Misses Baldwin, sisters, receive no salary for their services, and have charge of the girls’ school at Ruk, with about forty pupils. They are devoted and successful, and grow continually more hopeful as they serve and love. Miss Elizabeth Baldwin is feeling the effect of long overwork,



and the sisters will soon come to this country. Mrs. Stimson, maker of a Christian home, itself a light in the darkness, will take charge of the girls' school during the absence of the Misses Baldwin.

Mrs. Channon, besides the care of a large household, assists in the charge of the training school for Gilbert Islands, and is continually advising and helping the girls in the schools and the wives of the preachers. Mrs. Rife, busy in her own home duties, gives sympathy and cheer to all the mission, her husband's profession as physician affording her many an open door for service. Miss Hoppin has charge of the girls' school at Kusaie, with Miss Olin and Miss Wilson as associates. As the sculptor sees the statue in the marble block, so Miss Hoppin sees in the dull, unattractive native girl the Christian woman of the future, and no effort seems to her too great if it help to make the vision a reality. Miss Olin, energetic, versatile, though a teacher of the girls' school, took excellent care of the young men's training school during the recent absence of Dr. Rife. Miss Wilson is the beloved and invaluable assistant of Miss Hoppin. The girls' school at Kusaie finds its chief work in training Christian girls to be real helpmeets to the native teachers and preachers who, without such wives, are easily drawn down again to heathenism. Between forty and fifty girls, selected from all the islands, gather here.

Mrs. Bingham, a veteran missionary of nearly fifty years' experience, is still at work in life's afternoon, sharing her husband's literary tasks, preparing arithmetics, geographies, and other school books for the islanders she knows and loves so well. Mrs. Gulick, Mrs. Hyde, and Mrs. Leadingham have done noble service, and will be a great power in the Hawaiian Islands, —work that now belongs to home rather than to foreign missions.

Mrs. Price and Mrs. Logan, mother and daughter, share the honor and the toil of pioneer missionary work in Guam, our new island. The work is well begun, and we may hope to have schools there ere long. Guam is the only one of the Ladrone group belonging to us, but we may well send up a sincere prayer for all benighted ones dwelling in those islands.

Miss Jane Chapin, a veteran in China, had charge of the Bridgman School for girls for many years. She is still there, half teacher, half mother, giving love and counsel to all the girls, and, with her steady good sense and serene mature Christian spirit, her very presence is a help. Miss Sheffield, whose kindergarten work was broken up by the Boxers, has been helping recently in the Bridgman School. We expect that presently her wedding bells will ring, but though she makes a new home, she will still be a part of our North China Mission. Miss Russell gives her strength largely to evangelistic work, going with trusty native helpers to the villages, often living

among the people for weeks, and winning abundant confidence and love. Miss Patterson's work in teaching has been sadly disturbed by the troubles, but new doors are opening, and she will do much for the girls of China. She has also care of work for women. Mrs. Mateer and Mrs. McCann are missionaries' wives, and their part, though not conspicuous, is most essential. Mrs. Ament, worthy wife of a heroic missionary, shares, guides, restrains, and inspires the labors of her associates. She also does much evangelistic work, and is a great force in the mission.

Mrs. Goodrich, now in this country, but to return during the summer to her work, teaches station classes, works much among women, and is a guide and a model to the wives of native preachers. Miss Andrews teaches in the girls' school, and also is a professor in the theological seminary, teaching the young men Bible history and literature. Miss Abbie Chapin, born a missionary child, is an evangelist, having rare success in reaching the people, who are very fond and proud of her as one of their own. Miss Evans is most invaluable as matron in the North China College, giving to the young men most useful training in practical ways. Miss Miner, an excellent Chinese scholar and a brilliant writer, is now in this country, but will soon return. Mrs. Tewksbury adds to the care of her children many helpful missionary words and deeds among her husband's students.

Mrs. Sheffield finds her medical knowledge most useful, and also teaches. Mrs. Galt, new to the field, begins work with love and courage. Mrs. Wilder and Mrs. Ingram both show the light of Christian wives and mothers, helping in every good work, a blessing to all around.

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### BOOK NOTICES.

*Winter India.* By Eliza Ruhamah Scidmore, author of *China, the Long-lived Empire; Java, the Garden of the East*, etc. 8vo., 400 pp., with index and thirty-nine illustrations from photographs and drawings. Price, \$2 net. New York, The Century Co.

This is a most attractive book, in its clear type, unhackneyed illustrations, copious index, and such press work generally as one would expect from the Century Co.

Whoever has followed Miss Scidmore in her magazine articles and published works has been conscious of steady improvement in the art of selection from the riches which embarrass most travelers, and the capacity to make her readers see what she found worth seeing. It is by no means a book on missions or missionary work in India. In the index one finds two pages on which missions are mentioned. In describing the Temple of

Madura, Miss Scidmore says: "One meets there the India of the Sunday-school books, and is appalled with the seeming hopelessness of the missionary's task, of the impossibility of ever making any impression upon such a people, of coping with such superstition. Yet the American Mission in Madura is one of the largest and most successful in India, and in this Southern presidency one fifth of the people are Christians."

The only remaining allusion to missions in this book of four hundred pages is in regard to the statement of a Catholic priest whom the author met at the station of Trichinopoly. "He told of some of the great successes in mission work in the South; how whole villages have become Christians when the priest permits them to retain their caste," and he adds the complacent statement that: "It is among our converts, or in places where we have worked before them, that your Protestant missionaries have most success."

As one can never thoroughly appreciate and understand Dickens until one has spent some months in London, so Miss Scidmore thinks that a visit to India is necessary to appreciate Kipling, and also that Kipling is the one to reveal Indian character to the visitor.

So it seems to me, to comprehend India even faintly, it is important to read Wm. Butler's *Land of the Veda*; Bishop Hurst's *Indika*; Dr. Jones' *India's Problem*; Mrs. Fuller's *Wrongs of Indian Womanhood*; Pundita Ramabai's *High-Caste Hindu Women*; Cornelia Sorabji's *Love and Life Behind the Purdah*; Kipling's stories; and the books of many travelers which are constantly dropping from the press, and one of the most notable of this latter class is Miss Scidmore's *Winter India*.

G. H. C.




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## SIDELIGHTS FROM PERIODICALS.

*Harper's Weekly* has been printing articles favorable to the present policy of Russia in Manchuria, which are interesting reading. See especially (May 9th) a letter from the editor of the *Novoe Vremya*, St. Petersburg's largest paper. See also the *Nation* (May 21st) "Russian Rights in Manchuria."

The weekly comment of *Harper's Weekly* and the *Outlook* are valuable in following the course of foreign affairs.

Leong Kai Chew, a leading Chinese reformer who has been making a tour of this country, discusses "The Awakening of China" in the *Independent*, May 28th.

The German plan for an overland route in India, the proposed Bagdad railway, is elaborately discussed from an English point of view in the May *Contemporary Review*, "Foreign Affairs."

An interesting summary of the present Philippine situation is given under "Notes of Colonies and Colonial Government," *Annals of the American Academy* for May. These notes may be consulted monthly for reliable information on our colonies.

The *Outlook* has been printing a series of articles on "Colonial Administration," by a leading authority. The third, on "British North Borneo," appears May 9th. Previous articles have been "Introductory," November 22, 1902; "Hongkong," November 29, 1902.

The translator of the Chinese Bible, the heroic Bishop Schereschewsky, is the subject of an article in the *Churchman*, May 23d. See also *The Spirit of Missions* for April.

"The Difficulties Which Hinder the Acceptance of Christianity in Japan," was the subject of a recent lecture at Chicago University, by Dr. Charles Cuthbert Hall. See comment in the *Outlook*, May 30th, "Buddhism in Japan."

E. B. B.

*Everybody's* for June contains a most interesting article, profusely illustrated, entitled "Twice Born," telling of child life among the Brahmins in India.

## TOPICS FOR AUXILIARY MEETINGS.

### TOPIC FOR AUGUST.

#### "Personal Memories of Missionaries."

For a midsummer meeting what could be more attractive than the subject arranged by our Committee, "Personal Memories of Missionaries,"—those whom we have known, whom we have seen and heard, whose printed words have touched our hearts.

The current number of *LIFE AND LIGHT* contains two articles, which will be helpful to leaders, on "What the Missionary Does for us," and "What We Do for the Missionary."

Our subject admits of great variety, and each auxiliary will doubtless have its own treasure of memory to draw upon. From the homes of the families in our churches have gone forth the noble men and women who have been our representatives on the fields in the past half century. Let us call their names, and lay upon the graves of those who have finished their work words of love and appreciation. Then, too, let us bring before us those who are still at work, and let us get so close to some of them that it will be a joy to share in their support.

May we suggest a few names of those whose lives are especially full of opportunities for great service, and in whom the uninterested will find some things which cannot be found in secular literature.



Of Mrs. Emily N. Montgomery, now fallen on sleep, it was said she had led more people to Christ than any other person of her time. Miss Mary Morrill and Miss Anna Gould sealed their devotion to Christ by the martyr's death. Mrs. Alice Gordon Gulick has brought Christianity and education to Spanish girls, and is still waiting for the necessary endowment to carry on the work in the new quarters in Madrid. Miss Patrick, Miss Fensham, Miss Penrose, Miss Powers and others are doing grand work at the American College for Girls at Constantinople.

Miss Corinne Shattuck at Oorfa; Miss Huntington and Miss Bush at Harpoot; Miss Foreman at Aintab; Miss Closson, just returned from more than thirty years service at Cesarea; Miss Diadem Bell, just gone to Central Africa; Dr. Julia Bissell returned for rest in this country, and Dr. Ruth Hume, just putting on the armor; Miss Ellen M. Stone, grand and powerful in her restored freedom; Dr. Harriet E. Parker, of India; Mrs. Goodrich, Miss Evans, Miss Andrews, Miss Miner, Miss Bertha Reed, of Pao-ting-fu,—each and all are most attractive, and are sure to arouse enthusiasm if their story is told and their work understood.

As we read of their devotion we may not pray for definite blessings on them.

1. For their spiritual and bodily health and strength.
2. For the power of the Spirit in their lives.
3. That they may be comforted in the separation from parents, children and friends.
4. That they may have a joy in service.
5. That they may lead many to a knowledge of Christ.

M. J. B.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from April 18 to May 18, 1903.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., Aux., 5, Jr. Aux., 10, S. S., 50; Belfast, Aux., 28; Calais, Aux., 26.75; Dover, Aux., 10; Fort Fairfield, Aux., 14; Garland, Aux., 7.38; Greenville, Aux., 5; Hampden, Aux., 45, Mission Circle, 10, C. E., 5; Houlton, Miss'y Union, 18.50; Island Falls, 1; Rockland, Woman's Asso., 20; South West Harbor and Bass Harbor, Chs., 12; Union, Aux., 5, 272 63

*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., 12, Aux., 13; Augusta, 7; Brunswick, Aux., 60; Centre Lebanon, 50 cts.; Cumberland Centre, Aux., 15; East Stoneham, Aux., 2.25; Fryeburg, Aux., 5; Gorham, C. E., 1; Harpswell Centre, Aux., 10; Harpswell, North, Cradle Roll, 10; Hallowell, Aux., 55; Lewiston, Pine St. Ch., Cradle Roll, 85 cts.; New Gloucester, Cradle Roll, 25 cts.; North Waterford, Aux., 1.25; Phippsburg, Ladies, 6.80; Pownal, 25 cts.; Portland, High St. Ch., Aux., 59.40, Second Parish Ch., Aux., 61.72, St. Lawrence Ch., Aux., 10.50, West Cong. Ch., 5; South Berwick, 29.55; Waterford, 18; Westbrook, 3.50; West Falmouth, Second Cong. Ch., 12. Less expenses, 15.51, 384 31

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Barrington, C. E. Soc., 4; Brookline, Aux., 8; Derry, Central Ch., C. E. Soc., 10; Henniker, C. E. Soc., 35; Keene, First Ch., M. C., 10, Cradle

Roll, 11.40, Second Ch., M. C., 3; Lisbon, Miss Mary Cummings, 10, Aux., 1.25; Meredith, Aux., 7; Newport, Newport Workers, Aux., 5; Oxford, C. E. Soc., 5; Portsmouth, Rogers Mission Circle, 40; Rindge, Aux., 1.15, 150 80

Total, 150 80

### VERMONT.

*Marshfield.*—Four Junior Endeavorers, 1 00

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Bellows Falls (const. L. M's Mrs. John Splen and Mrs. Edward Arms), Th. Off., 54 21; Burlington, First Ch., 33.75; Cambridge, 5; Fairfield Centre, 3; Fairlee, 15; Jeffersonville, 4.50; Jericho, Second Ch., 7; Middlebury (with prev. contri. const. L. M's Miss Mary G. Higley, Mrs. W. H. Brewster, Mrs. E. H. Thomas, Mrs. Cornelia Jane), 88.80; Plainfield, Aux., 1, S. S., 55 cts.; Randolph, Ways and Means, 10, Aux., 20; Springfield, 40; St. Johnsbury, South Ch., 12; Townsend, Th. Off., 4; Vergennes, Ladies, 3; Waterbury, 13.52 315 33

Total, 316 33

### MASSACHUSETTS.

A Friend, 50 00

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Ballardvale, Ladies' Aid, 7, Children's Aid, 2, Jr. C. E. Soc., 4; Bedford, United Workers (const. L. M. Mrs. Jennie Clark), 25; Lexington, Hancock Ch., Aux., 25, Prim. S.S., 5; Medford, Mystic Ch., Aux., 1, Union Ch., Int. C. E. Soc., 4, Jr. C. E. Soc., 1; Melrose, Jr. C. E., 10; Melrose, Aux., 16.45;

- Reading, Aux., 35.20; Stoneham, First Ch., Jr. C. E., 10; Wakefield, Aux. 3.30, First Ch., Jr. C. E., 10; Winchester, First Ch., Mizpah Circle of King's Dau., 20; Woburn, Aux. (const. L. M. Mrs. Mary Penfield Norton), 25, 208 95  
*Auburndale.*—Lasell Seminary, Miss. Soc., 15 00  
*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. Falmouth, Aux., 1; Harwich, 22.25; North Falmouth, Mrs. Mary W. Donkin, 22; Yarmouth, Aux., 5, 50 25  
*Berkshire Branch.*—Mrs. Charles E. West, Treas. Two Friends, 250; Canaan Four Corners, N. Y., Aux., 16; Housatonic, Aux., 20.70; Monterey, Aux., 21.80; Peru, Top Twig M. C., 2, 310 50  
*Cambridgeport.*—A Friend, 40  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Union Ch., Aux., 12; Bradford, Aux., 60.24; Bee Hive Soc., 3; Boxford, Aux., 6; Boxford, West, Aux., 40; Georgetown, First Ch., Aux., 25; Haverhill, Centre Ch., Aux., 50, Harriet Newell Mission Circle, 15, North Ch., Aux., 73.75; Haverhill, West, Aux., 21.23; Ipswich, First Ch., Aux., 32, S. S., 2; Newburyport, Aux., 16.33; Campbell M. B., 5; Powell Missy's Soc., 10, Prospect St. Ch., C. E. Soc., 5; South Byfield, Aux., 21.25, 396 80  
*Essex South Branch.*—Miss Nannie L. Odell, Treas. Dime Offering, 1.10; Beverly, Dane St. Ch., Aux., 29, Y. P. Missy's Soc., 2.78, Washington St. Ch., Aux., 5; Danvers, Maple St. Ch., Aux., 33.79; Gloucester, Aux., 31.70; Lynn, First Ch., Aux., 20; Lynnfield, South, Aux., 2; Marblehead, Aux., 12.65; Salem, Crombie St. Ch., Aux., 16, Tabernacle Ch., Pro Christo Soc., 10; Saugus, Aux., 5.30; Swampscott, Aux., 23.73, 193 05  
*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. (United contri. const. L. M.'s Mrs. Cora M. Cheney, Miss Mary E. Clapp, Mrs. Sarah Norton, Mrs. Winfred Gould, Mrs. Jennie Williams, Mrs. Charlotte E. Hawley, Mrs. Eva S. Durgan); Buckland, Aux., 28.75; Conway, 19; Deerfield, 17.50; Erving, Ladies, 3.39, S. S., 1.25; Greenfield, 71.75, Prim. Dept., S. S., 2.81; Miller's Falls, Ladies, 3.63; Montague, Ladies, 12.05, Y. L. Club, 5; Northfield, Aux., 25.03; Orange, 40, Little Light Bearers, 2.67; Shelburne, Aux., 32.66; Shelburne Falls, Aux., 64.50, Prim. Dept., S. S., 5; South Deerfield, Aux., 21; Sunderland, Aux., 5.10, Jr. C. E. Soc., 2; Wendell, S. S., 1.50; Whately, 18.10, S. S., 7, 389 69  
*Hampshire Co. Branch.*—Miss Harriet J. Kneeland, Treas. Amherst, Aux. (const. L. M.'s Mrs. Thomas Campbell, Mrs. George Cutler, Mrs. Ellen Park Harris), 260.26, Jr., 62.87; Amherst, North, Aux., 9; Amherst, South, Aux. (const. L. M. Miss Mary H. Atkins), 52.50; Enfield, Aux., 1.55; Granby, Aux., 36, Light Bearers, 5; Northampton, A Friend, 80 cts., Edwards Ch., Aux., 29.40, Jr. Aux., 45, First Ch., Aux., 276; Williamsburg, Aux., 16.50, 794 88  
*Middlesex Branch.*—Mrs. E. H. Bigelow, Treas. Holliston, First Cong. Ch., C. E. Soc., 5; South Framingham, Aux., 25, 30 00  
*Norfolk and Pilgrim Branch.*—Miss Sarah B. Tirrell, Treas. Brockton, Porter Ch., Aux., 70; East Milton, Aux., 4; East Norfolk, C. E. Union, 38; East Weymouth, C. E. Soc., 10; Hanover, Aux., 4.40; Hanson, Aux., 2; Hingham, S. S., 5; Kingston, Aux., 15; Milton, First Evan. Ch., S. S., 5; Plymouth, Second Cong. Ch., Cradle Roll, 1; Quincy, Bethany Ch., C. E. Soc., 20; Rockland, C. E. Soc., 1; Wollaston, Aux., 1.16; Whitman, Aux., 15; Holbrook, Sunshine Band, 5, 191 56  
*North Middlesex Branch.*—Mrs. Lydia R. Hudson, Treas. Ashby, Woman's Union, 23.35; Concord, Aux., 14.55, C. E. Soc., 2.91, S. S. Asso., 5.82; Fitchburg, Rollstone Ch., Aux., 73.03, 119 66  
*Old Colony Branch.*—Miss Frances J. Rannels, Treas. Rochester, 2.25, 2 25  
*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas. Agawam, C. E. Soc., 10; Chicopee, Third Ch., Aux., 7.35; Holyoke, Grace Ch., C. E. Soc., 5; Indian Orchard, Mrs. T. L. Pease, 15, Aux., 4.10; Willing Helpers, 1.52; Mittineague, Aux., 25; Springfield, Faith Ch., Aux., 16, First Ch., Aux., 5.10, Hope Ch., Woman's Bible Class, 5, Mission Reserves (const. L. M. Miss Ada E. Janes), 25, Cheerful Workers, 5; West Springfield, First Ch., Aux., 1.35, 125 42  
*Suffolk Branch.*—Miss Mary L. Pelkey, Treas. Allston, Aux., 66.35; Arlington, Bradshaw Missy's Asso., 70; Auburndale, Jr. Aux., 2.65, S. S., 12; Boston, John Noyes Colby, 1, Central Ch., Aux., 35, Jr. Aux., 12, Shawmut Ch., Aux., 46.85, Helpers, 40, Walden Porter Hobbs, 1, Mt. Vernon Ch., Aux., 39; Cambridge, North Ave. Ch., Pro Christo Soc., 3, Prospect St. Ch., Jr. C. E. Soc., 20; Chelsea, Central Ch., Jr. C. E., 5, Third Ch., Aux., 1.50; Clarendon Hills, Jr. C. E., 4; Dedham, Aux., 70; Dorchester, Central Ch., Aux., 4.25, S. S., 10, Harvard Ch., 12, Pilgrim Ch., Aux., 40 cts., Second Ch., Y. L. Aux., 5, Village Ch., 47.50; Everett, First Ch., Cradle Roll, 1.04, Jr. C. E., 3; Franklin, C. E. Soc., 10; Hyde Park, First Ch., Jr. C. E., 15; Jamaica Plain, Central Ch., Dau. of Cov., 6.50, Jr. C. E. Soc., 3; Medfield, Aux., Th. Off., 4; Neponset, Trinity Ch., S. S., 10.26, Prim. Dept., 3.20; Newton, Eliot Aids, 41, Second Ch., Red Banks Soc., 35; Newton Centre, Maria B. Furber Missy's Soc., 1.50; Newton Highlands, Aux., 24.09; Newtonville, Central Ch., Helpers, 3; Norwood, First Ch., Aux., 18, C. E. Soc., 5, Jr. C. E. Soc., 5; Roslindale, Jr. C. E. Soc., 10, Prim. Dept., S. S., 15; Roxbury, Highland Ch., Jr. C. E. Soc., 5, Immanuel Ch., S. S., 8.36, Walnut Ave. Ch., Aux., 85.55, Y. L. Soc., 60.10, C. E. Soc., 50, Jr. C. E. Soc., 3, Prim. Dept., S. S., 2; Somerville, Miss Helen J. Sanborn, 10; Broadway Cong. Ch., Aux., 26.40, Masters Converse and Stanley Hill, Miss Edith Hill, Miss Helen Whitaker, 1, Earnest Workers, 25, Franklin St. Ch., Jr. C. E. Soc., 10, Highland Ch., Alden Missy's Band, 2, Aux., 13, Prospect Hill Ch., Jr. C. E. Soc., 5; South Boston, Phillips Ch., Jr. C. E. Soc., 10, Phillips Chapel, Jr. C. E. Soc., 2; Waltham, Carrier Pigeons, 5; Watertown, Phillips Ch., Aux. (const. L. M. Miss Annie Stockin), 25, 1,070 50  
*Wellesley.*—Temple and Paul Ingraham, 1; Miss Hannah H. Rollins, 15, 16 00

<i>Westboro.</i> —Annie Rich Newcomb,	51
<i>Worcester.</i> —Miss Emily C. Wheeler,	5 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Be-	
ment, Treas. Clinton, Pro Christo Soc.,	
4, Bible Class, 6; Gardner, Aux., 5;	
North Brookfield, Aux., 25; Royalston,	
Aux., 3.10; Southbridge, 15.05; Stur-	
bridge, 3.71; Warren, Aux., 9.25; West	
Brookfield, 5; Whitinsville, Aux., 10,	
Penny-a-day Soc., 13.27; Winchendon,	
Aux., 3; Worcester, Immanuel Ch.,	
Aux., 5, Park Ch., Aux., 70 cts., Extra-	
cent-a-day, 5, Pilgrim Ch., Woman's	
Asso., 2.20,	115 28
Total,	4,090 70

## LEGACIES.

<i>Beverly.</i> —Legacy of Mrs. Anna T. Lovett,	
by Chas. L. Odell, Exr.,	500 00
<i>Braintree.</i> —Legacy of Miss Rachel R.	
Thayer, Tower, Talbot and Hiler, Exrs.,	314 25
<i>Chelsea.</i> —Legacy of Mrs. Anna S. Butler,	
by Miss Mary S. Butler, Ex'trix,	25 00
<i>Medford.</i> —Legacy of Mrs. Matilda T.	
Haskins, by George D. Cummings, Exr.,	1,000 00
<i>Pittsfield.</i> —Legacy of Miss Abbie M.	
Campbell, by David Campbell, Exr.,	500 00
<i>Springfield.</i> —Legacy of Stetson T. War-	
ner, by Chas. H. Barrows and George	
S. Warner, Exrs.,	500 00

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Chas. J.	
Barnefield, Treas. Central Falls, Y. L.	
Aux., 75; Providence, Beneficent Ch.,	
Aux. (const. L. M's Mrs. John S. Paige,	
Mrs. Emerson Newell, Mrs. John F.	
Caulkins, Mrs. Mary C. Fabyan), 400,	
Central Ch., Aux., 6,	481 00
Total,	481 00

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I.	
Lockwood, Treas. Ashford, Friends, 18;	
Danielson, Aux. (with prev. contri.	
const. L. M's Miss Clarissa A. Adams,	
Miss Charlotte D. Ayer, Miss Susan N.	
B. Stone), 19.32; Exeter, Ch., 2; Goshen,	
Ch., 8.32, Y. L. Aux., In-as-much Soc.,	
15; Grassy Hill, 2.30; Greenville, 32,	
Inf. Dept., S. S., 2; Groton, Aux., 50;	
Jewett City, C. E. Soc., 5, Jr. C. E. Soc.,	
3; Lebanon, Aux., 23.57; Ledyard, New-	
ell Soc., 15; Lyme, Aux., 10; Montville,	
Aux., 1, C. E. Soc., 5; Mystic, Aux.,	
2.30; Newent C. E. Soc., 3; New Lon-	
don, Second Ch., Aux., 168.20; Norwich,	
First Ch., Aux. (const. L. M's Miss Ba-	
bara F. Allen, Miss Florence P. Brown-	
ing, Miss Sarah Dawson, Mrs. W. H.	
Potter), 100.29, Second Ch., Aux., 45,	
Park Ch., Aux., 333.41, Broadway Ch., S.	
S., 10; Oakdale, 8; Scotland, C. E. Soc.,	
1, Y. L. Mission Study Class, 1.50; Wind-	
ham, Aux., 35; Woodstock, Aux., 38,	957 21
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott,	
Treas. Chaplin, C. E. Soc., 5.65; Elling-	
ton, Aux., 15; Farmington, Aux., 10;	
Hartford, Asylum Hill Ch., Mission Club,	
25, Farmington Ave. Ch., S. S., 43.62,	
Park Ch., Aux., 31.25, Windsor Ave. Ch.,	
M. C., 5; New Britain, South Ch., Aux.,	
34.95; Southington, Aux., 5; South	
Windsor, M. C., 6; Suffield, L. F. M.	
Soc., 15; Terryville, Aux., 52; Willing-	
ton Centre, Aux., 5,	253 47

<i>New Haven Branch.</i> —Miss Julia Twining,	
Treas. Ansonia, Aux., 71, C. E. Soc.,	
35.80; Bethany, Aux., 6; Bethel, Aux.,	
58.62; Bridgeport, First Ch., S. S. (const.	
L. M. Miss Etta Hugo), 25, Olivet Ch.,	
Bell M. C., 15, South Ch., Aux., 8.66,	
West End Ch., Aux. (const. L. M. Mrs.	
M. E. Barker), 27; Brookfield Centre,	
Aux., 20.45, S. S., 25 cts.; Center Brook,	
Aux., 23.75; Chester, Aux., 52.15, C. E.	
Soc., 5; Deep River, Aux., 12; Derby,	
Second Ch., Aux., 25; Durham, Aux.	
(const. L. M. Miss Florence Parmelee),	
23.65, Prim. S. S., 1; East Haddam,	
Aux., 14; East Hampton, 1.90, Cradle	
Roll, 2.10; Easton, Aux., 12.30; Essex,	
W. W., 10; Georgetown, Aux., 16.50;	
Greenwich, Aux., 4.50; Guilford, Third	
Ch., Aux., 25; Harwinton, Aux., 10, C.	
E. Soc., 10; Ivoryton, Aux. (with prev.	
contri. const. L. M's Mrs. S. L. Cheney,	
Mrs. Leroy C. Doane, Mrs. Asa Gilbert,	
Mrs. Frank Griswold, Mrs. George	
Knowlton), 68.40, C. E. Soc., 11.46; Kent,	
C. E. Soc., 9.50; Litchfield, C. E. Soc.,	
4.14; Marlboro, C. E. Soc., 9.25; Meri-	
den, Centre Ch., Aux., 1.47, Cradle Roll,	
8, First Ch., Cradle Roll, 13, C. G., 62;	
Middlebury, Aux., 31, M. C., 5; Middle-	
field, C. E. Soc., 6.96; Middle Haddam,	
Cradle Roll, 1.75; Middletown, First Ch.,	
Gleaners, 55, South Ch., G. W. (const.	
L. M. Miss Judith D. Kirby), 30; Milton,	
Aux., 8.10; Mt. Carmel (const. L. M's	
Mrs. Lillian Sanford, Mrs. Adelia Ives),	
51; New Haven, Ch. of the Redeemer,	
Aux. (const. L. M's Miss Josephine Bur-	
gess, Mrs. C. H. Curtiss, Mrs. M. E.	
Peck, Miss L. E. Landfear, Mrs. J. P.	
Seeley), 200.70, Y. L. Miss'y Soc., 80, C.	
E. Soc., 29.50; Davenport, Aux., 10, C.	
G., 8, Dwight Place Ch., Jr. C. E. Soc.,	
10, Grand Ave. Ch., Aux., 4, S. D., 55,	
L. W., 46, Humphrey St. Ch., Y. L., 40,	
Plymouth Ch., L. B., 15, Cradle Roll, 20,	
Prim. S. S., 5, Welcome Hall, L. B., 7,	
Yale College Ch., Aux., 216; New Mil-	
ford, Aux., 9, Y. L., 60; New Preston	
Hill, Aux., 7; Newton, Aux., 39; North	
Greenwich, Aux., 25; North Madison,	
Aux., 13.43; North Stamford, Aux., 8;	
North Woodbury, Aux., 39; Norwalk,	
Aux., 37.18; Orange, Aux., 31.50; Port-	
land, Aux., 10, Builders, 30, Cradle Roll,	
4, Prospect Ch., Aux., 2, Gleaners, 3;	
Redding, Aux. (const. L. M. Mrs. E. T.	
Field), 35; Ridgebury, Starlight M. C.,	
2.50; Ridgefield, Aux., 60, Prim. S. S.,	
13.50; Roxbury, Aux., 10; Saybrook,	
Aux., 11; Sharon, Aux., 104.35; South	
Britain, Aux., 28; South Norwalk, Aux.,	
50; Southport, Aux., 30; Stamford, Aux.,	
25, Y. L., 15; Stratford, Prim. S. S., 6.50;	
Thompson, Aux., 37, W. W., 8.50; Tor-	
ringford, Aux., 27.50; Trumbull, Aux.	
(const. L. M's Mrs. Julia E. Fairchild,	
Mrs. Wm. Jason Haines), 55, W. W., 8;	
Waterbury, First Ch., Aux., 100, Second	
Ch., Aux., 128, Prim. S. S., 10, Third Ch.,	
Aux., 10; Westbrook, Aux., 10; West	
Chester, Aux., 15; Westfield, B. B., 5;	
West Haven, Aux., 90; Westville, Aux.,	
33.45; Whitneyville, Aux., 46, Jr. C. E.,	
3; Wilton, Aux., 58; Winsted, Second	
Ch., S. S., 10,	3,147 80
Total,	4,358 48



## NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas. Albany, Ch., 10, Aux., 215, S. S., 10, C. E. Soc., 26, King's Dau., 10, Bethany Circle, 5; Antwerp, 25, C. E. Soc., 5; Aquebogue, Aux., 4; Baiting Hollow, Aux., 20.50; Berkshire, Aux., 27.80; Bridgewater, Aux., 5; Brier Cliff Manor, Aux., 18; Brooklyn, Bushwick Ave. Ch., 5, Central Ch., Aux., 210.73, K. Guild, 10, Evangel Circle, 25, Whatsoever Circle, 5, Jr. Aux., 34; Flatbush, Aux., 33, Cradle Roll, 2, Immanuel Ch., Aux., 31.50, Lewis Ave. Ch., Aux. (const. L. M's Mrs. M. F. Johnson, Mrs. Charles S. Hartwell), 95, Evangel Circle, 60, Earnest Workers, 25, Nazarene Ch., Aux., 6, Park Ch., Aux., 5, Plymouth Ch., Aux. (const. L. M's Mrs. M. L. Douglas, Miss Irene H. Ovington, Miss E. B. Stoughton), 111 20, Henry Ward Beecher Mission Circle, 50, Y. W. Guild, 35, Puritan Ch., Aux., 15, C. E. Soc., 21, Tompkins Ave. Ch., Aux. (50 by Mrs. T. R. Davis to const. L. M's Mrs. Walter C. Wood, Eleanor C. Wood), 150, Eleanor C. Wood, 5, United Ch., Aux., 36; Buffalo, First Ch., Aux., 50, Bancroft, Ch., Aux., 15, Preisch's Bible Class, 20, Prim. Class, 2, Lend-a-hand Cir. K. G., 5, Corner Cir., 5, Niagara Square Ch., Aux., 40; Burr's Mills, Aux., 5; Camden, C. E., 10; Candor, Aux. (with prev. contri. to const. L. M's Mrs. M. A. Beers, Miss Georgiana Booth), 22.75; Carthage, C. E., 5; Chenango Forks, Aux., 6; Churchville, Aux., 12; Columbus, Aux., 4.05; Corning, Aux., 10.50; De Ruyter, Aux., 7; East Smithfield, Aux., 14.71, Jr. C. E. Soc., 5; Elbridge, Aux., 19.49; Fairport, Aux., 20; Flushing, 12, Home Dept., S. S., 8.50, Acorn Band, 17.33; Franklin, Aux., 46, C. E. Soc., 5; Friendship, Aux., 5; Gasport, Aux., 5, C. E. Soc., 4; Gloversville, Aux., 29; Greene, Aux., 13.76; Henrietta, Aux., 10; Homer, Aux., 103.55; Honeoye, Aux., 21, Mrs. Burn's S. S. Class, 8.40, C. E. Soc., 5; Ithaca, Aux. (const. L. M's Mrs. H. A. St. John, Mrs. F. E. Bates), 50; Jamesport, Aux., 10; Jamestown, Aux. (to const. L. M. Mrs. S. A. Baldwin), 25, C. E. Soc., 10; Java, Aux., 3; Le Raysville, Aux., 17; Lockport, First Ch., 30; Lysander, Aux., 17; Madison, Aux., 25; Madrid, Aux., 7; Middletown, First Ch., S. S., 12; Millville, Aux., 2.50; Morristown, Aux., 17.50; Morrisville, C. E., b; Mt. Sinai, C. E., 5; Munsville, S. S., 3.75, Prim. Dept., 2; Newark Valley, Aux., 25.25, C. E. Soc., 5, Jr. C. E. Soc., 5.80; Newburg, Aux., 10; New Haven, Aux., 5.88, W. W., 4.28; New York, Broadway Tabernacle, Aux., 226.65, C. E. Soc., 30, Manhattan Ch., Aux., 35.37; North New York, Aux., 5, Trinity Ch., Aux., 24; Niagara Falls, Aux., 30; Northfield, Aux., 28; Norwich, Aux., 26.22; Norwood, Aux., 18; Nyack, Aux., 8; Ogdensburg, Aux., 9, C. E. Soc., 3; Orient, Aux., 18; Oswego, Aux., 34; Patchogue, Aux., 67.50, Cradle Roll, 6.25; Perry Centre, Aux., 28; Phoenix, Aux., 18, C. E. Soc., 5; Philadelphia, Aux., 15.87; Portland, M. B., 1; Poughkeepsie, Aux. (to const. L. M. Mrs. Thomas McWhinnie), 32, Cradle Roll,

4.25; Pulaski, Aux., 11; Richmond Hill, Aux., 12; Richville, Mrs. Griffiths, 75 cts.; Riverhead, First Ch., Aux., 64 cts., C. E. Soc., 5, Sound Ave. Ch., Aux., 16.77; Rutland, C. E. Soc., 7.80; Sandy Creek, 11; Saratoga, Aux., 2, Miss S. L. Wood, 75; Sayville, Aux., 15.60, Cradle Roll, 2.50; Scranton, Pa., Aux., 20; Sidney, Aux., 26, S. S., 8.53; Sloan, Aux., 13; South Glen Falls, W. D. Eddy Family Circle, 2.50; Suffolk Asso. Annual Meeting, 12; Syracuse, Danforth Ch., Aux., 12.25, Geddes Ch., Aux., 25, Goodwill Ch., Aux., 25, Jr. C. E. Soc., 5, Plymouth Ch., Aux., 50.10, C. E. Soc., 25; Ticonderoga, Aux. (prev. contri. const. L. M. Mrs. F. Locke), C. E. Soc., 2.50; Utica, Bethesda Ch., Aux., 20; Wading River, 10; Walton, Aux., 7; Watertown, Ch., 12, Aux., 10; West Bloomfield, Aux., 20, C. E. Soc., 5; West Moreland, Aux., 20; West Groton, Aux., 25.10; West Winfield, C. E. Soc., 10, Dau. of Cov., 2.50, Cradle Roll, 4.25, Aux., 13.60. Less expenses, 123.18, 3,320 05  
Total, 3,320 05

## PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 101.65, Fifth Ch., Aux., 7.50, Mt. Pleasant Ch., Aux., 3.50; N. J., Orange Valley, Y. L. M. B., 16.35; Passaic, Jr. C. E. Soc., 1.33; Plainfield, Aux., 71.06; Upper Montclair, Aux., 10; Westfield, Aux., 70, The Covenanters, 26.25; Pa., Conneaut Centre, Aux., 7.50; Philadelphia, Central Ch., Aux., 75.50, Snowflake M. C., 10, 400 64  
Total, 400 64

## FLORIDA.

*South Florida.*—Asso. of Foreign Mission Workers, Mrs. E. W. Butler, Treas. Lake Helen, Aux., 1, S. S., 1.60; Mt. Dora, Aux., 1; Phillips, Aux., 1; Sanford, Aux., 1.40; St. Petersburg, 22.80; Tavares, Aux., 70 cts.; Winter Park, 2.55, 32 05  
Total, 32 05

## MICHIGAN.

*Port Huron.*—Mrs. C. B. Stockwell, 25 00  
Total, 25 00

## OHIO.

*Shandon.*—A Friend, 90  
Total, 90

## MEXICO.

*Cuadalaajara.*—Corona Institute, 50  
Total, 50

## TURKEY.

*Harpoat.*—Members of Mission Station, 2 42  
Total, 2 42  
General Funds, 13,416 34  
Gifts for Special Objects, 419 47  
Variety Account, 52 99  
Legacies, 2,839 25  
Total, \$16,728 05





*President.*

MRS. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.

*Treasurer.*

MRS. S. M. DODGE,  
1275 Sixth Ave., Oakland, Cal.

*Home Secretaries.*

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576 East 14th Street, Oakland, Cal.

MRS. R. E. COLE,  
1367 Castro Street, Oakland, Cal.

*Foreign Secretary.*

MRS. C. W. FARNAM,  
Fruitvale, Cal.

*Branch Secretary.*

MRS. H. E. JEWETT,  
2511 Benvenue Ave., Berkeley, Cal.

*Superintendent Young People's Work.*

MRS. O. W. LUCAS,  
Pacific Grove, Cal.

*Recording Secretary.*

MRS. S. F. BUFFORD,  
1814 Sutter St., San Francisco, Cal.

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## TURKEY.

Mrs. Baldwin writes from Brousa:—

WHILE some of our mission schools have had to close for awhile on account of sickness, and others have had losses by death, we have had only lighter cases of illness and all have been spared, and not one school session has been omitted; still the irregularities and extra work have been considerable, and at times many have been absent from their places. Measles among the kindergarten pupils, and typhoid erysipelas and rheumatic fever among the older girls, have been most prevalent, not to mention influenza and other minor complaints.

Several severe snowstorms and lower temperature than we have most winters have made the season seem long and trying, especially to the poor. I have been in and out in all weathers, and my general health remarkably good, though I have been busier than ever, not in class-room work,—for Miss Holt and the native teachers have been sufficient for that,—but in those undefinable ways which, on looking back, give nothing tangible to

speaking about. I think when I wrote last the number of boarders had reached seventeen, but now we have twenty-three.

September 29th came Heranoosh from a village fifty-five miles distant; the mother had once been a pupil in the Talas school, and she was willing to make any sacrifice that her little girl might early begin her education under good influences. She seems a promising child, and though young shows great interest in spiritual things. About the same time came Emma, the sister of one of our last year graduates. Their home is at the extreme end of the city, and the two sisters had taken the long walk together, but being left alone the parents thought it better to send her as a boarder. She is one of the seniors, though her class cannot graduate this year.

In October a preacher from the Cesarea field was invited to take up a new work in one of our out-stations, and passing through Brousa on the way he left with us his two daughters. These worked in nicely, for they had been in school a little while and knew what it was to be separated from their parents. The older one is already a member of the church,—a quiet, faithful girl, while the younger is hopeful, too, in every way.

In November one of last year's boarders, who had been delayed because of sickness, came back to us. We were so glad to see her looking well and strong that she had a hearty welcome, but she was not so prudent as she might have been, and lay sick three weeks in January; she is in her place again now.

When Mr. Baldwin returned from his tour to Soloz in early February, he brought with him a dear girl, who was with us last year as a day scholar. We have also transferred another of the orphans from Kaya Bashi, and now you can count up the twenty-three, and with the teachers and ourselves we are twenty-eight at the table every evening. Breakfast and lunch we have in our own home, but there are many reasons why it is advisable to be with them at least one meal during the day.

Twelve of the twenty-three are new this year, but now that six months are passed they are used to the routine of housework, including the rules and regulations which are laid down for them as a family. Coming from so many different places, we are surprised sometimes to notice how little friction there is among them.

Last evening I went a little before dinner—as I often do—and I found two of the girls in the sewing room, though it was recreation time. On asking them what they were doing, they replied, "Making an apron for Heranoosh." It was large, so as to cover nearly all her dress. I was glad to find they had cut and fitted it. We have continued this lesson on Friday afternoons with the same practical dressmaker that we had last year, advancing

others to take the places of those who had left. We hardly know how to meet this extra expense, but I think it pays even if it involves economy somewhere else.

Every teacher has kept on regularly with our work, except the primary teacher, who was obliged to be absent some weeks at two different times because of ill-health; and the teacher of the piano, who had an attack of typhoid fever.

Our members this year number fifty in the main school, and thirty in the kindergarten. You must not think we are satisfied with simply caring for their physical, mental and moral welfare. They all attend church on Sabbath morning, and on our return I spend the hour before lunch with them, questioning, explaining, and pressing home to them the truths they have heard. In the afternoon they prepare for Sunday school and we all go to church again. Our Sunday evening service they enjoy best of all, perhaps. We recite passages of Scripture; Mr. Baldwin reads in English to them, one of the teachers translating into Armenian so that none shall fail to understand. We sing five or six hymns and close with prayer. Every morning our religious exercises take fully half an hour, when I am with them, excepting on Wednesday, when I leave the time to Miss Holt. Tuesday morning the preacher occupies the time, but I am there. In the evening Mr. Baldwin conducts family prayer while we are still together in the dining room, varying it on Thursday evening by holding a service in the large schoolroom later in the evening. Of course, Bible lessons are given through the whole course. Wednesday morning there is a meeting for women in the church, which some of us attend in turn, for we cannot all go without causing confusion. These are the regular exercises of which we can give an account, but of their private prayers and reading, and of the word in season and out of season, only He knows "from whom nothing is hid." Would that we were more faithful, more in earnest; but as some one has quaintly said, we are "frail beings amid labors and distractions," and you must pray, not only for the girls and those under our care, but for us who try to guide them. At our last communion one of the day pupils joined the church.

Socially, too, they have not been neglected. Every alternate Friday evening Miss Holt interests them in games and other pastimes. For my husband's birthday eve, he entertained them and had for refreshments cakes, apples, and fancy candy babies.

As Thanksgiving Day has little significance to native friends, we invited Miss Holt to dinner with us, and then had evening tea with the girls with homemade cookies and nuts, and some games, of course. This came after an appropriate Thanksgiving service instead of the regular prayer meeting.

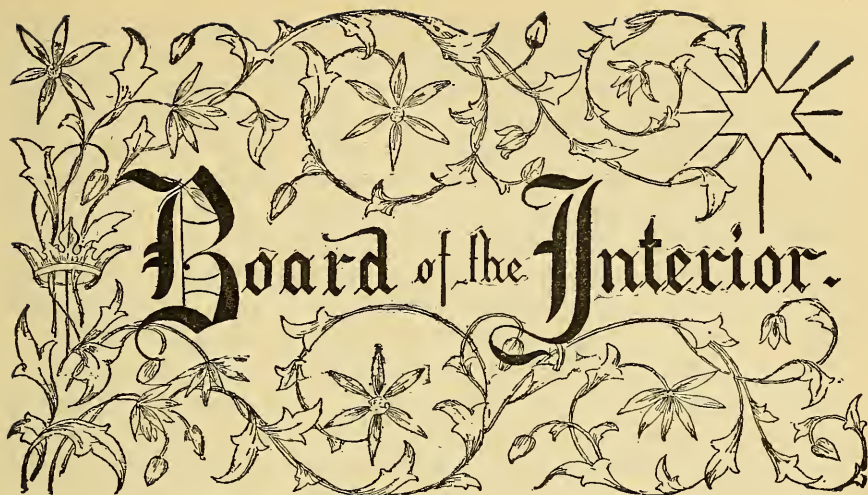
On Christmas we gave a turkey dinner at school, inviting the Swiss ladies from the orphanage, and in the evening other friends to enjoy with us Mr. Baldwin's magic lantern pictures. We had borrowed for the occasion slides illustrating Dickens' "Christmas Carol" from a brother missionary, and Mr. Nigohassian explained them in Armenian. It was a rare treat to all of us. Later we had cake and tea, peanuts and candy. The girls and teachers, with the help of rugs, pictures, greens and mottoes, and borrowed red damask curtains, had transformed the primary class room into an attractive parlor, and I wish you could have been with us and thus brought our number up to fifty. We could not invite the day pupils because of the difficulty of their getting home at night. The next evening we all went to the orphanage to enjoy the Christmas tree and exercises there.

On Armenian New Year's Eve—January thirteenth—we were all invited to Mr. Nigohassian's, where with music, games, and merry cheer the time quickly passed till the clock struck twelve, and then the house resounded with "Happy New Year!" "Happy New Year!" from old and young. At that instant, as if by magic—according to native custom—a table that had stood covered in one corner of the long hall was wheeled into the middle of the room and all were invited to help themselves to the goodies with which it was loaded.

On their Christmas we had church service in the morning, and true Christmas weather did we have: snow so deep that we could only walk (or wade) in single file, and you can imagine what a long line we made. The girls prepared a very nice dinner, and on their plate each one found a nice Christmas card and one of the little booklets you sent. Miss Holt had given them, in the morning, a photo of the boarders, nicely mounted.

Since I wrote you last I have had an opportunity to witness, for the first time since coming to Turkey, two functions in the Gregorian Church. In November, the baptism of the baby of one of our former pupils—one who could have graduated with Beatrice, but preferred to study one year more and then was prevented by the sudden death of her mother from cholera. The second, in February, when we were invited to the afternoon wedding of the aunt of one of our present pupils. It was an elaborate affair, the bishop himself holding the cross above the heads of the couple, who stood forehead touching forehead during nearly the whole of the lengthy ceremony. We have had many invitations to Gregorian weddings, but as, almost without exception, they take place toward midnight on Sunday, we have not gone. This was a good opportunity to see the church and the rite, so we embraced it, taking Miss Mariam with us. But it was all so new and strange I will not even attempt a description.





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## NEWS FROM ADANA.

BY MISS E. S. WEBB.

SCHOOL opened in September with a larger attendance than ever. There are now one hundred and ten in the Armenian department, and thirty-one or two in the Greek. In the Armenian side every desk is full, and two or three girls are without any. It is like the widow's dishes; this seems to have been the measure of our faith when we built the school. We can manage all right this year, but we shall have to plan a place to grow into next year.

Our great difficulty now, and the one which we shall feel increasingly, is for a room large enough to come together in for morning prayers.

Three times a week we have prayers together, the reading and singing in English, and the prayers in Turkish. The other two mornings the Greeks have theirs with Miss Lawrence, in Greek, and we, on the Armenian side,

entirely in Turkish. When we are together we have to have benches all around the wall and in the aisles to get in all the children.

I am very happy in the Armenian teachers this year. Three of them are our own girls, two of whom graduated from Marash last spring. A fourth teacher is one of their classmates, and a very nice girl, from Aintab. Our other Armenian teacher is a man who is married to one of our graduates. They are all doing good work.

This year we have a lot of little girls, a number of whom are from villages where we have no schools, and who come to us without any training whatever. I never realized before what a difference even our village schools make in the children. These children quarrel so among themselves!

We have just taken a new step in our church work. The pastor has organized a committee of the women of the church. They are to arrange for a monthly missionary meeting, and raise the money necessary for our home missionary work, to attend to the holding of a weekly prayer meeting in a village on the outskirts of the city, and to try to get each woman of the congregation to give something each year toward the support of the church. Other work will probably open for the committee to attend to, but this is certainly enough to begin on.

One of my duties is to prepare the programme for the missionary meeting. We are to have our first one in two weeks, the subject being Turkey. A paper on the organization of our home missionary society, our women's conference, and our own special work at Enzerli. A paper on Miss Stone (from the *McClure* articles), and a short paper on Dr. Riggs's work in translating the Bible. The women of the committee are quite enthusiastic, and ready to work.

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#### EXTRACTS FROM MISS AGNES FENENGA'S LETTER.

MARDIN, TURKEY IN ASIA, March 21, 1903.

YOU will be glad to know that the eight girls of the second class who were not church members, of the ten in the class, have all taken a definite stand and expressed their desire to unite with the church. How I do hope we shall be able to keep these girls another year to graduate them. They would have an opportunity to grow and develop in that year, but I suppose some of them will have to teach. There is a good spirit in our school this year. The dozen girls of from twelve to fourteen years of age in our preparatory class are holding daily prayer meetings. Two of them started it, and they have prayed and worked until now all but two have joined. I

was so happy when I discovered it that I could hardly contain myself. These little girls are all village girls, so what a heaven they will be when they go back to their homes. I teach the Bible to the third class, and find that three of the six girls are most zealous for their Saviour. One is a church member and one other has expressed a desire to become one. We are studying the *Life of Christ* according to the Harmony of the Gospels. This, of course, is exceedingly interesting, and it gives me a chance every day to show the love, the reality, and the beauty of our Saviour's life. It seems to me I never had even a glimpse of the whole great plan of salvation until I came here.

Our pastor is making a tour of the villages about Diarbeker. Touring is sadly neglected now that Mr. Andrus has taken Mr. Dewey's work, and Miss Pratt does not return.

It will be a great treat to welcome Miss Graf in the fall. The people all love her, and are anxiously inquiring as to when she will be back.

Our women have, since Christmas, led their own prayer meetings in alphabetical order. The meetings are well attended and a fairly good spirit prevails. I attend when I can.

We have been enjoying a visit of Mr. Sterrett, a Presbyterian missionary of Urumiah. He had spent the winter all alone on this side of the mountains between here and Persia among the Nestorians, so he was as glad to see us as we to see him. It does seem so good to see a new face. He speaks of the Nestorian work as little more encouraging than our work here. It is under the same government, so it is to be expected. Taxes are giving so much trouble now. They are being collected with the horsewhip and imprisonment. And so much dishonesty continually going on. Even the Protestant tax collector of our Protestant community here made away during the year with some six thousand piasters. They did not know it until just three days before the money was due to the government, so now an effort is being made to collect six thousand piasters in the three days, and so save their houses from being pillaged. The government does not recognize individuals but communities.

Mr. Sterrett said the Moslem work in Persia was encouraging, one of their number having been at one time invited to preach in a mosque full of men. That seems almost too good to believe.

Yes, I do get the *Advance*, and one of the first things I read is always the W. B. M. I. Column, so the names of your fellow-workers have become quite familiar to me.

Spring is here, with all its flowers and new life. Almond blossoms in profusion.

## LETTER FROM MISS U. C. MARSH.

PHILIPPOLIS, BULGARIA, September 12, 1902.

It is only a few years since Protestantism got a foothold in this village of Akhmatovo, and it has made rapid progress. They have now twenty-one church members and sixty enrolled followers, with congregations of one hundred to one hundred and thirty, and this with very little help from outside. Occasionally our pastor and his wife, or one of the deacons of this church, has spent a Sunday with them, but in the main they have led their own services on Sunday, and lived as they prayed all the week long. From the beginning they have been very much in earnest in pressing upon the attention of their friends and neighbors the great truths that have made them free. How many Bibles and Testaments they have sold in their own and neighboring villages! and how many hundreds of tracts they have given away! Their acknowledged leader, now a really eloquent preacher, taught of the Spirit and wonderfully familiar with his Testament, was a bad man, a thief, a drunkard, a leader in the village carousals, till God called him, and he has responded at once, turned right about, even selling his beloved violin with which he had so long led the dance, lest it should be a temptation to him. Such persecution as he has endured,—beatings from his father and from his wife. Many and many a night on coming home from prayer meeting he has found the door locked, and has had to sleep in the stable or go to some neighbor's, while his neighbors and former friends have given him the cold shoulder in every way; but he is as happy as the day is long, and his wife is at last beginning to relent, and at least to let him alone. Their meetings long ago outgrew the capacity of any village room, and last year they used the unfinished second story of a new house built by a man friendly to them, though not himself a Protestant; but his wife made his life such a burden to him because of it, that he finally told them in the spring that he could not rent it to them any longer, and all summer they have held their services out of doors under the trees. That is all very well in pleasant weather, but autumn rains will soon come and the wind and snow of winter, so they have made a great effort to draw stone, and have pledged a large sum for so poor a people. Sister churches in Bulgaria have sent them help, and we missionaries have put our hands deep into our own pockets. The plan of a little church was made and approved by the proper authorities at the Capital, and Mr. Marsh had his plans all laid to begin building this very day, when, behold, we find that the "Holy Synod will not allow a church of foreign faith to be built in that village," and that, although our Constitution gives entire religious freedom. So the church will not be built at present. We shall have to fight it out. It *must* be built in spite of Russia, who poses



as Bulgaria's guardian angel, and don't want either Americans or Protestants to interfere with her plans for Bulgaria. It will be a long fight, and meanwhile we don't yet see what the people are to do. I dare say my sisters may have told you—yes, and I remember that Mr. Marsh visited you when in America, and of course talked to you about our own new church in Philippopolis, which we have now been occupying with great satisfaction for nearly a year. We had some difficulty in getting permission to build this, even though it was only to replace one which our congregation had outgrown. This Gothic building, standing well up on one of the four hills upon which Philippopolis is built, is the most prominent and the finest building in the city,—a continual preacher. During the summer months, when many people are out of the city, our audience is not more than two hundred, but all winter we had four or five hundred. I, who am especially concerned for the children, take great comfort in our large, convenient primary rooms, with their nice little benches and plenty of pictures. For sixteen years I have taught that class, and have seen it grow from fifteen to eighty and over, with a class graduating every year into the large school. This past year I have not taught it, a very good Bulgarian teacher taking my place, while I have had a mission school in a village half an hour from the city. This school was begun four years ago primarily for the children of three Protestant families living there; but others soon came in, and we have had as many as seventy, all our room could possibly hold, while the average, even through this hot, hot summer, has been thirty-five. The growth of Sunday schools all over our field, and especially the large number of non-Protestant children attending them, are among the most hopeful signs of our work. If you would like to help us in that line, too, we would be very thankful to receive help. The Congregational Sunday School and Publishing Society gave us their little Lesson Picture Cards at half price, but even so they cost us, with the postage and printing of Golden Texts in Bulgarian, nearly \$40 a year; an expense for which we have no appropriation, and for which we have to depend upon friends here and there and on our own purses. The Sunday schools give something, but they are poor, and in many places the scholars are almost exclusively non-Protestant. But we are sure it pays to sow these seeds of truth. They go into many places where there are no Bibles, and we believe they will *surely* yield a harvest.

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THE Woman's Board of Missions of the Interior was able to mark another red-letter day on her calendar, when on Saturday afternoon, May 16th, she received her friends at a charming little house warming in her new rooms at 40 Dearborn Street.

Chicago brought forth her balmiest breezes and most radiant smiles, and the neighboring woods and gardens contributed of their sweetest May blossoms to help make the place beautiful and attractive for the occasion. About two hundred friends assembled there, and after an enjoyable social hour and a cup of tea, Mrs. Moses Smith, in a few cordial words, bade all welcome to the new home of the Board. This opened the more formal part of the programme, which, through happy forethought, took the form of a testimonial to Mrs. G. B. Willcox's faithful and efficient labor in writing the weekly report of the Friday morning meeting for the *Advance*. Mrs. Case gave utterance to the hearty appreciation of all of the gift of time and effort so cheerfully and regularly made by Mrs. Willcox in the ten or twelve years that she has been preparing this "column" each week, and in closing she presented to Mrs. Willcox a beautiful bunch of American Beauty roses, which were brought in by two members of the first mission band started by Mrs. Case more than twenty years ago. Tied securely within this bouquet was a substantial token that had quickly grown out of the loving interest of readers of "the column." All joined in singing "Blest be the tie that binds," when Mrs. Willcox, recovering a little from her surprise, expressed her warmest thanks for the kind words and loving thought of her.

Dr. Simeon Gilbert, one of the editors of the *Advance* when "the column" was started, spoke most cordially of the high literary value of the writing, and also of the wide influence it exerted in bringing missionary information to a large constituency. Secretary Dr. J. L. Barton, the guest of honor, brought the greetings of the American Board, and added his tribute of praise to Mrs. Willcox's work. With the singing of a beautiful solo the exercises closed, and the social intercourse was resumed.

M. I. L.

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## FROM MR. AND MRS. F. F. TUCKER.

(Concluded.)

SAILING away we passed the small island called "Missionary Rock," to which, in the early days, all the Christians were driven until they were crowded into the sea.

November 10th gave us our first view of China,—China, that goal so long desired and prayed for. It was difficult to tell whether the many big ships in Shanghai's harbor were dressed so gayly to commemorate our own birthdays, or those of King Edward and China's Empress Dowager, all four occurring about this time.

During our four days' stop in this port, later in Tientsin, in fact all along the way, we met many old and new friends,—largely those we had known in college and in Christian Endeavor work, each doing well his work in his God-appointed place. It was an inspiration to meet Mr. F. S. Brockman here, now General Secretary of the Y. M. C. A. for China, Korea and Hong Kong, and to learn of the progress of that work among these millions of young men. Also to see the immense plant, the Presbyterian Mission Press, was instructive. This issues much of the religious literature used throughout the empire.

We arrived at Tientsin November 19th without special event, despite the storms that were predicted and expected. God's message to us on reaching North China, that part of the land where we trust we may be spared to labor many years, was, "He sent them to preach the kingdom of God and to heal the sick" (Luke ix. 2). We could scarcely realize, as we passed the bleaching bones of the Taku forts and saw the razed wall of the native city of Tientsin, that here was the scene of part of the great conflict of 1900. Nearly all the native Christians we now met were those who had suffered, and suffered deeply, for Christ's sake.

It did our hearts good to be welcomed personally and by letter by so many of our fellow laborers in North China, Miss Frances Patterson, so well known in Christian Endeavor circles, entertaining us in Tientsin. Our knowledge of medicine was called upon the first day on shore, and the second found us in the operating room. We could not tarry long, however, and after a friendly call at the United States consulate, where all Americans are hospitably received, we were off for our two hundred mile trip up the Grand Canal before it would freeze—an event daily expected. All disagreeable expectations were again unrealized, and our journey was most pleasant. The cold weather came two days after we reached Pang-Chuang (pronounced Pong Jwong), our new home. This village has been for the past twenty years the home of the well-known writer and authority on things Chinese, Rev. A. H. Smith. We were particularly favored to have him and his talented wife come so far in the cold to conduct us up the canal from Tientsin, and the days together then and since have been most profitable to us.

How we wish all of you, our friends, could take that trip among these strange people in this strange land, in a native house boat. To be described it must be experienced. Those big, clumsy affairs, with their one to three rooms, are literally pulled up stream by the very poor, patient, plodding, uncomplaining boatmen. Three to twenty men pull on a rope attached to the top of the single tall mast, which also supports a sail when the wind is favorable. When the men were asked to raise the sail for Dr. Tucker to take a picture to send home, they said, "Oh, yes! his poor father never saw a sail." Certainly he never saw such a one, with a thousand and one holes and patches nearly as numerous.

Curious things by the wayside we saw, as a bundle hanging in a tree, done up in straw matting. It proved to be the head of a robber killed by official order, and hung there as a warning to others. We passed thousands and thousands of people. We were on top of the wall of one city about forty centuries old, where Christ is not yet preached; indeed, it is our nearest post office, Te Chou. One of its inhabitants had lived therein for nineteen generations, or rather his ancestors had, yet said this was not his home, for earlier ancestors had lived longer in another city.

Dr. and Mrs. Smith feel a direct responsibility to give the Word of God to all whom they meet. Every day saw them teaching the Mohammedan boatmen, the Chinese soldiers who accompanied us, the servants, most of whom were Christians but need further instruction, besides preaching oft and distributing simple leaflets. The Chinese officials insist upon furnishing an escort of soldiers whenever we take any considerable journey. There is,

however, no evidence of unrest in this part of China. The soldiers were especially interested in the truth, and each day distributed the leaflets. It was an impressive sight to see two of Yuan Shi Kai's soldiers distributing Christian literature, and not less so to the Chinese than to us. In one of the cities the only available place for preaching was in a heathen temple erected to the god of fire, which god had himself been burned two years before. People came often to us for medical treatment, and we were impressed by the number and variety of diseases presented.

It was with no small feeling of thankfulness to God for all his mercies that we packed our steamer trunk for the twelfth time, and reached Pang-Chuang December 1st. The last seven miles of our nine thousand mile journey were made by cart, donkey and sedan chair. Such a welcome as awaited us! We were met outside the compound of the mission premises, and at the gates, by groups of men and women. Further on the girls' school—forty of them, and with unbound feet—awaited us singing a special song of welcome. Later the boys and young men from their school came in a body to extend greetings. The tears could not be kept back. Such a welcome in a heathen land was a fitting tribute to the faithful work of our co-laborers, now including the beloved Misses Wyckoff besides those mentioned before. The next day, standing under decorations that said we were "double joy," we received groups of Chinese Christians all the afternoon. At a woman's meeting earlier in the day, every moment of time allowed was occupied in thanksgiving prayer. It would have put to shame many a prayer meeting at home to have heard these women, who have had so very few opportunities, pray one after the other, losing not a moment.

Thus, lengthily perhaps, have we brought you to the land of Sinim, and to our work, which began almost at once in the way of a critical operation on one of the schoolgirls, but whom God spared to us. As the days pass, we are more glad than ever to be allowed to come, but realize that we cannot fill our place with all the background of heathenism without your prayerful aid.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM APRIL 10 TO MAY 10, 1903.

COLORADO . . . . .	330 19	Previously acknowledged . . . . .	26,057 34
ILLINOIS . . . . .	1,205 13	Total since October, 1902 . . . . .	\$31,611 57
INDIANA . . . . .	142 84		
IOWA . . . . .	885 62		
KANSAS . . . . .	264 09		
MICHIGAN . . . . .	449 56		
MINNESOTA . . . . .	385 13		
MISSOURI . . . . .	76 65		
NEBRASKA . . . . .	176 87		
OHIO . . . . .	893 72		
SOUTH DAKOTA . . . . .	185 22		
WISCONSIN . . . . .	412 05		
CONNECTICUT . . . . .	25 00		
JAPAN . . . . .	12 50		
MISCELLANEOUS . . . . .	109 66		
Receipts for the month . . . . .	\$5,554 23		

### CONTRIBUTIONS FOR DEBT.

Receipts for the month . . . . .	79 50
Previously acknowledged . . . . .	2,963 69
Total since October, 1902 . . . . .	\$3,043 19

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month . . . . .	28 00
Previously acknowledged . . . . .	230 07
Total since October, 1902 . . . . .	\$258 07

MRS. E. M. WILLIAMS, Ass't Treas.







GIRLS' SEMINARY AT KAWAIAHAE. (SEE PAGE 395.)

# Life and Light

VOL. XXXIII.

AUGUST, 1903.

No. 8.

CONTRIBUTIONS FOR THE MONTH. Our Treasurer gives us cheering word, the contributions from May 18th to June 18th being \$14,181.44, a gain of \$4,759.67 over the gifts of the corresponding month in 1902. If each of the months remaining in our fiscal year bring in as much, we shall reach our goal. Let us not slacken in effort to reach the mark set, so that our great work may not suffer.

OUR FRONTISPIECE. Pupils of the Chimanimani School leaving for their homes. Behind the pupils are the "pakamisa" boys—Mel-setter baggage express—with trunks and baskets. These loads are to be carried from four to sixty-five miles. The little girl in the machila at the left is to be carried fifteen miles; the boy at the right thirty miles.

Our baby, a bright boy of seven, at the left, is to ride fifteen miles on the shoulders of the stalwart native. The two boys with guns will doubtless see bucks before reaching home, possibly a lion. The second girl from the left is sixty-five miles from home; she expected to walk all of the way, but the next day her brother secured a donkey for her to ride. The young lady on the donkey has twenty-five miles to go. Her youngest brother, our brightest scholar, stands at her right, and just behind her another brother, our tallest pupil,—more than six feet. Nearly all of the pupils have twenty or thirty miles to walk. The bicycle is mine. The teachers are on the veranda.

A TRAINED NURSE WITH DR. HUME. All who are interested in Dr. Ruth Hume and the work for women and children in the Ahmednagar Hospital to which she goes in early September, will rejoice that a trained nurse,



Miss Madoline Campbell, will accompany her. This invaluable help, which will double the effectiveness of Dr. Hume's service, is made possible by special gifts of friends,—the passage money and salary of Miss Campbell for three years having been provided by extra donations.

**TWO GREAT MEETINGS.** It is not too early to begin now, in August, to plan to be free for the first week in November. Let us put aside visits and visitors, dressmakers and unusual cares, that we may get as much as possible of our annual meeting in New Haven. Tuesday is delegates' day, reserved for more thorough discussion of practical problems than would be possible in a large meeting. The sessions of Wednesday and Thursday will be stimulating and delightful, with many missionaries. You will be more than welcome; you are urged to come. Try to get both days if possible; if not, then one day, or at least one session. Another great gathering which may do much for the women in the northern part of New England, many of whom cannot get to New Haven, will be the meeting of the American Board at Manchester, N. H., October 6th to 9th. To come under the spell of one of these great assemblies even for a single half day gives one a sense of the reality, the importance, and the joy of missionary work that is hardly to be gained in any other way. Human hearts are so made that a special enkindling comes to us in the "great congregation." We cannot afford to miss it. Let many women plan, not merely to find it convenient, but to make it possible to get much from these meetings, one or both.

**STUDY OF CHINA.** We give on another page the outline for next year's work in the United Study of Missions. Each year's experience should teach us how to take up the work more effectively, what mistakes to avoid, and how best to attain the practical and spiritual results that shall justify our effort. When we have realized even imperfectly the conditions of life in India and China, we must, if we be truly Christian women, feel a great longing to help. The object of our study is to gain that knowledge that stretches out the hand of rescue to those pitiful souls in darkness. We will not rest till every woman in our churches knows how great is the need of what she can do, and sets herself gladly to meet that need.

**THE STRAIN ON OUR MISSIONARIES.** Word comes of severe earthquakes with the loss of perhaps a thousand lives in the vicinity of Bitlis. Great suffering will inevitably follow. From India, too, the news keeps on of increase of plague in its most fatal form. While our missionaries, men and women, do not know fear for themselves, yet it is a great tax upon their sympathy and their strength to give heart and cheer to their people, often simple and childlike and easily terrified. But often in times of trial they can

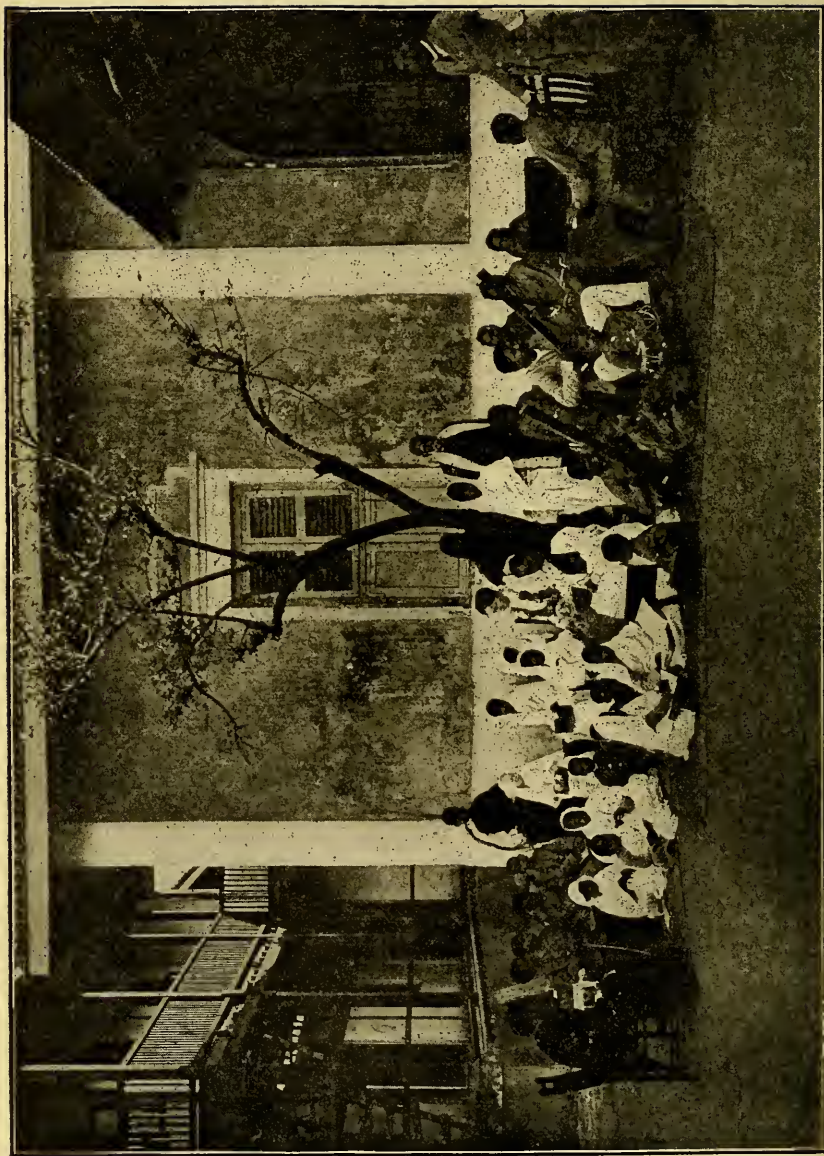


teach and show that those are kept in perfect peace who abide in God, and that under the shadow of the Almighty one is not afraid of any terror.

But they feel a severer strain when the home supplies are diminished and their requests refused. "To say *no* is not simply to check progress; to say *no* is to depress and dishearten our missionaries. It means to tie their hands and their feet. You send them out as your pioneers to push on in every direction, and when you get them out into the field you cry, 'Halt! we have no means to send you forward.' Men and women become sick at heart under such conditions. You know that to work under a sense of depression makes work ten times as hard. Your missionaries do not complain of hard work or of any discomfort or sacrifice if only they can be assured that friends at home are heartily supporting them in the work they are sent out to do."

**INTERDENOMINATIONAL MISSIONARY UNION.** For several years the annual conferences of missionaries of many denominations, at Clifton Springs, N. Y., have been full of power and help, and the gathering in early June, 1903, was no whit behind its predecessors. More than one hundred and fifty workers from the field were in attendance, representing all the larger denominations and coming from all quarters of the earth. Stories of past experience, successes and failures, discussion of present problems, and plans and prophecies for the future were wisely blended, so that all gained encouragement and stimulus. The Christian comity, forgetting dividing lines as we work together in one common cause, is not the least blessing in such gatherings as these.

**TRIBUTE TO INDIAN CHRISTIANS.** In a searching and brilliant article, "What is Called Society," in a recent magazine, Julian Hawthorne says: "The loveliest society in India, and probably in the world at present, is that of the native Christians. They have, to all intents and purposes, walked out of Holy Writ into the twentieth century. They look like the sacred pictures by the old masters, and their lives and characters are as nearly perfect in their selflessness and mutual service as human nature can admit of. Their only pleasure in possessing things is that they may give them to others; and their only motive and object in life is to be good and kind to their fellows, all with the most exquisite humility and innocent gentleness. We of the West have not been familiar with this type for now some nineteen hundred years; but it is worth knowing that there are such people, and that, with the utmost poverty and simplicity of life, they seem wonderfully rich and happy. I suppose the explanation of them may be that in the un-Christianized Hindu, race, tradition and caste take the place of selfhood



BLIND MUSICIANS AND AUDIENCE.

and character among us; and when the influence of these is removed, they become literally unselfish and truly humble and mutually loving. The white missionaries, among whom are some of the best sort of people we can produce, stand off from these converts of theirs and admire them reverently at a distance. The temple they thought they were building completed itself beyond their skill and knowledge, as one not made by hands. It would be strange were the beginning of the new Christianity to take its rise in the East." As Mr. Hawthorne is not a missionary nor the son of a missionary, he may be reckoned an unbiased observer, and as he knows the best society in all civilized countries this compliment will carry much weight.

IN the thirty-five years since the organization of the Woman's Board many of the earlier workers have passed away. One of these, Mrs. Willis Hemingway, of New Haven, has just crossed the river. For about twenty-five years she was treasurer of the auxiliary in the church of which Dr. Burdett Hart was pastor, dividing her field into districts, appointing collectors for personal solicitation, and going herself to outlying regions that no one might escape the opportunity of giving or fail to know about LIFE AND LIGHT. In later years she has taken great satisfaction in the efficient service which her daughter, Mrs. Joseph Cook, has rendered the Board and the cause. E. H. S.

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## BOMBAY CHRISTIAN SCHOOL FOR THE BLIND.

BY MISS ANNA L. MILLARD.



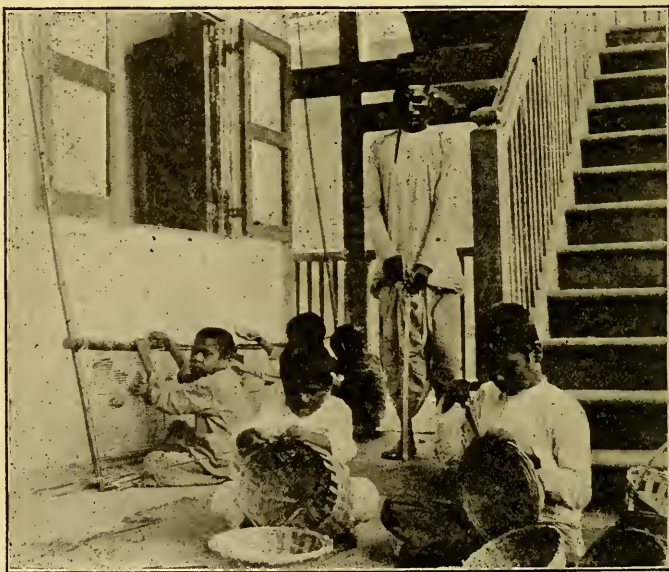
**D**URING the recent famine in India, impressed with the large number of blind children in the government relief camps and mission orphanages, and knowing of no institution in all Western India for these unfortunates (though a few classes have been formed for a very limited number), I intimated my willingness to take any such who should be sent to me, feeling that they should have some of the advantages given to the blind in other countries. Almost immediately three came, and there are now, in less than three years, fifty boys and girls from five to eighteen years of age. The school was opened with the desire of rescuing blind children, and especially girls, from a life of beggary and ultimate immorality, and from those who make merchandise of their blindness for selfish ends.

Upon careful inquiry we found that less than five hundred of the five hundred thousand blind people of India were under any kind of systematic instruction. In all Eastern countries blindness is very common; some of the



causes being ophthalmia, smallpox, glare, dust and the smoke from their primitive fireplaces. Lack of cleanliness must also take a large share of the blame. It is said that among the beggar classes parents or guardians sometimes put out the eyes of little children that they may use them to further their own wicked interests.

In the East begging is considered the legitimate occupation of the blind, and that they can learn anything by which to earn their own living is altogether a foreign idea. The school is, therefore, a constant source of surprise to all classes, and we have had hundreds of visitors, the children thus winning many friends. Besides being taught their regular school lessons



BASKET MAKING.

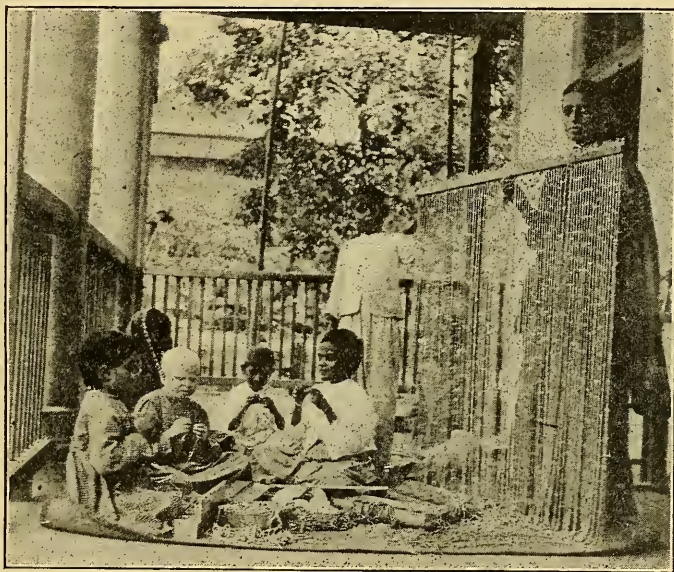
in English Braille, reading, writing and arithmetic, their little minds are being filled with Scripture and hymns, which latter they sing very sweetly. Some of them have decided ability with their own musical instruments, and one of them has learned to play the baby organ. A piano is one of our pressing needs, as music is placed at the head of the list in occupations taught to the blind in this and Christian countries.

At times the little "blindies" visit the children's hospital to sing to the sick ones there, and those who are able to leave their beds follow them from ward to ward, so fond are they of the sweet singing. This is their



Christian Endeavor work, the appointments for the work being made by the music committee. It is my earnest desire that some of them eventually become Bible women, singers and preachers among their own people.

The Lord has signally blessed this beginning of work for the blind in Western India. Oh, that we could keep pace with its need of buildings, machinery for printing books, and kindergarten materials! It has grown so rapidly in the two years and a half of its existence that we have been obliged to move into larger quarters three different times. The children were at first accommodated in one or two rooms of a tenement house, until we



SCREEN MAKING.

finally secured a small bungalow with a good garden in which they could play. Within the past year an adjoining bungalow has been secured, so that the boys are now housed separately, with rooms also for school and workshop.

They are employed for a part of each day after lessons in caning chairs, in basket and screen making, in weaving a much used tape of the country, in bead work and occupations taught to the blind in other countries. The general expenses of the school are met by the donations of friends, and day by day the needed funds come in. Occasionally some individual or society has undertaken the entire support of a pupil at thirty dollars a year. As

the school grew in numbers I was led to ask assistance of the government, feeling sure of their interest in this effort. A most sympathetic reply to my application came from the director of public instruction, and after the usual formalities a grant in aid was sanctioned. This sum covers half of the rent of the two buildings now occupied by the school.

I also made application for a grant toward a permanent building, hoping in time to secure funds to erect one suitable for such an institution in a great city like Bombay, thus also saving a large amount of rent. A kindly reply stated that with the application, plans for the building must be filed. This necessitated consultation with an architect, who carefully estimated the cost

to be not less than twenty thousand dollars for a building to accommodate one hundred children.

When such an interest has been awakened in this cause, with such assistance in sight; when hundreds of the native citizens of Bombay have visited the school and incited others to do the same; when some of the more influential residents have invited the children to their homes, to interest still others, and concerts and garden parties have been given to help



BLINDIES AT PLAY.

secure funds for the daily maintenance of the school; when, I say, such interest as this has been awakened in a cause hitherto unchampioned, shall we not stand by it and insure its success?

No mission work is of greater encouragement or shows larger returns than that for the famine orphans, twenty-five thousand of whom are being trained by the missionaries of Western and Central India to become useful and self-supporting Christian men and women. It cannot be expected of the blind, however, that they become entirely self-supporting like the others; but who would say it does not pay to help them also? Look at the fine schools in our own country and the great company of the blind, to say nothing of the deaf blind, who have become happy and useful men and

women. Helen Keller is perhaps our most illustrious example, of whom it has been said that if nothing else had ever been accomplished by the schools which she has attended it is worth all they ever cost to have brought her out of darkness into the light of knowledge.

She has been the stimulus and inspiration of the Bombay blind children from the first, and none of them have said they could not do a thing without being reminded of her wonderful accomplishments.

She has now become interested in their school, and recently wrote them the following beautiful letter :—

*Greeting to the Christian School for Blind Children, Bombay, India :*

DEAR FRIENDS,—I am sending you a message by Miss Millard because my heart goes out to you most tenderly.

I know the darkness which you see, and I feel through sympathy the sorrow that you have known. But now God's loving kindness has found you, and you will be happy in your school and in the knowledge that you are his children. The light of love is shining upon you as it shone upon me when Miss Sullivan, my dear teacher, came to me and opened the eyes of my mind, so that I saw many strange and wonderful things. You shall see these wonders too. Your finger tips shall open to you the world of beauty and goodness. By touch you shall share in the work of the world. I am deaf as well as blind; but I am very happy. Do not be discouraged if you find difficulties in your way. One obstacle surmounted makes all the others easier. If we put our hands in God's he will lead us safely, and we shall dwell in the house of the Lord forever.

Your loving friend,

May, 1903.

HELEN KELLER.

“This is the confidence that we have in him,—that if we ask anything according to his will, he heareth us.”

“My God shall supply all your need !”

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## MISSIONARY LETTERS.

### JAPAN.

LIKE her Western sisters, Japan holds an industrial exhibition now and then, and this year one is going on in Osaka from the first of March till the end of July. The missionaries and the Japanese Christians were eager to improve this rare opportunity to tell the gospel, and our letters bring interesting account of their methods and success. At first they attracted their listeners by singing and other music, but soon this was no longer necessary. “After an audience was gathered the gospel was preached, and after about forty minutes those sitting were asked to pass on, and a new audience immediately filled the place. It seemed a pity to close at ten or later at night, for there were always more people waiting.”



Miss Case writes as follows :—

At the same time with these meetings in Kobe we were having our turn at the United Gospel Hall in connection with the exposition. It is the purpose of the committee and the Japanese Christians to have meetings every day during the exposition to the end of July, and for that purpose they have rented a building in front of the entrance to the grounds. Downstairs in this building is a room that will seat about two hundred people, and just to the left is a room for the sale of Bibles and tracts, and up to this time there has been a most lively business carried on in this sale. The sign in front of the building is, "Come and See." For the first ten days there was united effort on the part of all the churches, then for two weeks the Baptists had it in charge, then came our turn for two weeks. The meetings were held morning, afternoon and evening, generally for ten hours during each day. There were two Japanese evangelists in charge, one being the pastor in one of our out-stations. Besides these two men, who had wonderful power and spirit in the meetings, there came by turn the pastors of our churches and the prominent Christians. Mr. Cary was present nearly every day, and spoke with great unction. Miss Colby was present at every session but one, and presided at the organ, and worked most sympathetically with the two men in charge. I went every time I could to invite the people in. There was earnest attention to the claims of the gospel which were talked and sung so clearly. It was hardly fair to estimate the result by figures, and yet they do show something. During the two weeks twenty thousand listeners came in, and over thirteen hundred signed papers signifying their desire to look into the truths of Christianity.

Miss Brown writes :—

I am at present out for a short trip among some of the villages where there are very few Christians; in fact, hardly any among the women. I hope, however, to have a few meetings for those who will at least come together out of curiosity, and pray that some among them may carry away a determination to hear more. The work in the city (Niigata) was never more encouraging. My most recent cause for thanksgiving is the fuller organization of my woman's meeting. This means that the women themselves are taking the work and carrying it on with an activity I could never have dreamed of years ago. I have taken back my Bible classes and continue my Sunday school, with frequent additions, but my main work is house to house calling. Much of this has been done with little of visible results, yet it is in this way that the interest of many women has been awakened.



From the Girls' School, Osaka, Miss Case sends this appeal :—

We keep up, and thankfully so, but we are overburdened on every hand. Isn't there some one among all the educated Christian young ladies in the homeland who wants to work for her Master out here in this part of the field? We do long for some one to come to our help,—more than one hundred and sixty girls in our school, besides out-station work, extra meetings, Sunday services, Christian Endeavor Society, calling and receiving calls, and many other things not in the catalogue. I know it is hard to get these requests, and you will probably sigh, but we do want to put our petitions before you.

This interesting account of Miss Daughaday's work is taken from a personal letter to a little girl in the Berkshire Branch :—

Writing must be done in the little gaps between large and more pressing duties. For example, it is now eleven o'clock, and I will tell you how the early hours of the morning have been spent. After breakfast, prayers with the servants and their friends living near. Then when just ready to begin writing, a French woman, who had married a Japanese man in America and has come to Japan to live, and is my neighbor, and who, being without the language and knowledge of Japanese customs, often comes to me for help, came to ask aid in a real difficulty. My house is near two large hospitals, in both of which I have work, so convalescents often call. Their first attempts at taking exercise are made in this way. Two came this morning, and I was able not only to give sympathy, but Christian instruction. These were followed by a beautifully dressed lady of high rank, not a Christian, who had to be entertained to the best of my ability in order to make her think favorably of Christianity and missionaries. Then came the president of the W. C. T. U. to ask me to address a temperance meeting to-morrow, for which I must prepare a speech as best I can in the short time; also to go and settle a difficulty that has arisen between her and another officer. Then came a Japanese widow, in great trouble, to be comforted and helped. Soon I shall have my dinner, and teach until after five o'clock. This is a typical day. I have no registered school, but seven weekly English classes come to my house besides various Bible classes and meetings for women and children. My English classes are feeders for my Bible classes. I also make a monthly visit to an adjoining city, where I have regular work, do a large amount of house-to-house visitation, and to hospitals, and receive many scores of callers each week, and write scores of letters. As I live alone among the Japanese, foreigners sometimes say to me, "Are you not lonely sometimes?" I never have time to feel lonely, besides I find the Japanese very companionable. Their ignorance of life and of the great world makes

them seem like interesting children to me. Then the joy of bringing to them the gospel of Jesus Christ far outweighs the absence from friends, loss of American life, with its churches, music, society, etc., and gives a deep, abiding peace. Our Christians not only look upon Christmas as a joyous festival, crowded with pure pleasure, but the beautiful spiritual meaning of it is growing on them. The churches were dressed even more tastefully than usual this year—rather last year, 1902—and recitations from the Bible, referring to the birth of Jesus and the prophecies of it, were given by Sunday schools, and earnest Christian talks by pastors and missionaries. We have just now emerged from the New Year festivities. For about ten days the Japanese world gives itself up to rest and social pleasures. At the end of the old year houses are thoroughly cleansed and decorated with pine and bamboo, new clothing is made, old debts paid—this is often done by contracting new ones—and amusements and call-making fill the days of the new year. I received about one hundred and twenty-five calls. It is social and pleasant, and would seem almost like Arcadian simplicity were it not that so much sin is connected with it. Intemperance and immorality prevail at all times, but they are rampant at this season. They are a generous people, and gift-making is one of their great pleasures, especially at a holiday season. We receive many presents from them, daintily wrapped in fine paper, tied with the regulation paper cord, and folded paper slipped under it.

Sapporo now lies under deep snow, and looks pure and beautiful with this and glittering icicles; but the weather is milder than usual at this time. We are trying to teach the young men to skate, as they do not know what to do with themselves evenings except go to the impure theatres. I used to think before coming that mission work consisted in learning the language, and teaching Bible classes, and preaching the gospel; but I have learned by experience that it is those things and scores of others as well—it is a little of everything; but personal influence counts for more than anything else.

#### TURKEY.

From Marsovan comes this pleasant word from Miss Cull written May 1, 1903:—

At six this morning we heard the children singing in the passage outside our doors. When I opened mine I found a great dewy bunch of Persian lilac hanging from the knob, and Jack, the doctor's dog, keeping watch. Among the flowers was a note with these lines:—

When the clock strikes four  
In the village steeple,  
The May Queen invites  
All you good people  
To join with the whites  
In her coronation.

When Miss Willard and I went to breakfast we found the table beautiful with sprays of hawthorne, interspersed with yellow jasmine, both wild, and a touch of lilac here and there. . . It is a close grapple with work in these two months of May and June for the girls of our school as well as for the boys in the college. The senior girls number thirteen, and they have all been promised, if they will be brief, the privilege of writing and of reading from the platform their graduating essays. It almost takes my breath away to see some of their subjects which they choose for themselves from some thirty presented for their consideration. One demure maiden will write in English on the "Elizabethan Age." As her teacher of history I feel somehow responsible, though I should never have advised it. One girl had said, not with reference to her graduating essay, she should like to write upon "The Infinite," but fortunately that was not in the list of subjects presented for their choice. I think if I had an essay to write I should take for my theme "The Placing of Emphasis;" that is the great business of the classroom whatever is taught.

From the school in Adabazar Miss Kinney writes May 15th in prospect of the closing days, and many a weary teacher at home will echo her words:—

We are coming to see the beginning of the end now. Already the rehearsals for the commencement days have begun, and they are such a bore! I shall be so glad to be free from them again. Yet being free from rehearsals means saying good-by to our girls, and I am always sorry to do that, especially to let seniors go. These girls come very close to us, and it is always hard to feel that we may never see them again after they graduate. We have seven senior girls this year; three are Adabazar girls and members of our church. One of the boarders is Protestant, and the other three Gregorian. They are all good girls, and I hope all true Christians. It will be very hard for some of them to lead true Christian lives in their homes, as every influence will tend in the opposite direction. Still I cannot help feeling that the lessons they have had here must have taken a hold upon them, and must have a lasting impression on their lives.

Since writing to you last I have had the great joy of a visit from my father, and of introducing him to my life here. It will always be a great comfort that he can picture everything so clearly now. He enjoyed every minute of his stay, and he saw exactly what I wanted him to. He became acquainted with the people and learned to love and respect them, and it is gratifying to see what an affection they have for him. Many have spoken of their pleasure in meeting him, and he was most hospitably received by all. On such occasions we see how warm-hearted and simple and good our brothers and sisters here are. At least I know that I have a very different feeling for them since I saw what they did for my father.

## RECENT NEWS FROM OTHER FIELDS.

*Cuba.*—Two years of seed-sowing in Cuba by the Presbyterian Church have resulted in an encouraging fruitage in spite of great obstacles. The missionaries only wonder that so much has been done in so short a time after four centuries of superstition and sin. The caricature of Christianity existing there, the wide-spread ignorance of the people, and a latent suspicion of American motives combine to make Christian work difficult. The Catholic priests assure the people that the missionaries only wish to prepare them for annexation to the United States.

But in addition to the work in Havana there are two outside centers where there are eager congregations numbering from two hundred to five hundred persons. Two teachers are maintained and six ministers, with seven stations in which twenty services are held every week. Thus eight hundred to one thousand souls are brought under gospel influences.

*Porto Rico.*—Here the Presbyterian missionaries have met an enthusiastic response. At San Juan two lady physicians are greatly strengthening the work. The first Protestant church in the island is at Santerce, a suburb of San Juan, and it has a membership of one hundred and fifty. At Aguadilla the church membership is two hundred and fifty-four, of whom one hundred and seventeen were received in 1902. At the mid-week prayer meeting two hundred and fifty persons are present.

*The Church of Scotland Missions.*—The *Mission Record* gives the number of baptisms in their foreign churches during the year 1902 as 1,324, of whom 774 were adults. The average number for the last thirteen years had been 916.

*India.*—Dr. Murdoch,—a veteran of sixty years' experience in India,—at the late Decennial Conference, gave it as his opinion that the long stage of preparation for the establishment of Christ's kingdom in India is about to be followed by sudden changes which will surprise and gladden the hearts of all disciples of Christ.

Those who remember that wonderful day in the Telugu Mission of the English Baptists, when 2,222 converts were baptized in a single day, will be glad to hear of the continued evangelistic effort and the systematic educational work going on there.

A total of 639 schools shows an enrollment of 12,000 pupils. Ten thousand of them are in village schools, which are maintained without cost to the mission. Thirteen boarding schools receive the most promising of these pupils, and high schools send up students to Ongole College and to a theo-



logical seminary. The college registered last year 323 students, of whom 169 were Hindus. All in the boarding schools are from Christian families.

The last annual report of the English Baptists is delightful reading as regards their whole India work. It records "a larger number of conversions, native churches growing in piety and promise, a spirit of earnest prayer prevailing, discipline more carefully enforced, larger liberality, and a deeper brotherly love, resulting in a striking growth in spiritual life and power." Could as much be said of the churches of our own land?

*Africa.*—The dreams of Livingstone and Mackay of a complete chain of missions across the continent from the Atlantic to the Indian Ocean seem about to be realized. The Rev. George Grenfell has explored the country between the easternmost station of the English Baptist mission and the region south of Lake Albert, occupied by the English Church Missionary Society, and application has been made to the Brussels authorities for the cession or sale of land upon which to found new stations.

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### PROGRESS IN TEN YEARS.

In a paper read at the Madras Conference last December, Miss Abbott says that for generations the years, flying like a weaver's shuttle, have woven for Indian women a web whereof the woof has been misery, ignorance, and shame, and the warp only superstition and wrong. Now the pattern is changing, and a new fabric is beginning. Improvements may be classed under four heads,—marriage, education, industries, and Christian work. The age of marriage has been raised to twelve years, and the remarriage of child widows, while not common, is permitted by law and a wiser public sentiment. Education has much advanced, and the number of women in the professions has increased one hundred per cent. To support women and children brought to the missionaries by stress of famine, many industries are taught,—as rug-weaving, embroidery on silk and cotton, drawn thread work, weaving *sarees*, field work, gardening, plain sewing, basketry, chair making, rope making, lace making, bead work, embroidery of shoes. This not only supports the workers, but keeps them from idleness and gossip, and adds greatly to their self-respect.

There are many more teachers, Bible women, nurses and hospital assistants, and they are far better equipped for their work than ten years ago. The spiritual life is deeper and stronger, and these women exert a more elevating influence in the homes and the community than they could have done ten years ago.

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

## HELPS FOR LEADERS.

### VACATION WORK FOR CHILDREN AND YOUNG PEOPLE.

BY MRS. HENRY E. BRAY.

SUMMER should not bring an entire cessation of missionary activity. Have you tried being “at home” to your circle on a certain day of the week through vacation? On piazza or lawn you place a table of materials for attractive work for a prospective “sale,” or, better still, for a “missionary box.” Perhaps some one will read aloud while the others work. Attendance will fluctuate, but the cozy chat with only one or two of your girls or boys may prove to be the best meeting of the year. If you are to be away, can you not find some one who will be “at home” to your circle? Handiwork of this kind is pleasant occupation for those also who summer away from home.

Let us take wood rambles with our boys and girls, collecting leaves and flowers, to be pressed and arranged in booklets for children in distant lands, where the flora is strangely different. This is good work for those who go away from home.

A “missionary picnic” is enjoyable and helpful; each one personates a missionary, and the others try to guess who it is by asking questions that can be answered by “yes” or “no.” Each tries to be the first one to guess all the characters.

It is often a good plan to give a “missionary budget” to those who go away for the entire summer. This “budget” is on the plan of a steamer letter, as dainty as you choose, consisting of several envelopes inscribed with the dates on which they are to be opened, and containing interesting leaflets that will help to keep missionary interest alive during vacation. “Margaret’s

Might Box," "If They Only Knew," "My Little Blind Neighbor," are good. Each member of our circles should have a summer mite box, unique and gorgeous, to occupy a conspicuous place on the table, whether at home or elsewhere, attracting the notice of every caller. Our boys and girls will enjoy making such boxes and ornamenting them with drawings or paintings that will tell something concerning the field for which the money is to be used. See that the owners of the boxes are thoroughly familiar with that particular field, that they may be able to tell its story vividly to all their friends.

We should always suggest to our young people a few interesting missionary books for vacation reading, possibly asking each to prepare a "review," for use in a future meeting.

A satisfactory program for the first meeting of the autumn is the report of an imaginary tour around the world, each one giving "personal reminiscences" of what she saw in the fields mentioned in the pledged work of our own Branch. Much of this program can be prepared by the various participants during vacation. Writing breezy letters to our missionaries is good vacation work also.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

(Continued.)

RUKMABAI gave a long sigh and then said, "Krishna, are you there?" She pushed open the door near to her, and at once Chandri ran in, and there before her stood a beautiful boy of nine or ten years. She did not wait to look at him. She tightly held him in her embrace, bathed him with tears, cried, and again and again embraced him so tightly that one would think she was crushing him. The poor boy could not understand all this. She then turned to her mother-in-law, and began to look into her face. The poor woman looked crazy with fright, expecting probably that her daughter-in-law would fly at her to injure her, but she did not. She simply turned around, and kneeling down, with sobs thanked the Lord that the boy was found while his father yet lived. After her prayer she arose in great peace of mind, and quietly taking her boy's hand, and stretching the other toward her mother-in-law said, "Come, let us go to him." She got up at once, and taking Chandri's hand walked out quickly with her. The tears were rolling down her cheeks, and she was constantly wiping them. She was anxious to see the meeting of the father and son; she wondered what the effect

would be. She was sure of one thing, that her son would not give her abuse or curses. She knew that only a fountain of love sent its words to his lips. Even if he should curse her she must go, for her crime had been a greater sin than that would be.

As the three walked along, not one word was spoken. It is generally not easy for children to keep so silent, but the boy was attracted by the houses, shops, horses, carriages, and so many new things in Bombay, and besides the woman who had held him so closely was right at his side. He was not afraid of her, and quietly walked along. Just as they got to the door Chandri said to Rukmabai, "Wait with him in the kitchen till I call you."

When she went into the room her husband looked at her, and smilingly said: "Where has the light of my eyes been? I cannot be easy a moment when you are absent." She sat near him, and laying her hand on him said: "What! are you really so foolish? God has given us to-day a most wonderful gift, and I have been thanking him for it." He looked at her earnestly and said: "What kind of a gift? Tell me plainly." She put her head down and said with emotion, "Dear, God has done us a kindness." He said, "Yes, he always shows kindness, but tell me what is so unusual to-day." He thought perhaps she had heard of some medicine for him, or perhaps the doctor had given hope of his life. After a little he said, "It was something about me, was it not?"

She lifted her eyes to his, and looking at him said, "Hark! whose voice do you hear?" Balkrishna could wait no longer, and pulling away from his grandmother was saying: "Where is my father? I want to see my father." Hearing this, his whole heart was excited with joy as the truth flashed upon him. "Who? who? my boy? Balkrishna?" What could he say more, for the boy had come to the door, and his mother signed for him to come in. Rukmabai was just behind him. She pushed him forward, and said, "Go, but don't make a noise." The mother put her arms around him and held him to her breast a moment, and then led her firstborn to his father. Seeing the pallid, wasted face of his father the boy shrank back, but when his eyes caught the tearful eyes he stood like a statue and gazed fixedly. The mother was kneeling by the bed, and was pouring out her soul with sobs to get comfort. The father put out his thin hand, and drew the boy so close that he nearly fell over him. He then realized that it was his own father who was embracing him and smothering him with kisses.

"My child, see, your mother is kneeling; do the same!" He then put his hand on the head of the boy, and said, "Lord, this is thy child; give him a blessing, and let thy servant depart in peace." Rukmabai was watching all this at a distance, but she slowly came nearer and knelt by her grand-



son, and with a most sad voice said, "My son, Nana, give a blessing to your poor, wicked mother."

Narayan gave her a blessing, and prayed most earnestly for his mother's salvation. His voice became stronger; it seemed as though God's presence was in the room. Feeling this, the old woman interrupted the prayer by saying, "Lord, thou purifier of the unclean, do not cast me away; save me; I will henceforth be thine forever." Hearing this, Narayan was so happy that it was too much for his poor body. He fell back exhausted, and though he looked happy and peaceful, his countenance was like death.

#### CHAPTER VII.

The next eight days were very happy ones for Narayan with Chandri's love, the mother's tenderness, and the fondness for his long-lost boy. Bal-krishna was constantly by his father's side, and with a child-like affection he used to sit and look at his father, happy to have his father touch him with his hands.

The next Sabbath the missionary came to administer the communion, and some of the Christian brethren came with him. They thought he would like this last opportunity to celebrate the sacrament of the Lord's appointing before going with joy into his presence. Just as those who were gathered there were beginning to sing a hymn, Rukmabai came forward, and sitting by her son said: "Sir, baptize me. It is true I have been very wicked, but Jesus has forgiven all my sins. I am his from this time forever." Narayan's face lighted up, and in a hollow voice he said, "Take her; take my mother and care for her in the church." Several of the Christian women who had come in to help Chandri, and had noticed the change in Rukmabai's conduct, gave an excellent testimony regarding her. She answered well some questions which were put to her, so they baptized her then and there. There must have been great joy in heaven in this family union with Christ, for Bal-krishna was also baptized.

The service over, all had arisen after the last prayer, when Narayan held his mother's hand, and as though he was really in the presence of the Lord said, "Lord, this is my mother." These four words came slowly, but plainly, out of his mouth, when he gave a long breath and closed his eyes, when those around him saw the radiance of victory on his face, and were struck with awe and reverence. While looking at him the bright lustre suddenly went out, and Narayanrao's spirit departed to be forever with his Lord. The missionary knelt and prayed, "Lord, we have seen thy glory; receive the spirit of our brother." Chandri, who was kneeling by the bed, looked earnestly into the dead face. It seemed as though she was in a dream.

*(To be continued.)*


# Our Work at Home.

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## HOW CAN WE INCREASE THE POWER OF OUR AUXILIARIES?

### I. FINANCIALLY.

BY MRS. F. S. HYDE.

O much depends upon the spirit in which our auxiliary meetings are conducted that this element cannot be left out in considering how we may increase our financial power. Not only is it true that the Lord loves a cheerful giver, but cheerfulness makes givers. There is a sad side enough to the mission story, but let us follow the example of our missionaries who, when they come home, tell us the bright and even ludicrous things about mission work. These often make the deepest impression, and call out an enthusiasm and a desire to give that too often the sadder story fails to produce. We all know the sad is there and we want to hear about it, but if we have cheerful meetings cheerful giving will follow.

A member of one of our auxiliaries was so impressed with the general dolefulness of missionary meetings that to prepare the next program she firmly adhered to the idea of giving only cheerful items. She made selections from current magazines and newspapers, and, in asking for contributions, stipulated that all should be bright and hopeful. The result was a large meeting, as she had called on many to take part, and a most entertaining and helpful one. Needless to say, the thank-offering that followed was generous.

If a meeting can be informal, it is possible to talk over more effectively our pledged work. Increase in personal interest brings a proportionate increase in gifts.

After studying over our special missionaries and special fields in several meetings we shall make special efforts to support them. A fine idea followed in some of our Branches is to have the list of pledged work hung in large print in full view of the audience. This, with maps of the world, cannot fail to stimulate the imagination and the heart, and gifts and prayers can be offered with more definiteness.

It has been found that in receiving envelopes for such gifts as the Easter offering the auxiliary does well to have its members circulate them, making

a personal request for the Woman's Board. Let attending members take a certain number with certain people in mind whom they, better than others, can approach. Tactfulness in this direction makes the difference between meagre and abundant returns.

Anniversaries can be made occasions for pleasant gatherings and special gifts. Friends will often respond gracefully at such times, especially if a certain sum is set as the goal to reach in the offering. "Next month will be our tenth anniversary. We would so like to send a present of twenty-five dollars to our Woman's Board in celebration," would be a suggestive paragraph in an invitation to a missionary meeting.

But how shall we permanently increase our gifts in a definite proportion? Let us take, for example, one of our small auxiliaries of which our Branches are so largely composed and on which we must depend for a good proportion of our funds. The auxiliary of S—— has ten members. It is in a country parish, and these members live anywhere from half a mile to two miles apart. It is considered well attended when five members are present; a special occasion has been known to bring out eight, and perhaps six times in its history the whole membership has been present. Its annual gift to the Woman's Board is ten dollars, half of it being made up by annual dues; the mite box passed at its ten meetings brings in the remainder. Any deficiency is usually made up by the treasurer, who is well-to-do. To raise this ten dollars twenty per cent means an increase of only two dollars a year. Most of this must be done by mite box collections. Sometimes this will be hard to do, especially if four of the ten meetings should be held on stormy days. That means that on good days the collection should be a dollar, an apparent impossibility if the attendance averages only five.

This auxiliary solves the problem as it must be solved by all auxiliaries, large or small. Its officers are energetic and watchful, and keep before its members, whether attending or not, just what must be done each month. An extra five cents a member, while not a great deal, insures the desired total. The members become interested as they realize their responsibility and the necessity for their individual contributions.

We shall find auxiliaries losing valuable members through various causes, but in any case we should not depend entirely upon our old membership for a steady increase in our gifts. We should find new members. Talk this over in your meetings and never allow your numbers to decrease for any length of time. As soon as a member is removed or talks of moving, look up some one to take her place on the roll. Even country parishes have possibilities for growth that are not realized. Some one has a boarder who, if only asked, will gladly come in. There are invalids, God bless them,

who will cheerfully send their mite and give their prayers, and these are known to be the most faithful members possible. People who belong to nothing in particular, and whom you perhaps do not understand, will probably not refuse an invitation to join. Some there are in many communities who will send a substantial gift whenever called upon. I know a woman of means who rarely goes out, and enjoys this way of meeting people. It would be a good idea to send a different person to such a one each month that she may have all the pleasure possible in giving.

It is positively a good plan to make new members though they say they either cannot or do not care to attend. Their annual dues are essential, not only in raising funds, but in rousing an interest in mission work. At special meetings they may be asked to attend, and their presence may occasionally be insured at a meeting by giving them some part in the program. Even though this brings them out but once a year, it is often the entering wedge. In these days women will consent to write a historical or biographical paper who would have no interest in missions as such. In looking up data for such a paper, they often learn to love missions. Others may be asked to sing or to play the hymns, or to help in receiving guests at a particularly social occasion.

As soon as you enroll a member keep her in mind as such. While the annual dues are desirable, something more is desired, and all has not been done that is possible when a membership of fifty averages eight or ten in attendance at its meetings.

Our large auxiliaries have grand opportunities. Given a large attendance, an enthusiastic leader, a bright program, intellectually, socially and spiritually, and the treasury overflows. And all of these conditions are easily possible in a large church.

## II. SOCIALLY.

BY MISS SUSAN HAYES WARD.

The first natural suggestion is that auxiliary meetings should be of a social character. Some formality is, of course, necessary; but free conversation, closely confined to the topic of the day, should be encouraged. The series of books for mission study, of which *Via Christi* was the pioneer, if wisely used ought to augment this sociability. In a small auxiliary whose average attendance does not exceed twenty it is better to read the book aloud, a chapter at a meeting. Each member should have the book and should read in turn. Many matters will come up for discussion during the reading, from the pronunciation of a proper name to the



number of Boards represented in the country under review. In reading aloud, since foreign words and names frequently occur, it may be well to appoint one member as authority on pronunciation and another on geography, to serve as pronouncing dictionary and gazetteer. No reading should be attempted unless all have the book in hand, as the strain of listening without such aid is exhausting. Much more is gained where everyone present actually reads the book, with the running commentary and discussion that accompanies such reading, than when the time is occupied by papers written and read by a chosen few. In an auxiliary where this better way has been pursued the members have been known to continue the meeting twenty or even thirty minutes beyond the appointed hour. They were too much interested to stop earlier. That a cup of tea with wafers, or some other slight refecton, adds to the sociability of the occasion hardly needs repeating.

The leader should be able to call everyone present by name, and should not only go out of her way to welcome and introduce any newcomers, but be on the lookout for recruits, particularly among new members of the church.

Might it not make our auxiliary societies a greater power socially if they would canvass the women of the churches, and engage as many as possible to unite in a praying band, whose members will agree to preserve during the hour of the monthly meeting a prayerful frame of mind, looking toward the coming of Christ's kingdom upon the earth? Thus invalids, mothers of young children, teachers and other wage earners, while busy with their daily toil, can feel that they, too, are members and workers of the auxiliary societies. A committee might visit members of this praying band occasionally, hold them to their pledge, carry to them news of the work, and bring back to the local meeting the stimulus of their sympathy.

This question is a larger one than that of merely giving a social character to our monthly missionary meeting. It is rather how to make the principles upon which our auxiliary societies are founded leaven the whole community. Great principles draw those who hold them nearer together. The Church of Christ is held together by a common bond of loyalty to its founder. Those who enlarge the number of loyal followers of Christ increase the power of the Christian Church in society at large. In the same way must the power of our auxiliary organizations be strengthened. Like the Church, the auxiliary can only gain new members and enlarge its influence through the faithfulness and steadfast persistence of those already supporting it. A few hints along this line may be given, none of them new, but if acted upon the influence of our missionary societies will be strengthened in the churches.

First, educate your minister. See to it that he is not only an earnest and enthusiastic believer in Christian missions, but that he is in hearty sympathy with the work of our Woman's Boards. To this end bring under his eye the annual reports of your Board, your Branch, and always of your auxiliary society. Whenever any general missionary meeting of women is held in your own church, let him feel that he is heartily welcome at all its services. During a long experience of women's missionary meetings I have but once known the pastor of the entertaining church to attend the services throughout. Your minister's wife needs the same training. In their laudable desire to send a large contribution to the American Board some pastors have seemed inclined to crowd out the work to which the women of their churches were already pledged. Our Woman's Boards have a right to say to such ministers, "My brethren, these things ought not so to be."

At least once a year it may be well to have one of the regular mid-week services of the church conducted by its missionary organizations. In this joint meeting, if the auxiliary and young women's society, the mission band, cradle roll and Christian Endeavor missionary committee all take some part in the service, it will add to the zest of the occasion, and may be an object lesson to a good many drones in the hive, who hardly realize what sweet Christian activities are carried on in their own churches.

But the most effective way to spread this leaven of missionary enthusiasm is by personal effort. Take some one individual who might be a noble worker if once aroused by the needs and the triumphs of Christian missions, and count it no sin to catch her by guile. Do not hesitate to spend money freely in the cause. Invite her, as your guest, to the next annual meeting of the Board or the Branch. Pay traveling and hotel expenses, if need be, and take her into the heart of the work, where she can hear and meet brave young missionaries or sweet, motherly women home on a furlough, and see something of the great mass of intelligent workers who are laboring at home. The president of one of our Branches had her interest in missions first aroused by being thus carried to a missionary convention, and in the same way she has been making first-class workers out of what others might count as hopeless material ever since.

Items of missionary news might be sent to your local newspaper, and be read with interest by many who need missionary knowledge. Probably every Branch of our Board has sent out one missionary or more from its own territory. Paragraphs bearing upon their work, apropos of such foreign news as concerns their field, if wisely prepared, would be welcomed by the local press. Much might be done in this way to enlighten the community, but very little is really attempted. Might it not pay our Woman's

Board to employ one general journalist to prepare missionary news for the press of the country at large. The uninstructed reporter makes a sad mess of it when left to his own devices.

In short, educate. Faith cometh by hearing, and who should speak to deaf ears but those whose lips have been touched by the live coal of divine compassion for a lost world? It is ours to make good the gracious word, "The women who publish the tidings are a great host."

### III. IN PRAYER.

BY MRS. L. B. HAZEN.

To stretch my hand and touch Him,  
 Though he be far away;  
 To raise my eyes and see Him  
 Through darkness as through day;  
 To lift my voice and call him—  
 This is to pray!

To feel a hand extended  
 By One who standeth near;  
 To view the love that shineth  
 In eyes serene and clear;  
 To know that he is calling—  
 This is to hear!

Is there any danger that in our zealous delight over the new United Study of Missions we may neglect the devotional portions of our auxiliary meetings? This is a question, not an assertion; but the study is so fascinating, the topics for each meeting are so many and varied, the time is so short for anything but a superficial study of the great subjects presented, the mines of wealth discovered by research in our libraries are so rich in their rewards, and it is so easy to let the ten or fifteen minute paper run over its allotted time, that thoughtful minds suspect such a danger.

It is not so essential that we speak to each other, though it be in a way most interesting or upon the most fascinating of themes, as that we should listen to what God says to us, and that we should in turn speak to him. Insist that papers be kept within the specified time, provide for fewer of them, or put one over until the next meeting; do anything rather than encroach upon the little time we may spend wholly with God.

Will you listen for a moment to what might be called an ideal of prayer in connection with our auxiliary meetings? Prayer offered at home for the gathering, not only by those who expect to attend it, but also by those who are detained from the service. Best of all, perhaps, a meeting together in some inner, smaller room for ten minutes before the hour of those who long for the blessing which is promised to the two or three who "agree as touching any one thing," and, finally, at least two prayers in the meeting itself by women who are ready to be called upon at that particular time. Let these be prayers from the heart. The Lord's Prayer is the ideal prayer, and there is a place for it in every service, but the voicing of one's own feelings and

aspirations will bring a soul nearer to God than the repetition of any form can do.

Is it too much to suggest that in a large city auxiliary the aim should be that no one woman should be called upon the second time during the meetings of a whole year? This is a possibility, for it has been done.

The employment of sentence prayers, and the reading in the meeting prayers written out at home, will help women to a confidence in offering public prayer which they could hardly gain in any other way.

Moreover, let us be patient and uncritical when we hear prayers offered in much trembling or in ungrammatical language, or, perchance, when we cannot hear them at all. God can hear, and he knows the thought of the heart even if it be couched in ungraceful form; such a prayer may mean more to him than one which is full of rare expressions, or clothed in the most graceful language. Probably the prayer of the publican did not seem of much account to the Pharisee, but it did to God.

Another suggestion: let us make our offerings a sacrament, and in more than the usual way. The prayer of consecration when the money is all brought together and dedicated to the service of the Lord is most beautiful and appropriate, but let us do more than that. As we drop our individual gift upon the plate let us make our own little prayer of consecration, even if it be but the breathing of the words, "O God, bless these pennies and the work they do." We may not be able to give much, but the blessing of God can multiply the little as the loaves and fishes were multiplied on the hillside long ago.

Every member of the auxiliary can bring an influence to bear in the right direction by her attitude in the matter.

Every woman can pray by herself, and prayer is the most important part of our missionary work.

If we could but once realize what a mighty power prayer is, what forces can be set in motion by its use, how much more we can individually accomplish through its agency than by all our busy work without it, we should certainly place more dependence upon it than we do—practically as well as theoretically. Mrs. Howard Taylor says something like this: "We think we are busy women; we fill every hour and every moment of the day with our activities, but we wonder that we accomplish so little. Do you know why it is? It is because we are trying to do our work in our own strength without the partnership of God. Do not attempt even to write a letter without asking God's help in doing it."

Prayer is like a mighty cathedral organ, with all its possibilities of interpretation, from the whispering of the water running softly up the pebbly



beach to its *vox humana*, or to the crash of the elements in a storm; and, dear friends, we are like little children picking out with a single finger some simple tune, knowing nothing of the use of the powerful stops close at hand.

Oh, the possibilities of prayer! It may be that the new revival for which Christian hearts have looked and longed so earnestly may come in a new realization of this mighty power.

“*Let us pray!* Pray ourselves into lives of walking with God; pray the work with which we are connected into more abundant usefulness; pray money into the coffers, power into the agencies, and consecration into the workers; pray missions into existence, souls into the Kingdom, till everywhere the Kingdom come, and the King himself be on the throne,—looking for and hastening the coming of the day of God!”

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## OUR DAILY PRAYER IN AUGUST.

IN one part of the Soudan there is an area of a million and a quarter square miles inhabited by from sixty to ninety millions of human beings—no one has ever counted them exactly—where no missionary has ever gone. There is not one Christian there, and very few have even heard of Jesus the Christ. Do not such “corners of the earth” demand our earnest prayer? The themes given for the first eight days of our calendar, though general, are all vital; do not let us pass them by.

How can we estimate the value of an educated Christian woman? Not in ohms or foot-pounds or dollars. Whatever her value may be it is the work of the American College for Girls at Constantinople to multiply such women in a community that greatly needs their influence. About one hundred and thirty girls are gathered there, and almost all of them will go out Christians. Miss Patrick, at the head of this Christian school, needs limitless wisdom, love and strength of body and soul. Miss Fensham, the dean, recently returned after receiving her B.D. at Chicago, makes her Bible teaching both scholarly and heart searching. As she speaks Turkish fluently, she is able to do much among the surrounding poor. Miss Powers, daughter of missionaries and of wide experience, teaches history, drawing lessons of the divine love and law from the story of the nations. Miss Dodd, also a child of missionaries, has been studying at Columbia University the past year, and expects to go back in the fall to take up her work in the Girls' College with renewed freshness. Miss Prime, house mother and business manager, rich in sanctified common sense, has been for some months in this country and must remain awhile longer for entire recupera-

tion. Miss Griffiths teaches physics, chemistry, geology, Miss Jenkins English composition, and Miss Paton biology and physiology, each of them illustrating and enforcing a Christian womanhood.

Gedik Pasha is "right in the heart of old Stamboul," the Turkish and Oriental part of Constantinople, and our work here is most encouraging. Mrs. Marden, the head of our missionary household, has done much to help the surrounding poor, giving out needlework to widows and orphans, and lifting them up both materially and spiritually. In her absence for awhile in this country, Miss Jones and Miss Barker, assisted by Miss Foote, carry on the good work. Mrs. Marden is specially devoted to evangelistic work, while Miss Jones and Miss Barker have charge of the day school of one hundred and fifty paying pupils. Miss Gleason is detained in this country to care for her aged mother. Mrs. Herrick and Mrs. Barnum, whose homes are in Hissar by the Bosphorus, Mrs. Peet and Mrs. Greene, are wives of missionaries of the American Board, and their work, though not conspicuous, is most essential.

In the great swarming city of Smyrna, "the Paris of the East," the Christian homes of Mrs. McNaughton and Mrs. MacLachlan are lights in the darkness, resting places in a weary land to many strangers. Miss McCallum holds a position full of influence as head of the Collegiate Institute, and tries not only to develop her girls mentally, but to equip them with the love of Christ, which passeth knowledge. Miss Pohl, German by birth, but warmly American in sympathy, has gone back from her recent furlough to plunge eagerly into many lines of teaching and Christian work. Miss Mills and Miss Platt are efficient and greatly valued co-laborers in all the cares that rest on teachers in a school where several languages are spoken and different races mingle. Nearly twenty years ago Miss Bartlett established the Smyrna kindergarten, which has brought a new life to hundreds of homes through the children she has trained. She and her associates have also sent out well-taught kindergartners to work in other places. Now, worn by long and exhausting care, she has been for many months a nervous invalid, often unable even to hear the loving messages that come from friends. She needs tender sympathy and divine support and healing. Miss Halsey shares with Miss Pohl the care of the work which Miss Bartlett has been obliged to lay down.

After more than thirty years of missionary life, full of sacrifice and crowned with abundant success, Mrs. Tracy, with her family, has returned to this country for another season of rest. Remembering that in one year she received four thousand guests, "with all kinds of troubles from a sore finger to a broken heart," we hope that the rest may be commensurate with the toil.

## GENERAL PLAN OF OUTLINE STUDY OF CHINA.

BY REV. ARTHUR H. SMITH, D.D.

PREFACE which explains that this is not intended as more than a sketch of main features, the history, geography, literature, etc., to be filled up in the main from other sources.

Chapter 1, A Self-Centered Empire. Chapter 2, The Religions of China. Chapter 3, The People of China. Chapter 4, Christian Missions. Part I. Till near the close of the Nineteenth Century. Chapter 5, Christian Missions. Part II. On the threshold of the Twentieth Century. Chapter 6, The Open Door of Opportunity.

## LIST OF REFERENCE BOOKS—SUBJECT TO CHANGE.

“Dawn on the Hills of T'ang,” Harlan P. Beach; Student Volunteer, New York. “Geography and Atlas of Protestant Missions,” Harlan P. Beach; Student Volunteer, New York. “The Yangtse Valley and Beyond,” Isabella L. Bird Bishop; G. P. Putnam's Sons, New York. “Martyred Missionaries of the C. I. M.,” Marshall Broomhall; Morgan & Scott, London. “China in Transformation,” Archibald R. Colquhoun; Harper Brothers, New York. “Mission Problems and Mission Methods in South China,” J. Campbell Gibson; Fleming H. Revell Co. “Among the Mongols,” James Gilmour; Fleming H. Revell Co. “The Real Chinaman,” Chester Holcombe; Dodd, Mead & Co., New York. “The Real Chinese Question,” Chester Holcombe; Dodd, Mead & Co. “A Cycle of Cathay,” W. A. P. Martin; Fleming H. Revell Co. “Lore of Cathay,” W. A. P. Martin; Fleming H. Revell Co. “The Siege in Peking,” W. A. P. Martin; Fleming H. Revell Co. “New China and Old,” Arthur E. Moule; Seeley & Co., London. “China and the Chinese,” John L. Nevius; Harper Brothers. “China, Her History, Diplomacy and Commerce,” Edward H. Parker; Murray, London. “China, the Long-Lived Empire,” Eliza R. Scidmore; Century Co., New York. “Village Life in China,” Arthur H. Smith; Fleming H. Revell Co. “Chinese Characteristics,” Arthur H. Smith; Fleming H. Revell Co. “The Middle Kingdom,” S. Wells Williams; Charles Scribner's Sons. “Ecumenical Missionary Conference, New York, 1900,” American Tract Society, New York. “Encyclopedia of Missions,” Edwin M. Bliss; Funk & Wagnalls, New York.

## BOOK NOTICES.

Fleming H. Revell Company, the enterprising publishers of first-class literature, with offices in New York, Chicago, Toronto, London and Edinburgh, send us the following books:—

*The Educational Conquest of the Far East.* By Robert E. Lewis, M.A. Pp. 248. Price, \$1.

This most timely and valuable collection of strategic facts along educational lines will be largely welcomed by the missionary specialist. The book is divided into three parts: "Government Education in Japan; Government Education in China; Scholastic and Religious Problems." The twenty-two illustrations are of college buildings, prominent native educators and students. Part of this volume was prepared at the request of the American minister to Japan for the State Department at Washington, and it has been translated and printed in China at government expense for the information of Chinese officials. There are commendatory words of introduction by President Ibuka, of the Meiji Gakuin, Tokyo, whose wife was educated both at Kobe College and Mt. Holyoke College, and whom the Woman's Board knew as Yamawaki San, the very efficient instructor in the science department of Kobe College after her return to Japan in 1895.

R. S. Miller, of the United States Legation of Tokyo, and our own Arthur H. Smith, of China, speak in highest praise of Mr. Lewis' work as both thorough and trustworthy.

*Lomai of Lenakel, A Hero of the New Hebrides.* By Frank H. L. Paton, B.D. Pp. 336. Price, \$1.50.

It is a far cry from the educational achievements of Japan and China to the pagan, savage life of the Islands of the New Hebrides. But the transforming power of Christianity is marvelous in our eyes, and as Dr. James Paton says in the preface, "The book goes forth as a living and unanswerable proof that the gospel can transform almost demonized cannibals into Christian heroes."

The book is called a sequel to *John G. Paton*, and is written by his son, who has successfully carried on his father's work, having been for six years a resident missionary on the west coast of Tanna. The illustrations skillfully show the repulsive faces of heathenism and the illumination that comes even through dark skins when the love of Christ enters the heart.

Many of our readers well remember the fascinating account Dr. Paton gave some twenty years ago of his life among the cannibals of the New Hebrides, and the Autobiography, edited by James Paton, D.D., in 1889.



These books assured Dr. Paton an enthusiastic hearing when he visited Boston, and with such a background this account by the son of further triumphs of the gospel among those islanders will have a wide reading.

*Daughters of Darkness in Sunny India.* By Beatrice M. Harband. Pp. 302. Price, \$1.

Among the editorial notes in the June *LIFE AND LIGHT* the statement was made that: "It is estimated that at least one million, five hundred thousand women are studying India this year in the United Mission Study Course, prepared by the Woman's Committee. Forty different Boards have reported the use of the study in societies connected with their denominations, and thirty-two thousand copies of *Lux Christi*, the text-book, had been sold prior to March 1st." Naturally, with this wide study of India, books referring to that land and people are sought for and read.

It is no easy matter for the Occidental mind to understand the Oriental, and we feel indebted to anyone who can help us to a just comprehension of a people whose inheritance, training and environment have been so unlike our own. Kipling has done a good deal in giving the Indian atmosphere in *Kim* and in his short stories. Miss Cornelia Sorabji, in her *Love and Life Behind the Purdah*, in a vivid and picturesque way, shows us what our Hindu sisters have to endure. Numerous books have been written by English and American and native women about the wrongs of Indian womanhood. We have in this book by Miss Harband a missionary story from the point of view of a heathen,—a quick-witted, sprightly, attractive heathen. The author is an English woman, born in Australia, and giving her life to Christian work in India. She says, "It was on behalf of the dark, ignorant, superstitious, enslaved Hindu and Mohammedan women that I first took up my pen." Many will read a story who will not read missionary literature in any other form, and we rejoice that genuine facts have been presented in the narrative form.

*Mission Methods in Manchuria.* By John Ross, D.D., Monkden, Manchuria. Published by Revell Co. Pp. 251. Price, \$1.

Manchuria is a name to charm with just now, with Russia's doubtful course calling attention to that border land. But whether other nations are admitted or not, Christ has found an entrance there and cannot be ejected. Dr. Ross tells a wonderful story in his prefatory note, and the entire book is as interesting as a romance. He says that Monkden is a small edition of Peking. It began as a purely Manchu city, and the Manchus so outnumber the Chinese that foot-binding has never become the fashion in that city. The Chinese living there do not bind their girls' feet, and those who come to the city to reside unbind the feet of their women. So foot-binding is

restricted to the families of Chinese officials who are at Monkden only temporarily. The figures given by Dr. Ross show phenomenal growth of Christianity in that section of China. "The year 1874 began with three baptized men as the nucleus of the present Presbyterian Church in Manchuria. The year 1900 began with more than 27,000 persons on the rolls of the church, either as baptized members or as accepted applicants for baptism.

The opening chapter is on the "Chinese Consciousness of Sin," and Dr. Ross says he was moved to write on this subject because many years ago in his native land he heard a missionary publicly declare that the Chinese were destitute of a sense of sin. Dr. Ross is convinced that "thousands in monasteries and in the homes of common life are convinced of sin, and yearn for and strive after some way of deliverance." Interesting examples are given of those who have found their need met and satisfied in the religion of Christ.

*These Thirty Years* is a handsomely illustrated pamphlet telling of the work of the regions beyond missionary union for that length of time, and as Dr. H. Grattan Guinness says in his preface, it takes the place of the formal report for 1902.

The pictures are numerous and most striking, from the view of the Jungfrau from the Scheideck Pass, which forms the frontispiece, to that most pathetic representation by Sir Noel Paton, of Edinburgh, of our Lord in the Garden when "He cometh and findeth them asleep." The pictures of Dr. Guinness and his wife form a pleasing feature of the pamphlet, and the record of the work is most interesting.

G. H. C.

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### SIDELIGHTS FROM PERIODICALS.

RUSSIA and the great part she is playing in the East continues to be a leading topic in the magazines. In *Harper's Weekly*, June 6, there is a history of Russia in the East, illustrated by maps, which is very illuminating. In the *Contemporary Review* for June, under Foreign Affairs, Russia's case in Manchuria is again strongly put. The attitude of Christian Europe toward the Macedonian revolt is also discussed and in part accounted for by Germany's jealousy of Russia. In the *World's Work*, June, see article on "Russia and the Natives."

"American Students in the Orient" is the title of a letter in the *Nation*, June 18. It shows that a strengthening bond between East and West is to be found in the growing interest of Western scholars in Eastern thought.

For a humorous and suggestive paragraph on "Turkish Methods of Revising the Bible," see the *Outlook*, June 27.

For latest news of the Philippines and Porto Rico, see the "Survey of the World," in the *Independent*, June 18.

E. B. B.

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## TOPICS FOR AUXILIARY MEETINGS.

### STUDY FOR SEPTEMBER.

#### OUR OWN AUXILIARY: HOW MAY WE INCREASE ITS POWER?

As we gather in our home churches after the summer vacation, it is fitting that we should spend our time upon our own auxiliary. It is an oft-repeated saying that in the auxiliary is the strength of the work and the hope of its increase. Only through the fidelity of the individual member can the auxiliary grow; only through this growth and faithfulness can the Branch fulfill its proportion of the pledged work given to it by the Woman's Board. Let us then magnify the importance of each auxiliary meeting in each church, and in this opening meeting take careful heed to these suggestions:—

1. Let us consider its financial possibilities. Have we reached every woman in church and congregation? Does each member of each society give to her utmost capacity to this work for women? Do you have solicitors who present the cause with loving zeal to the uninterested? Are there any women in any society who are contented to give only the small sum which makes them members of the society? Can we not rouse an enthusiasm for giving that will fill the treasury, and make giving a great privilege, withholding a sore trial?

2. Socially we may increase our usefulness as auxiliaries by making our meetings pleasant gathering places with carefully prepared papers and discussions. It is an indisputable fact that our auxiliary meetings must be made of such high literary and social character that they will compare favorably to the busy, ambitious woman with the art class of the woman's club, which is devoted to purely literary pursuits. With subjects of the deepest interest, worthy of the most careful study and investigation, the meetings of the auxiliaries should be crowded with the women of the churches who are eager to keep in touch with the great questions of these stirring times.

3. How much prayer do we have in our meetings? If we have reached consecrated giving and real Christian sociability in our meetings we shall naturally be much in prayer. As we appreciate the great needs of this work of women for women who know not the Lord, we shall feel our own insufficiency, and depend upon him who bids us come to him when we are heavy laden.

In a word, let us use all means to increase our receipts; let us try solicitors, envelopes, pledge cards, or mite boxes. Let us meet each other with cordial greetings, and speak often to each other of this cause we love, and most of all let us "pray without ceasing." In this spirit plan carefully the work of the next year.

M. J. B.

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## ANNUAL MEETING.

THE thirty-sixth annual meeting of the Woman's Board of Missions will be held in Plymouth Church, New Haven, Conn., on Wednesday and Thursday, November 4 and 5, 1903. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 3d.

The ladies of New Haven will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. T. H. Sheldon, 85 Edgewood Avenue, New Haven, Conn., before October 5th. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address.

## WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

<i>Castine.</i> —Desert Palm Society,	45 80
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., 8, Aux., 8.50; Boothbay Harbor, Aux. (of wh. 25 to const. L. M. Mrs. Mary A. Auld), 42.50; Calais, Dau. of the Cov., 20.65; Castine, Aux., 12.40; East Machias, Aux., 22; Ellsworth, Aux., 26, Madison Woman's Asso., 5, Mrs. Geo. P. Dalton's League, 14; Somersville, Miss. Soc., 3.50; Thomaston, Aux., 5,	167 55
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Auburn, High St. Ch., Aux., 8; Augusta, Aux., 44; Bath, Central Ch., 2.50, Winter St. Ch., 5, Willing Workers, 5, Bethel Ch., Aux., 12; Bridge-ton, Ch., Aux., 20.25; Brunswick, Aux., 14; East Hiram, A Friend, 25 cts.; Gardner, Aux., 10; Gorham, In Memoriam, 5, C. E. Soc., 5; Gray, Aux., 5; Lewiston, Pine St. Ch., Aux., 40, C. E. Soc., 10 (together to const. L. M's Miss Clara Bradford and Mrs. Julia A. Morrill); Phillips, Cong. Ch., Miss. Soc., 3; Phippsburg, Ladies, 1; Portland, High St. Ch., 12, Mrs. Fenn's S. S. Class, 50, Mission Band, 26.07, C. E. Soc., 10, Seamen's Bethel Ch., 2, Second Parish Ch., Wide Awake Jr. C. E. Soc., 25, State St. Ch., Aux., 7.88, Th. Off., 1, A. H. C., 10, Int. and Prim. Dept., S. S., 28.42, Wiliston Ch., Aux., 3, Cov. Dau., 42.86, Int. S. S., 11.90, Prim. S. S., 3.90, Woodfords Ch., Aux., 44.21; South Freeport, Aux., 33, Special Gift, 10; South Parish, Aux., 13.39; Strandwater, Miss Vail's S. S. Class, 10; Waterford, A Friend, Th. Off., 1.45; Waterford, North, Silver Star M. B., 30 cts.; Waterville, Aux., 2, C. E. Soc., 5, S. S., 3; Yarmouth, North Yarmouth Academy, Circle of King's Dau., 12,	558 38
Total	772 73

### NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Concord, Aux. (of wh. 2.30 Th. Off.), 37.80; Exeter, Aux., 21, Jr. C. E. Soc., 2; Jaffrey, C. E. Soc., 4.60; Jaffrey, East, Aux. (with prev.

contri. to const. L. M. Mrs. Marrietta A. Raymond), 15.83; Manchester, First Ch., Wallace Miss. Cir., 10; Milford, Heralds of the King, 36.12; Newport, Workers' and Woman's Aux. (const. L. M. Mrs. Merton L. Whittemore), 25; Nashua, Aux., 80; Oxford, Aux., 28; Rochester, Y. L. Miss. Soc., 10, Miss. Cir., 3; Somersworth, Aux., 3.25; Tamworth, S. S., 1; Walpole, C. C. C. Cir., 25,	302 60
Total,	302 60

### VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Barre, Aux. (of wh. 25 const. L. M. Mrs. Emma A. Lapoint), 26.33; Bennington Centre, First Ch., 22; Bennington, North, C. E. Soc., 5; Berkshire, East, C. E. Soc., 5; Brattleboro, Ladies' Asso., 31; Brookfield, First Ch., C. E. Soc., 1, Second Ch., C. E. Soc., 5; Burlington, First Ch., Opportunity Cir., 25, College St. Ch., 19; Fairlee, West Centre Branch, 4; Franklin, 4.15; Johnson, 17.22; Middlebury, Y. P. Guild, 8; Newport, 5.75; Peacham (with prev. contri. const. L. M's Mrs. Cloud Harvey, Miss Bessie Varnum); Pittsford, 5.50; Post Mills, 8.15; Springfield, C. E. Soc., 5; St. Johnsbury, South Ch., Jr. C. E. Soc., 4, North Ch., 20.40; Thetford, Jr. C. E. Soc., 1, S. S. Prim. Class, 1; West Rutland, Aux., 1.33, S. S. Easter Off., 5.67; Woodstock, Jr. C. E. Soc., 1.50,	232 00
Total,	232 00

### MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Seminary Ch., 16.15; Malden, "For the good of the cause," 4.70; Medford, Mystic Ch., Cradle Roll, 2.87; Lexington, Hancock Ch., Prim. S. S., 3; West Medford, Aux. (const. L. M. Mrs. Helen Lucy Chipman), 25; Winchester, Aux. (of wh. 25 by Mrs. M. A. Herrick to const. L. M. Mrs. Ellen A. Smalley), 103.80,	155 52
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas. Adams, Aux., 8.20; Dalton, Sen. Aux., 163.22; Hinsdale, Prim. and Jr.	



Dept., S. S., 7.37; Housatonic, Aux., 9.08, Cradle Roll, 6.75; Interlaken, Aux. (of wh. 25 const. L. M. Mrs. Mary Seymour), 42.80; Lenox, Aux., 42; Peru, Aux., 10, Top Twig M. C., 2, Pilgrim Daughters' Aux., 10; Pittsfield, First Ch., Aux., 14, Mrs. Ford, 5, Memorial Aux., 50, Coral Workers M. C., 50, South Ch., Aux., 44.60; Richmond, Aux., 19; Sheffield, Aux., 10.33; South Egremont, Aux., 30; Stockbridge, Aux., 12; West Stockbridge, Aux., 30,	566 95	Westport, Aux., 14.50, Dau. of the Cov., 1.38,	191 71
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. S., 20; Hamilton, Aux., 1.20; Lynn, Central Ch., 5; Middleton, Aux., 8.34; Peabody, Aux., 1.50; Salem, Tabernacle Ch., Y. W. M. S., 24.25; Wenham, Wide Awake Soc., 1,	209 79	<i>Shutesbury.</i>	40
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Whately, Prim. and Jr. Dept., S. S.,	4 25	<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Chicopee, Third Ch., Aux., 7.75; Feeding Hills, Golden Rule Miss. Cir., 8; Holyoke, First Ch., Aux., 80, S. S. Class of Miss L. A. Hewlett, 2.25; South Hadley Falls, Jr. Workers, 5; Springfield, First Ch., Gleaners, 10; Olivet Ch., Aux., 25, May Rally, 7.04; Palmer, Second Ch., Jr. C. E. Soc., 5,	150 04
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, First Ch., Prim. S. S., 15, Harding Band, Jr. C. E. Soc., 3.50; Amherst, South (with prev. contri. to const. L. M. Mrs. Albert S. Dickenson); Chesterfield, Aux., 15; Cummington, 2; Florence, Aux. (const. L. M's Miss Harriet Redfield Cobb and Mrs. Mary H. Howes), 50; Granby (with prev. contri. to const. L. M. Miss Catharine C. Bell); Hadley, Aux., 39.33; Haydenville, Aux., 11; Northampton, Edwards Ch., Aux. (with prev. contri. to const. L. M's Mrs. S. E. Bridgman, Miss Mary Cable, Mrs. S. G. Dickenson, Mrs. E. C. Gere, Mrs. George W. Harlow, Mrs. W. H. Jones, Mrs. A. L. Kingsbury, Miss Anna Parsons, Mrs. Irving F. Wood), 27.65, Gordon Hall Band, 5, Huntington Hill, 5; South Hadley, Aux. (of wh. 50 const. L. M's Mrs. C. A. Gridley, Miss Laura M. Kellogg), 53.77, Jr. Miss. Soc., 11.24, Mt. Holyoke College, Y. W. C. A., 6.25; Worthington, 17.60,	881 09	<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Allston, C. E. Soc., 25; Boston, Mt. Vernon Ch., Aux., 25, Y. L., 7.25, Old South Ch., Aux., 173.25, Tomigawa Miss. Cir., 13.52, Park St. Ch., Aux., 468.50, Jr. Aux., 20, Shawmut Ch., Aux., 13.25, Union Ch., Aux., 151, Y. L. Soc., 88; Brighton, Aux., 3.60, C. E. Soc., 3.80, Jr. C. E. Soc., 15; Brookline, Harvard Ch., 2, Leyden Ch., Aux., 5; Cambridge, First Ch., Aux., 36.55, Captains of Ten, 5, Pilgrim Ch., Aux., 10, Little Pilgrim M. C., 10, Wood Mem. Ch., Jr. C. E. Soc., 5; Dedham, Aux., 11.22, Rochester, Second Ch., Aux., 95.40, Y. L. M. Soc., 82, Pilgrim Ch., Aux. (of wh. 25 const. L. M. Mrs. Frances A. Abbott), 29.60; Hyde Park, Aux., 83; Jamaica Plain, Central Ch., Dau. of the Cov., 10; Newton, Two Friends, 100, Eliot Ch., C. E. Soc., 14; Newton Centre, First Ch., Ladies' Ben. and Cong. Aid, 27; Newtonville, Central Cong. Ch., Cradle Roll, 15.89; Roxbury, Eunice Carr, 25 cts., Immanuel Ch., Aux., 29.72, Walnut Ave. Ch., Aux., 87.65; Somerville, Prospect Hill Ch., Aux., 41.42; South Boston, Phillips Ch., Y. L. (with prev. contri. to const. L. M's Miss Amelia M. Reid and Miss Letitia B. Reid), 45; Waltham, Trin. Cong. Ch., Aux., 36.80; Wellesley Hills, Mrs. Beatrice Codwise, through Aux., 5; West Roxbury, South Evan. Ch., Woman's Union, 8.51, Anatolia Club, 20,	1,823 18
<i>Jamaica Plain.</i> —Mrs. R. M. Wood,	100 00	<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bennett, Treas. Leicester, Aux., 2.50; Princeton, Aux., Th. Off., 20.70; Rockdale (Northbridge), Aux., 87.12; Sturbridge, Aux., 21; Worcester, Pilgrim Ch., Woman's Asso., 96.02, C. E. Soc., 10, Little Light Bearers, 16.75, Union Ch., Aux., 40, Bible School, 24.27, A Friend, 2,	320 36
<i>Lynnfield.</i> —"In His Name,"	6 00	Total,	4,859 69
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, Aux., 4.50; Holliston, Aux., 32.50; Milford, Aux. (of wh. 25 const. L. M. Mrs. Jane E. Tingley), 30; Southboro, Mrs. N. J. Bigelow, 10; South Framingham, Mrs. Frederick E. Porter, 25; Sudbury, Helping Hand Soc., 15; Col. at Semiannual Meeting, 10.55,	127 55	RHODE ISLAND.	
<i>Natick.</i> —Col. Semiannual Meeting of W. B. M.,	107 39	<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Bristol, Aux., 63.18; Central Falls, Aux., 19.72, Jr. C. E. Soc., 12, Prim. Dept., S. S., 5; Providence, Beneficent Ch., Ben. Dau., 113, Central Ch., G. M. Cir., 60, C. E. Soc., 30, North Ch., Aux., 25, Pilgrim Ch., Aux., 31.95, Little Pilgrims, 35, Cradle Roll, 7, Kindergarten Dept., S. S., 2.40, Plymouth Ch., Aux. (5 of wh. Th. Off.), 35; Saylesville, Mem. Chapel, Aux., 75,	512 25
<i>Oakham.</i> —Cong. Ch.,	213 96	Total,	512 25
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Attleboro, Mission Cir., 60, Second Cong. Ch., Self Denial Soc., 16.42, S. S., 5.93; Attleboro Falls, Aux., 17; Fall River, Aux., 23.75; Middleboro, Aux., 11, Middleboro, North, Aux., 15, Central Cong. Ch., Sunshine Miss. Girls, 10; New Bedford, Aux., 6.73; Taunton, Sunshine Makers, 10;	1 50	CONNECTICUT.	
		<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 18.34; Central Village, Aux., 10; Colchester, Aux., 53, C. E. Soc., 5, Wide Awake M. C., 11.76, Boys' Mission Band,	

6, Mission Study Club, 1, Cradle Roll, 2.05; Danielson, C. E. Soc., 5; Dayville, C. E. Soc., 2; East Woodstock, Aux., 11; Hanover, For. Miss. Soc., 26, C. E. Soc., 14.75; Lebanon, Jr. Aux., 10; New London, First Ch., Mrs. Maria T. Wardwell, deceased, by Legatees, 50, Aux., 93.38, C. E. Soc., 10.91, Jr. C. E. Soc., 5, Cradle Roll, 4.31, Second Ch., Aux., 156.25, Y. L. Guild, 25, Cradle Roll, 9.65; Norwich, Miss E. B. Woodhull, deceased, by Legatees, 250, Broadway Ch., Aux., 430, Cradle Roll, 7.02, Park Ch., 113.25, Cradle Roll, 10, Jr. Miss. Band, 4.78, Second Ch., C. E. Soc., 10, Happy Workers M. C., 11, Thistle-down Soc., 50; North Ashford, C. E. Soc., 1; North Woodstock, Aux., 23.50; Plainfield, Aux., 19.25, C. E. Soc., 5; Pomfret Lauding, C. E. Soc., 1; Preston City, Aux., 20, Preston Long Soc., 9.50; Putnam, Cradle Roll, 21, Sunbeams, 14.21; Salem, C. E. Soc., 8.41; Scotland, 5; Taftville, Aux., 42.54, Jr. C. E. Soc., 6; Thompson, C. E. Soc., 5; Wauregan, Aux., 20; Williamsville, C. E. Soc., 2, 1,619 86

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Buckingham, Aux., 16.25; Canton, Aux., 12; Enfield, 49.75; Farmington, Aux., 24.25; Hartford, Farmington Ave. Ch., Miss. Cir., 10, First Ch., Aux., 1, S. S. Prim. Class, 5, Windsor Ave. Ch., Miss. Cir., 7.50; New Britain, First Ch., Aux., 61.92, South Ch., Aux., 19.50; Newington, Aux., 5; West Hartford, Cradle Roll, 26.35; Windsor Locks, Aux., 50, 288 52

*New Britain.*—Miss Susan R. Norton, 3 00

*New Haven Branch.*—Miss Julia Twining, Treas. Barkhamsted, Aux., 10; Black Rock, S. S., 7.75; Chester, C. E. Soc., 5; Cornwall, Aux., 17; Cromwell, Eaton Cir., 25, Jr. M. C., 22, Cradle Roll, 2; Derby, First Ch., Aux., 51, C. E. Soc., 40.21; East Haddam, M. C., 2.55; East Hampton, Aux., 52; East Haven, Aux. (of wh. 50 const. L. M's Mrs. John Tylie, Mrs. Richard Nickerson), 67, M. C., 20, Cradle Roll, 11.22; Ellsworth, Aux., 12.75, C. E. Soc., 4.50; Essex, Aux., 35.50; Falls Village, Aux., 4.25; Kent, Aux., 5; Meriden, First Ch., Aux., 35, Miss. Cadets, 26.19, Centre Ch., Liberty Club (const. L. M. Miss Nellie C. Tail), 25, Sunbeams, 5; Middlefield, Friends, 11.60; Middletown, First Ch., Aux., 83.05, C. E. Soc., 25, Cradle Roll, 14.16; Middlesex Co., Friends, 1.50; Millington, C. E. Soc., 1; Milton, Aux., 2; New Canaan, Jr. C. E. Soc., 5; New Haven, Centre Ch., Aux., 721.82, Y. L., 40, Ch. of the Redeemer, B. B., 50, City Mission Mothers' Aux., 3.50, Davenport Ch., S. S., 40, Dwight Place Ch., Aux., 134.73, Ferry St. Ch., Aux., 12, Grand Ave. Ch., Y. L., 71, L. H., 22, Harvard Ave. Ch., Aux., 42.50, Humphrey St. Ch., Aux., 91.59, S. S., 10, Pilgrim Ch., Aux., 51, M. C., 10, Taylor Ch., M. C., 5, United Ch., Aux., 456.70; Montgomery, Aux. (const. L. M. Miss Frances S. Walkley), 25, C. E. Soc., 100; North Branford, Aux., 25, C. E. Soc., 9, S. S., 5; North Stamford, Aux., 1; Salisbury, Aux., 17.50; Torrington, M. C., 20; Torrington, Centre Ch., C. E. Soc., 15; Washington, C. E. Soc., 15; Waterbury, Second

Ch., Aux., 5, Cradle Roll, 10; Watertown (const. L. M's Mrs. William Warren and Mrs. Sara Bartlett), 50; Westbrook, C. E. Soc., 5; West Haven, Cradle Roll, 2.25; Westport, Aux., 11.62; Winsted, First Ch., Aux., 29.50, Second Ch., Aux., 43.69, G. C., 30, S. S., 40, 2,999 13

Total, 4,910 15

#### NEW YORK.

*Brooklyn.*—Miss Julia P. Roberts, 5 00  
*New York.*—James M. Speers, 82 50  
*New York State Branch.*—Mrs. F. M. Turner, Treas. Baiting Hollow, 3; Bay Shore, C. E. Soc., 9; Binghamton, Mrs. Edward Taylor, 10; Brooklyn, Annual Meeting Col., 84.62, Tompkins Ave. Ch., Aux., 200, Cradle Roll, 50; East Bloomfield, Aux., 32.13; Elmira, Aux., 48.59, Y. P. League, 10; Flatbush, Aux., 36; Hamilton, Aux., 30; New York, Bethany Ch., Cradle Roll, 4.32, Friends of Cradle Roll, 2.25; Niagara Falls, C. E. Soc., 23; Patchogue, Jr. C. E. Soc., 5; Poughkeepsie, Vassar College, Christian Asso., 374; Sherburne, Dan. of the Cov., 25; Wellsville, Aux., 4.90; West Winfield, Aux., 25. Less expenses, 104.53, 872 28

Total, 914 78

#### PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club (of wh. 50 const. L. M's Miss Mary A. Hartwell, Miss Carlisle E. Marsh), 75; Fla., Daytona, Aux., 12.50; Md., Baltimore, Associate Ch., Aux., 27.86, Jr. C. E. Soc., 5; N. J., Closter, Aux., 11.63, Do Something Band, 15; East Orange, Trinity Ch., Aux., 49; Jersey City, Aux., 20; Montclair, Sen. and Jr. Aux's Col., 75.42, Children's League, 60, Cradle Roll, 14.10; Newark, First Ch., Aux., 17.50, Belleville Ave. Ch., Aux., 4, M. B., 35; Nutley, Aux., 10; Orange Valley, Aux., 25, Y. L. Mission Band, 39.47; Passaic, Aux., 25; Plainfield, Aux., 11.32; Verona, Aux., 1; Westfield, S. S., 60.80, 594 60

Total, 594 60

#### FLORIDA.

*Avon Park.*—1; Ormond, 2, 3 00

Total, 3 00

#### PENNSYLVANIA.

*Mt. Carmel.*—Cong. Ch., Jr. C. E. Soc., 1 00

Total, 1 00

#### MICHIGAN.

*Lowell.*—Mrs. E. N. Morey, 5 00

Total, 5 00

#### CANADA.

*Canada Cong. W. B. M.,* 1,500 95

Total, 1,500 95

#### CHINA.

*Foochow.*—Girls' Boarding School, 15 00

Total, 15 00

General Funds, 14,181 24  
 Gifts for Special Objects, 486 87  
 Variety Account, 52 49

Total, \$14,720 60

# Board of the Pacific

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MRS. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.

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2511 Benvenue Avenue, Berkeley, Cal.

## Superintendent Young People's Work.

MRS. O. W. LUCAS,  
Pacific Grove, Cal.

## Recording Secretary.

MRS. S. F. BUFFORD,  
1814 Sutter Street, San Francisco, Cal.

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## LETTER FROM MISS WILSON.

### PART I.

#### KUSAIE, CAROLINE ISLANDS.

WHEN the Carrie and Annie left us, March 1, 1902, to sail for San Francisco we felt somewhat cast down and troubled. That she was not in a condition to make the tour of the Gilberts seemed to us almost a greater trial than we could bear. Several months before we had discovered that one of our younger girls had become a leper. This word alone will convey to you what our feelings were when we knew we could not immediately return her to her home. For ourselves we had no special fear, but for our fifty-two girls we felt there was great danger.

What could we do? There was no other way but to send to Mr. Walkup and ask him to come to Kusaie with his small schooner and take the child back to her home. The letter was sent on the April steamer to Jaluit, M. I., and we did not know but what it might be months before it would reach him. Over and over again the question would come to our minds, Will he get here before the disease breaks out in its worst form? It was hard work to keep cheerful and we did not always do it. Yet how much heavier was the burden of the afflicted one than ours. How our hearts ached for her. I cannot think of anything much more horrible than a disease which is a living death. Much to our surprise the Hiram Bingham arrived from



the Gilberts, June 1st. A vessel sailing from the Marshalls took the letter to Mr. Walkup without delay, and he immediately came to our relief.

The Hiram Bingham left for the Gilberts, June 17th. Our poor girl was very brave about leaving us. She realized that it was the only right thing to do, and asked all to pray that she might ever glorify God in her life, and be willing to submit to whatever came to her. She will no doubt be put away in the woods to live by herself. Could anything be sadder than her case? God grant that her life may be a short one! Mr. Walkup took another young couple from us to help in the work in the Gilberts.

The boys startled us one day by telling us they had killed a shark fully six feet long. It came up alongside the wharf, and they put three spears through its body and dragged it up on the beach. A few minutes before seeing it, John and Frances Rife had been bathing right near the wharf. The thought of such a creature somewhat spoils the pleasure of bathing for us, but it is not at all likely that there is another large one on the reef. This one must have come in from outside, and could not find its way out again, as the large sharks prefer living in deep water. Now for a fish story: Any one who knows anything about the people living on the islands of the Pacific can tell you it is the custom when fishing to kill a fish by biting its head. Well, this custom was the means of almost strangling one young man. After catching his fish he proceeded to kill it in the usual way, but instead of putting the head in his mouth sideways he put it in straight, and the fish jumped into his throat. He fell over in a faint. The boy with him was so frightened he did not know what to do, and supposing his chum was dead began to wail at the top of his voice. He then noticed that the boy moved one of his feet, and that there was still life, and the thought came to him that possibly he might save him. He tried to pull the fish out; but as it was a small one he could not get a good hold of it with his hands, but by taking hold of its tail with his teeth he managed to pull it out. This drew the sharp fins of the fish the wrong way, and the boy's throat was very badly lacerated. They hastened home and had it attended to, and with care the throat was well in a few weeks. They tell us he is not the first one who has been treated by a fish in this way, and not many had as fortunate an escape as he. May it teach them that it is cruel to kill fish in this way.

Four of our girls had a lesson which we hope they will not soon forget. They were left in charge of a canoe, and were to meet the rest of the girls in the party at a certain place when the tide came in. Well, this was one of the days when there was scarcely any tide. They knew they must get to the appointed place some time before night, and seeing a man go outside over the reef, they concluded they would follow him. The only one of the



four who really understood managing a canoe turned to the others, and said, "Girls, have you got faith?" "Yes," they answered; and in this state of mind they went out on the big ocean in a little canoe. The man, after a while, turned back, but they kept on. It was not long before they discovered that it would have been wiser if they had not been so brave. The waves were high and kept one girl bailing out the canoe, while the others paddled with all their strength, not daring to rest for a minute or the strong current would have carried them away off to sea. They acknowledged they were frightened "when the canoe would not mind." They were thankful when they at last reached land. They were told that to do such a thing as that was not having faith in God, and we have no fear that they will ever do such a thing again.

Ten miles from our mission station and at the principal Kusaian village is a small islet owned by the A. B. C. F. M. We have often wished we had a cottage there, where we could go and take some of our scholars and spend some of our vacations. Through our Kusaian girls, this wish was made known to the king. The king talked with his nephew, and the nephew talked with us and wanted to know just what kind of a house we would like. Soon the men on the island were at work getting sticks, making laths, burning coral stones into lime to make plaster, cutting and sewing the thatch. Fully a month was spent in the building, and they furnished everything, with the exception of the flooring, windows, nails, and cord. They gave their time and material for no other pay than love, and when finished, the cottage was the best building on the island. We fixed it up quite prettily, and the people delighted in it as much as we. One woman went home and tried to arrange her house as nearly like ours as she could, but it was hard work to repress a smile, while calling on her, to see the Perry pictures turned upside down.

To show that we appreciated what had been done for us, we took turns, and some one lived in the house for a month. We often had twenty or twenty-five girls with us at a time, and the Kusaians showed that they appreciated having us live at their village by keeping us supplied with more food than we could use. Every morning after their native ovens were opened up a number of cocoanut trays would be sent in with enough cooked food to last through the day.

The king would call on us every day to see if there was anything he could do for us or get for us that would in any way make us more comfortable. His nephew was asked to get us a large stone for a doorstep. He saw a nice flat one in the king's wall, and what did he do but go and take that, and leave an opening in the wall. The king only laughed about it,

and thought it was all right for the young man to take it as he did, without permission, seeing it was for the missionaries. We enjoyed being amongst the people. They are simple in their ways and very kind hearted, and their cares are few. The work of housekeeping is almost like play. No dishes to wash, as they eat off trays made of the cocoanut leaf. These are nice and clean, and when they are through with them they throw them away and make more. No furniture to dust. In most houses they own a few trunks, and these often answer for chairs, or else a mat is spread and we sit on the floor. The beds are simply mats, made of the pandanus leaf. They like furniture and other foreign things when they can get them, and some are better off than others. I admire them for one thing, and that is their care of the old people. They are very kind to them. I asked who a certain old lady was. They said, "She is Frank's adopted mother." So she lived with him and he took care of her. Everybody is adopted by some one on whom they have no real claim but in this country it means as much as if they were really related.

I know several other young men who had houses built for their adopted parents, so that they might make them as comfortable as possible in their old age. In one home there was a dear little girl who had been sick for some months. It seemed as if every day would be her last. She had been one of the day scholars in our Kusaian school for little children. I asked her if she would like to have her little schoolmates come and sing for her. She said she would, so Sunday morning, after church, I went with them. As there was a case of chicken-pox in the house I had them stand out beside the door, just where they could see Rachel and she could see them. As they had been living on our side of the island they had not seen her since she had been taken sick, and I did not realize that they would be so much affected by her appearance. She was only a shadow of her former self. They sang several songs, and when they tried "Around the Throne of God in Heaven," it was too much for them. Their eyes began to fill with tears, and before I knew it most of them were sobbing. I was glad then that I had kept them outside, and hastened away with them before the little invalid saw that they were weeping. It would not have been well for her to weep with them. There is one thing the Kusaians do which we consider pretty heathenish. A woman died with consumption, and they made big preparations for a feast; killed a cow, pigs, and cooked the native foods in abundance. The friends and relatives gathered and ate this food where the body was laid out, just before the burial, laughing and having a good time at the feast; weeping and moaning at the funeral. To our minds this is a custom that ought to be done away with, and we will use all our influence to break it up. We know of several of the natives who agree with us, and hope their opinions will have some effect on the others.

*(To be continued.)*

# Board of the Interior

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FROM MISS JENNIE D. BALDWIN.

RUK, CAROLINE ISLANDS, Feb. 4, 1903.

IN reviewing the work of the past year, we can say with Samuel, "Hitherto hath the Lord helped us." Like Israel of old, we have found rough places in the way, but the promise, "I will never leave nor forsake thee," has been verified in our experience. In joy and in sorrow the ever-present friend has supplied our needs according to his riches in grace.

There were thirty-eight members of the school at the opening of the year, but this number was soon increased by the admission of four new girls and a former member. During the succeeding months five more entered the school, giving a total increase of ten. During the year four married and one was dismissed, making the present membership forty-three.

Four terms of school covered a period of thirty-four weeks, and, in addition, five weeks were devoted to instruction in hat and basket weaving. Fifteen women, day pupils, attended school during the year, thus bringing a little light and inspiration into their monotonous lives.

Twelve girls made public profession of their faith in Christ, and need your most earnest prayers. The enemy of souls is not affected by tropical inertia ; indeed he seems to be ever on the alert to catch the unwary and lead them into sin. He obeys to the letter the little maxim so often repeated to children in the homeland, "Try, try again," and our hearts are frequently saddened by the downfall of those who for years have lived a moral life. Pray for the Christians that they may be steadfast and witness a good confession.

As Christmas time drew near, preparations were made for a joyous day. Of the four whom I previously mentioned, two were to be married on that day. Feeling uncertain regarding the future of the work, we were especially desirous that it should be a day long to be remembered. Through the kindness of friends suitable and pleasing gifts were provided for the girls, and the simple wedding trousseaus were completed.

On the nineteenth of the month four of the schoolboys were summoned to the German man-of-war, anchored a few miles distant, and were immediately made prisoners on the false charge of disrespect to the German government. These boys were anxious to preach the gospel, and months ago begged permission to hold services on Sabbath morning at villages a few miles distant. A heathen chief and a heathen white man were opposed to these efforts, and the chief would not permit them to preach in his village. Work was then started in a village beyond, where they were welcomed, and nearly a hundred people gathered to hear the Word. The powers of darkness seemed determined to blot out this work, and when the man-of-war arrived the two men previously mentioned charged these boys with preaching that the American Board was the great factor in these quarters, and that the German government occupied an inferior position. A trial was held when all Christians and missionaries were ruled out, and of course it was not difficult in a heathen land to obtain false witnesses. So far as we hear the boys are guiltless. The people testify that they preached simply from the Book. The boys realized that it was persecution for the faith, and told my sister when she visited them that it was because of the name of Jesus.

We took the boys a few gifts for Christmas day ; but our hearts were saddened as we looked over the southern end of the island and saw the masts and smoke stack of the vessel, and thought of the boys so unjustly detained. One case was very sad, as the young wife, one of the four who left us last year, became a mother in less than two weeks after her husband was taken prisoner. The young couple had lived very happily together, and the separation at that time was peculiarly trying.

Do you ask the result ? The gospel is still proclaimed to those villagers.



On the day following the arrest, one came inquiring who would preach for them, and notwithstanding the circumstances, there were volunteers for the work.

Our hearts go out to these people in this time of fear and apprehension. The traders have circulated through the lagoon the report that the American Board is to be driven out, and they tell our teachers that they will not be permitted to continue their work. The people feel that a time of trial is pending, when helpers of years gone by will be separated from them. A few days ago a girl at family worship said in her prayer, "God, our only hope is in thee." Will you not with us uphold these weak, fearing ones at the throne of grace, praying that God will raise up a leader for the little flock, and that even through persecution and false teaching the truth may prosper?

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#### PORTION OF A LETTER FROM MISS ANNIE L. HOWE TO HER MOTHER.

SHIMOYAMATI DORI, KOBE, JAPAN, May 13, 1903.

NEVER since I have been in Japan has it been on this wise,—that I let mail after mail go and no letter. The upsetting of my house last fall has followed me up to the present moment in piling up work which must be done some time, and I must do it. So the time that should have gone to regular work had to go for three months to getting out of one house and into another, and now I am trying to get even.

Events crowd upon us in addition; last week it was a big educational meeting in Osaka for two days. I had a very polite invitation to attend, and went up with Wahayama San. All sorts of educational interests were represented, normal schools, girls' higher schools, commercial schools, kindergartens, etc. Each department met in a separate place. The kindergarten part was convened in the Girls' Normal School, and was a large gathering, and by far the most dignified and ideal meeting of the kind I have yet attended in Japan.

Not a pipe nor a cigarette nor a tobacco box was once in evidence during the two days. The lectures, too, were on a high plane. The principal of the school was most polite. When noon time came the first day I was going back to Miss Daniels' for lunch; but no, they had made preparations, they said, and conducted me to the primary room where a foreign dinner was spread for two, and there I regaled myself in state, with the principal as host.

When we went into the meeting we each had a large envelope given us containing maps of Osaka, lists of schools, tickets to the Exposition, to the castle, the mint, and waterworks, and lots of other things. The whole affair was certainly "done up brown."

I can assure you mission schools are soon to look to their laurels or we shall be left in the race. The education for women is extending rapidly in this land. A few years ago there were almost no schools for girls beyond primary grades. There are now two hundred, public and private. The buildings are large, sunny, airy, and hygienic, with everything in the way of apparatus.

The Girls' Normal School cost 130,000 *yen* for building, and 32,000 for land. They have a grand piano. In the Kobe higher girls' school, next the kindergarten, they spent 72,000 on buildings besides the land. They have the most beautiful audience room, large, airy, with a grand piano; while down in the room for singing they have a fine upright, with various organs for practice in little rooms for the purpose. I can just assure you we can't hold our own here, I fear, with our dilapidated plants.

The kindergartens are going ahead as well as these higher schools. There is one building in Osaka especially which is very fine; and a man in Tokyo is just about to build a private kindergarten on three acres of land, where he plans to establish a model. He is having a carriage built to hold twenty children, and he purposes to take the classes, turn about, every day to the parks and fields.

I was asking about teachers and am told that it is a difficult thing to get enough.

The music school in Tokyo is supplying the music teachers, and the normal school the others, but the supply is far from being met.

It is getting to be a serious question in our mission schools as well. The government schools are offering such large salaries that our schools, at least, can't pay like prices, and consequently are bothered no end to find suitable persons. I do wish we could have the money to build as we ought and equip as we ought, so that Christian education need not be forced to hang its head before the non-Christian schools.

Dr. Pentecost is in Kobe now; came last Saturday with his wife and daughters, and Miss Barrows is entertaining them. He is preaching at the foreign Union Church until Friday, when he speaks in our Japanese one, also on Saturday in the same place, but Sunday he preaches again morning and evening in the foreign church. I am very glad to have the people down town hear him, for his sermons give them something out of the ordinary to think about.

## THE DEMANDS OF FOREIGN MISSIONS FOR THE TWENTIETH CENTURY.

BY JOSEPHINE F. CALLAND.

THE century just closed has marked the greatest era of missionary expansion in the history of the Christian Church. The progress of modern Christianity is interesting as a great world force. No other religion can compare with it. In view of the achievements of the past, and the promise of the future, it is fitting that those to whom God has intrusted this great work should marshal their forces, grasp the situation, and move onward to yet greater conquest for our King.

"Go preach my gospel to every creature," has been ringing out with increasing clearness during the nineteen centuries past. The new century brings with it the labor and experience of the past, with new fields and ever-widening doors of opportunity. The present demands are measured by our consecrated ability, and the future demands must be measured by the same standard. While the work for this new century will be much the same in detail, yet we may confidently expect greater results, for we must remember that the era of modern missions scarcely spans a single century, and that a large part of time and labor devoted to them has been necessarily given to exploration, to the mastery of languages, and other pioneer work.

Yet within a single century missions have been planted in every nation and island of the world, and the number of converts in all heathen lands to-day exceeds one million souls in Protestant missions alone. "A survey of missions has become a survey of the world;" but what obstacles have been overcome to reach this result! Little by little the Christian missionary has penetrated the darkness of the world of heathenism. He has mastered languages, and translated the Bible into these languages. He has gathered converts one by one into churches; developed Christian family life; organized schools, and prepared a Christian literature for their enlightenment. To the opening world the open Bible is now being sent, and the tramp of reinforcement is heard. The doors are wide open everywhere to receive the message of Christ. We no longer offer the prayer of our fathers, that God would open the gates of heathen lands. That prayer was answered long ago. Only a few years ago the constant petition was for men to go. That prayer has also been answered. There are three thousand volunteers in our land waiting to be sent. Neither do our churches as a whole need to pray for more money. That is in our possession also, if we can judge by what we spend for ourselves in proportion to what we give. The demand

for the future, as ever in the past, is still for consecrated men and women and the entire consecration of the church of God to the great work committed to it.

While we take courage in the truly wonderful achievements of the past eighty years, let us not imagine that the whole world has heard the glad tidings, and been brought to Christ. For nineteen hundred years death has been sweeping the population of the world into eternity, and most of these millions have never heard of Christ. "The King's business demands haste," yet American Christendom is each year giving less than one half of one per cent for each heathen soul.

In this age of world-wide enterprise everything moves at a rapid pace; shall the kingdom of Christ alone move slowly? How can the church calmly look on eight hundred millions of human beings who, after nineteen centuries, have not so much as heard of Christ!

From heavy-laden workers in distant lands is ever ringing the cry, "Come over and help us." God's people echo back the answer, "Retrench." From lonely women, struggling on in the midst of dangers, using their meager salaries for carrying on the work so dear to them, hear them call, "Come over and help us," and still over the waters rings the answer, "Retrench."

Hungry souls plead for the Word of God, but the supply is exhausted. Young men and young women would gladly enter the training school, but they are told: "You cannot come. Though it costs but five cents a day to feed, clothe, and educate you, we cannot get it."

Five cents a day for three or four years, and a young man or woman would be fitted to take the gospel to hundreds of his people. Can we who have taken upon ourselves the vows of God still answer, "Retrench"?

We must not forget that our nation was founded as a missionary nation. When our fathers came to this continent,—then a wilderness,—it was "with the intense desire of extending the kingdom of Christ to these remote ends of the earth." The same spirit in which the nation began has been in its development ever since, especially in the founding of its great schools and universities.

"If we are to carry out the divine purpose and plan concerning it, the glory of our nation will be, not in its wealth, not in its history, but in the work it does in carrying the gospel of transformation to the ends of the earth." Dr. McKenzie has said, "The man who does not believe in foreign missions denies his ancestry, his country, and his God."

The problems and demands of the twentieth century are already upon us. There are difficult problems to meet in India with its story of woe, in China,



in Turkey, and the Pacific Islands. The Ecumenical Conference of 1900 shed light on many questions. It showed our nation the meaning and importance of Christian missions, the magnitude to which the work has grown, and the new possibilities opening. The conference represented the entire work on foreign fields, and was one of the most interesting events in modern Christian history. It showed the world how the vanguard of progress during all this century has been the missionaries of the Cross. Railroads and telegraphs have followed in the paths which they have made. New and intelligent study of the great problems of extending Christ's kingdom will follow, and the work of the coming century will be instinct with a new purpose under more favorable conditions.

The medical missionary has proven a great power in the world's evangelization. The Christian press has become essential to mission work. It has not only given the Bible in nearly four hundred languages and dialects, but it has given Christian literature to the people in many forms.

The Christian school has become the handmaid of gospel evangelization. Cultivating the brain is found essential to develop the highest type of Christian living and growth. Surely the time has come for a great crusade of the Cross for the twentieth century. In view of the marvelous opening of doors in all lands, it is without doubt the special call of God to this generation.

The spirit of our religion calls for an advance, and shall we go backward? "The problem at the beginning of the century was a problem of opportunity; in the middle of the century it was a problem of men; at the close of the century it is a problem of money" and methods.

There are many motives which should lead to increased beneficence: the increasing wealth of our nation; the increasing membership of our churches; the increasing intelligence of the people; and the efficiency of missionary service, and the enlarging of the fields through the removal of opposition. Nations do not perish from poverty, but from luxury. Are we to attain a climax of prosperity and then decline as other great nations have done? Our safety lies in our beneficence.

The English-speaking people who are carrying on the larger part of missionary work are steadily gaining the supreme influence of the world. And it is given to them, and especially to the American people, to proclaim the gospel of righteousness and love to all the earth. This must be so from our geographical position, our rapidly accumulating wealth, and our composite population.

The demand at home is for better organization. A large proportion of our church members give nothing for missions. We should apply business methods if we really wish to accomplish anything in this work.

Besides better organization we need better education, not only in the church and Sunday school, but it should begin in the home, for "that which stands the test of time begins at the fireside." It means the boys and girls themselves in future years pledged to carry on the work. The great givers of the past were made in childhood. The children have given a "Morning Star" three times in the past, and if properly interested and instructed they will continue to give "Morning Stars" and support missionaries of their own. With improved methods and better organization we may expect great things for the future. Only those who refuse to see can declare missions in this century a failure.

The Church has ever been superior to the power that is in the world. It has survived all that human power and human malice could bring against it. "God has built his Church upon a rock, and the gates of hell shall not prevail against it."

Steadily, century by century, the light has spread, and the Church has moved on to perpetual victory. The onward movement of the Kingdom of Christ recognizes no defeat, no impossibilities. God has a plan in all history, and he will bring the nations of the earth to himself, and we are permitted to have a part in that great work, and so a part in the final victory.

Though ignorance and superstition still hang as a dark cloud over many lands, out from the darkness will come the dawn of another day, whose splendor will shed its radiance over the coming centuries with a brightness which shall outshine the past as the sun outshines the stars.

With a spirit of service let us plan for greater things in this new century.

SPRINGFIELD, Mo.

## WOMAN'S BOARD OF THE INTERIOR.

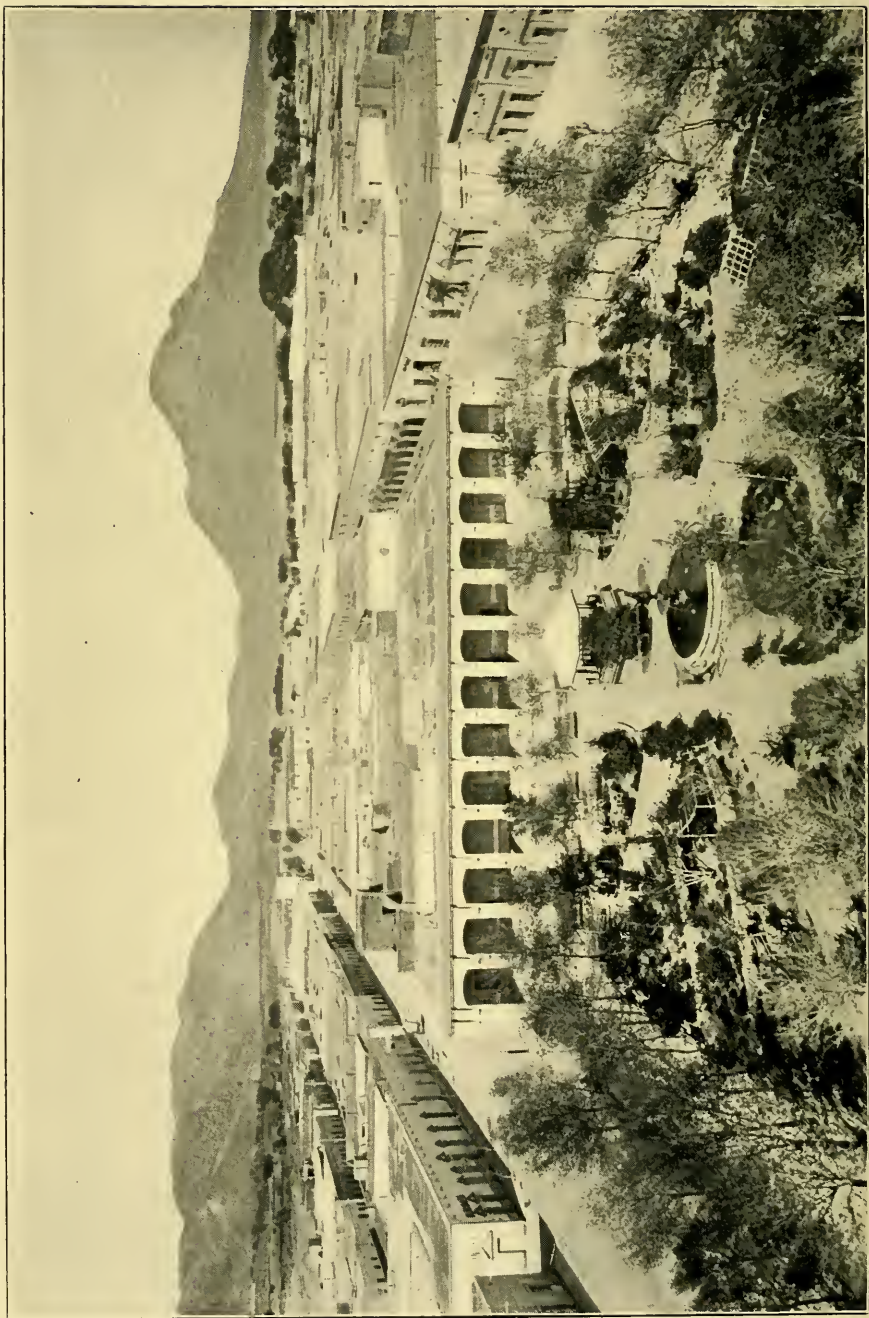
MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM MAY 10 TO JUNE 10, 1903.

ILLINOIS . . . . .	885 04	Previously acknowledged . . . .	31,581 57
IOWA . . . . .	469 82	Total since October, 1902 . . . .	\$34,085 24
KANSAS . . . . .	54 02	CONTRIBUTIONS FOR DEBT.	
MICHIGAN . . . . .	167 02	Receipts for the month . . . . .	80 00
MISSOURI . . . . .	37 87	Previously acknowledged . . . . .	3,043 19
MONTANA . . . . .	11 88	Total since October, 1902 . . . .	\$3,123 19
NEBRASKA . . . . .	75 84	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
OHIO . . . . .	425 44	Receipts for the month . . . . .	30 00
OKLAHOMA . . . . .	22 47	Previously acknowledged . . . . .	258 07
SOUTH DAKOTA . . . . .	78 00	Total since October, 1902 . . . .	\$288 07
WISCONSIN . . . . .	213 10		
W. C. AFRICA . . . . .	25 00		
TURKEY . . . . .	20 00		
MISCELLANEOUS . . . . .	18 17		
Receipts for the month . . . . .	\$2,503 67		

MRS. E. M. WILLIAMS, Ass't Treas.





CITY OF CHIHUAHUA, MEXICO.

Mrs. Eaton and Miss Hammond, Missionaries of the W. B. M., are stationed here.



# Life and Light

VOL. XXXIII.

SEPTEMBER, 1903.

No. 9.

**OUR TREASURY** The Treasurer's report brings both cheer and anxiety.

**TO-DAY.** In the month ending July 18th the contributions were \$6,150.85, a gain of \$1,458.88 or about 30 per cent over the gifts in the corresponding month in 1902. This shows that some of our friends do not slacken effort in the summer, and is encouraging. But when we remember that as yet we have received only \$6,132.70 of the additional \$20,000 without which our present work cannot go on, and that as you read this item little more than six weeks of our fiscal year remain, the anxiety is keen and hard to bear. What part of our work shall we give up? Which of the souls who look to us for the bread of life must we send empty away? It is not the officers of the Woman's Board merely, it is the Master himself who appeals. Were it not a joy to deny ourselves every luxury, till his treasury be full?

**DEPARTING** The air at the Board Rooms has seemed filled with fare-  
**MISSIONARIES.** wells in the days of late summer. On July 27th our beloved Dr. Harriet Parker started back to Madura to take up again the charge of the hospital for women and children. During her stay in this country she has tenderly cared for her father in his last days, and now that she goes bravely to her work again we hope that in the joyful welcome of those she has helped she may find consolation and renewed courage. Rev. Robert Thomson, returning to Samokov, and Dr. Fuller, president of the college at Aintab, went on the same steamer. On August 8th Mr. Herbert M. Allen, for several years editor of the *Gotschnag*, a religious paper for the Armenians in this country, and a great blessing to them, sailed with his family to take charge of the station at Bardezag during the approaching furlough of Dr. Chambers. With him go his father, who has given his life to telling the gospel in Turkey, and his sister, Miss Annie Allen, who has exceptional qualifications for missionary work in that country. On the

same day, also, Miss Susan D. Riggs, teacher in Marsovan, sailed from New York to resume her work. She is one of our few teachers who have command of modern Greek, and, through her pupils, has wide influence. Miss Wright, recently connected with the W. B. M. I., goes with her to assist in care of orphanage work. On August 13th Miss Foreman, principal of the girls' school at Aintab, returned to the work with her dear girls, and with her was Miss Graf, going back to Mardin, where she is greatly needed, and Mrs. Marden, whose service among the women in Gedik Pasha, Constantinople, has been specially blessed.

**MISSIONARY PERSONALS.** Those women who are "adopted" by the Woman's Board enter not only a formal relation, but come almost invariably into a tender and intimate personal friendship with those who send them forth. Though the outer tie may be severed, yet they still hold a warm place in our hearts, and there is truth in the saying, "once a missionary always a missionary." It has been a pleasure this summer to see again in our Rooms Mrs. Gertrude Chandler Wyckoff, who left us eleven years ago to join the Arcot Mission of the Dutch Reformed Church. In a way she will always be one of our own. Miss Ellen M. Blakely, of Marash, arrived in Boston August 4, Miss Agnes M. Lord, of Erzroom, on the 6th, and on the same day, Mrs. M. P. Parmelee, of Trebizond, accompanied by her daughter.

**PLANS FOR THE SEASON'S WORK.** The good of the summer vacation is not merely in the restful hours by the shore or among the hills, but quite as much in the renewed strength and clearer vision with which we come back to our work. "Since man was driven out of Eden, God's best gift to him is work." Only work that is well done, however, gives us a conscious blessing. You are planning now for the duties and the pleasures of the coming season. Be sure to put things in their right places. Leave space for the study of China, not only for the hour of the meetings, but for the supplementary work which will make your mind kindle and your heart glow. Try to get to one or both of the great meetings, the Woman's Board at New Haven on November 4th and 5th, and the American Board at Manchester, New Hampshire. This last meeting will be on October 13-16 instead of October 6-9 as before stated.

**A BAPTIST VIEW OF WOMAN'S WORK.** The recent report in Rochester, N. Y., of the Baptist Committee on Missions and Missionary Societies, which has attracted much attention, paid a warm tribute to the work of women and their organizations, as follows: "The women have secured large sums in very small amounts, and their intelligence in missionary

matters has sometimes suggested a reversal of the injunction that on certain subjects women should 'ask their husbands at home.' . . . Shall all the energy and ability and ambition of women to-day be ignored or unused by the Christian Church? Shall it be expended only in women's clubs and social functions, when it might be harnessed to the missionary enterprise? We cannot justly expect our Christian women to serve as mere solicitors of funds for men to administer, or to sit as a meek and overawed minority on administrative boards. They must have the privilege of working from their own standpoint, by their own method, and for objects that evoke their special interest. If in some cases the zealous work of the women has made the general work seem tame and languid, the remedy will be found, not in curbing woman's effort, but in such constant consultation and co-operation as shall produce unified effort for one great result. . . . The position of your Committee is succinctly stated in the following resolution: 'We recommend that the women's missionary societies be continued as distinct though affiliated organizations; that all efforts to consolidate them with parent societies be discontinued, and that the attainment of closer relations between each of the women's societies and the parent society, and all other matters requiring adjustment, be referred to the Committee of Reference.'"

**SUMMER CONFERENCES.** Every year the long, bright summer days, which always suggest the coming apart to rest awhile, offer more enlarged opportunities for making vacation periods a time of mental and spiritual preparation for increased usefulness. Two of the series of conferences held at Silver Bay, Lake George, during the past summer, have been of special importance and value to the Woman's Board.

The Young Women's Student Conference, June 26th to July 6th, brought together nearly six hundred delegates from Eastern colleges and seminaries; the flower of our earnest, thoughtful young womanhood. These girls are about entering the serious business of life, and each one is eager to know where her talents will count for most. Among them were about one hundred Congregationalists, representing twenty-one colleges, universities, seminaries and academies. On the first Sunday afternoon of the Conference these were gathered into a meeting, where the work of their own Woman's Board was brought before them, leaders from the Woman's Boards of other denominations holding simultaneous conferences. Four colleges, Wellesley, Vassar, Mt. Holyoke and Smith, all doing definite pledged work for our Board, gave brief reports; seven volunteers for service upon the foreign field were introduced; graduates of Radcliffe, Boston University, and Smith College told of the large opportunities they had found in their home churches,

and the call to work for foreign missions in both home and field departments was brought out in addresses by Dr. Pauline Root, Mrs. Harlan P. Beach, Miss Lucile Foreman of Aintab, and the representatives of the Board. The general sessions of the Conference were ably presided over by Miss Bertha Condé, who with Mrs. Effie K. Price Gladding and Miss Harriet Taylor, contributed inspiring addresses in addition to those given by such speakers as Mr. Harlan P. Beach, Mr. Robert Speer, Rev. J. Timothy Stone, Rev. Floyd Tompkins, and Mr. H. W. Hicks of our own American Board.

The Conference in the interests of young people's work was held from July 22d to 30th, inclusive, eighteen denominations being represented. A Bible class was conducted each morning by Mr. Hicks, missionary institutes for the discussion of methods of work in our home churches were led by Mr. C. V. Vickery, Prof. T. H. P. Sailer, and Dr. Halsey. Mr. H. P. Beach taught a mission study class, using for a text-book his "Princely Men in the Heavenly Kingdom," and a simultaneous class for the study of home missions was led by Dr. A. L. Phillips. Mr. Earl Taylor, of the Methodist Board of Missions, Bishop Thoburn, Dr. Goucher, of Baltimore, and Mr. Luther D. Wishard were prominent figures in the auditorium meetings. Four times the Conference was resolved into denominational group meetings. A representation of one hundred and sixteen Congregationalists from about seventy-five churches formed an interested body before which to lay many plans for advanced work and the discussion of methods. Mr. Hicks was chairman of these meetings. It is the earnest desire of both the American Board and the Woman's Boards to see far more general and systematic study of missions on the part of our young people who are not already gathered into missionary societies. To this end it is likely that plans will soon be formed to be presented by these Boards in co-operation. As knowledge of the Bible is a first essential in effective work for missions, the courses recommended will include Bible study. The value of a comprehensive literature exhibit was demonstrated at this Conference, where many hours were spent by the delegates in investigating the literature of their own and other Boards, consulting with those in charge, and making notes for future use. K. G. L.

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**WHAT A CHURCH MEANS.**—A crew of sailors, who, to use their own phrase, "did not take any stock in missions to the cannibals," by a somewhat rough experience changed their minds. Cruising among one of these Pacific groups, their vessel struck a reef and foundered. There was no alternative but to take to the boats and row ashore, although, according to their information, it was a choice between the sharks and the natives. The part of the coast where they landed happening to be uninhabited, they hid themselves in a hollow until it became necessary to procure something to eat, even at the risk of being eaten themselves. At length one of the boldest ventured to climb to the top of a hill, where he could look over into the populous valley beyond. All at once his fear-stricken companions saw him spring to his feet and swing his hat, shouting, "Come on, boys, I see a church!"



## OUR RESPONSIBILITY FOR THE PLEDGED WORK.

BY MISS ALICE M. KYLE.



As the eye falls upon this title, undoubtedly a certain sense of familiarity with the subject will arise, and an involuntary impulse to turn the pages quickly to find the fresh, inspiring "news from the field."

But tarry a moment, dear reader, constant or casual, and ask yourself, "Have I a clear and appreciative conception of what is meant by the well-worn phrase, The Pledged Work of the Woman's Board?"

Briefly stated, it is that part of work for women carried on in eighteen mission fields of the American Board, which by common consent has been assigned to the Woman's Board as its specific and constant charge. Woman's work in the Hawaiian Islands is carried on by the Woman's Board of Missions of the Pacific Islands, itself the fruitage of woman's work for woman. In all other mission fields of our denomination the Woman's Board has its share of work to be done; a work which will not be cared for by any other agency if we prove unfaithful to the trust.

In regard to the pledged work three things may be noted:—

First, It is not an arbitrary assignment or choice on the part of the Boards at home, but a selection from the multitude of claims, made after careful, often agonizing, consideration on the part of the missionaries individually, with close revision by the mission assembled in annual meetings. It is not the sum total of the work which they long to do, but it is that portion of the work, which all things considered, the missionaries judge most important, and every detail has been closely scrutinized. Surely since we accept the judgment of experts in all other lines of life, we should not fail to recognize the ability of the missionary specialist to decide as to the comparative values on the foreign field, and we should make this, the regular work of the Board, our primary care, before we give with impulsive generosity to special and attractive objects not included in this sum.

But, second, the pledged work technically so called, is only a part of the work which has been put into the keeping of the Woman's Board. In addition to the \$116,500 pledged for the year closing October 18, 1903, and as a logical consequence of this pledge, \$25,000 more is necessary, by a conservative estimate, to provide for the outfits, traveling expenses, and other needs of missionaries in this country, and to meet emergencies not provided for by the \$116,500 above named.

The \$116,500 represents the salaries of 137 women missionaries and their assistants, with all their incidental expenses; it also meets the expenses, so far as the Woman's Board is concerned, of thirty-three boarding schools and colleges, more than three hundred village schools, including a dozen kindergartens, nearly three hundred Bible women and their helpers in evangelistic work, and ten medical centers, more or less fully equipped with hospitals, dispensaries, and trained nurses, for our six beloved women physicians, who are striving to carry the gospel of healing among the fifty million of women and children in the stations belonging to the American Board. It is needless to add that this sum does not represent the amount needed, nor even the amount asked for year after year, and asked in vain, by those who are doing our work. The entire sum asked of the Woman's Board for 1903 was \$153,000, including \$23,000 for buildings, of which only this \$116,500 could safely be promised.

Third, For several years the amount needed for the pledged work and the additional \$25,000 for yearly recurring needs has not been provided by the contributions from the Branches. For the year 1902 the gifts from the living, exclusive of "specials" which pass through our treasury, but in no way help in the fulfilling of our pledges, amounted to \$99,427. This amount was supplemented by the unusually large sum received that year from legacies. It is obvious that these conditions cannot continue. Legacies are a fluctuating factor. Generous women of large means cannot be continually asked to provide for such an emergency as we have faced during the past few years. Hence arose the urgent appeal to the Branches last November for a permanent increase of at least \$20,000 in contributions, in order to assure the continuance of the work on the field into which for more than a generation have been poured the prayers, tears, unflinching service, aye, the very life-blood of those women who have "counted not their lives dear unto themselves." Some are "fallen on sleep," others, after thirty, forty, even fifty years of service, are faltering, and need to be reinforced and sustained by the presence at their side of the younger workers, who are eager to go. Instead of the mothers shall be the children, is a prophecy that waits to be fulfilled before our eyes, but it must be noted that in the sum named above we have made no provision for the salaries of new missionaries, nor for the healthy and natural growth of the work, for which we have long prayed.

Over and above the \$20,000 advance in contributions for which nearly every Branch is now making strenuous efforts, we could use with wisdom and satisfaction \$20,000 more in equipment, reinforcement, and for much needed buildings.

"There is always a crisis in missions," and one is close upon us, indeed

has overtaken us in the work unto which we have set our hands. One suggestion of possible relief comes in the hope that further pledges chosen from our list on unassumed work may be taken by individual donors or by societies, thus setting free a part, at least, of the \$20,000 advance to meet the call for extra money so constantly heard in the meetings of the Executive Committee.

To read the figures of the pledged work with a commercial eye means one thing, but it is quite another thing to realize that in Africa, in Asia, in the great Turkish Empire, in the islands of the South Pacific, and in twilight lands of superstition and ignorance, this money is transmuted into a force by which warm, living flesh and blood, women like ourselves, with needs and desires and souls to be saved, are delivered from bodily torture and won into the everlasting kingdom of the Lord Jesus Christ. Then these figures glow with a living light, and our responsibility to the pledged work becomes a vital, personal matter, vocal with the words, "Inasmuch as ye did it not unto the least of one of these, ye did it not to Me."

At the present time about \$96,000 of the \$116,500 has been assumed in definite pledges by our twenty-four Branches; of the sum remaining about \$3,000 is met yearly by scattering gifts from individuals and in other ways, leaving about \$17,000 for which no steady and reliable provision exists. On this list of unassumed work are to be found, scholarships in nine boarding schools from \$30 to \$125 each; village schools in Turkey, India, China and Spain, ranging from \$13.20 to \$132; medical work in India and China in shares from \$5 to \$25; and evangelistic work in Japan and in the Gedik Pasha work, also to be taken in shares. Surely each Christian woman may find here something appealing to her special desire to answer her own daily prayer, "Thy Kingdom come." Less than two months of the fiscal year of the Woman's Board remain, and shall not those months bring many a response, beyond that already made through the Branches, from women church members in all the length and breadth of our constituency from Maine to Florida?

Not many days ago there came into the Board Rooms a modestly dressed, unassuming woman, who asked if \$12 would support a Bible woman in India for a year. After some search a woman was found on the list who was giving a portion of her time for this small compensation. The unknown lady eagerly produced \$15, and was shown into the treasury to pay the money and receive her receipt for the \$12. As she sat waiting a leaflet containing an account of the work of the Bible women with an attractive picture of one "King's messenger" was placed in her hand. As she looked her eyes filled with tears, and she said: "You needn't mind about the

change. It's no matter if I'm a little short for awhile. I want to give it all." That gift meant sacrifice, and it was a twenty-five per cent advance on the offering first purposed. Are there not many who can do likewise, and in the added sacrifice and increased responsibility for the pledged work enter afresh into the joy of their Lord?

## MEMORIES OF TWO MISSION FIELDS.

### I. THE HAWAIIAN ISLANDS.

BY MRS. C. H. DANIELS.



NOT all the memories—they would fill the little magazine—but a selection here and there out of the throng which come and go in my inner world. There is no logical sequence necessarily in "memories." My title delivers me from bondage to that program which begins with "drawing near our desired haven," proceeds through first, second and third scenes, and ends with the "waving of farewell." We had it all logically enough and a full program it was, running through four weeks of time, and including every delight which hospitable friends and romantic, old, missionary attractions

could suggest. However we are free now, in retrospect, to light down here and there as we may, and no offense to any dear spots or kind friends passed by.

So, first, we must take advantage of this fine afternoon, and using the horses put at our disposal by a wave of the magician's wand—it is always waving in Honolulu—make



"GILBERTINA."

calls away up Manoa Valley, at "Gilbertina," at Mother Parker's. It was a mistake to allude to weather; it was an inadvertent New Englandism. There is no weather which need be remarked in that fair city, nestling between sea and mountains. The sunshine is liquid sometimes, but "that's of no consequence—no consequence at all." The tropical luxuriance of



foliage will be refreshed thereby, and human beings will slip between the drops without harm.

Up Manoa Valley we are sure to meet a fine, driving mist, but we draw the lap robe before our faces for three minutes, and then the sun is out to dry the last wet hair on the horses.



LOOKING OUT TO SEA.

In her beautiful home hanging on to the mountain side Mother Castle receives us, and, though eighty-two years of age, talks with clear mental grasp about the problems in the islands

to-day, and the work of the American Board. She has left the old Castle homestead in the city that orphans may find there a home, so adding one more to the long list of Castle benevolences. We have a family circle of prayer for the Kingdom of God to come in all the world, and with tender good-bys leave this aged saint, survivor of that reinforcement of missionaries whom the Board sent out in 1836.

Mother Parker, in her ninety-eighth year, though able to be up and to receive occasional guests, lives in the past among the



JAPANESE CHRISTIANS.

scenes of thirty-four years when she and her husband labored among the natives over beyond the city, the only white people. "The American Board" was on her lips many times. "Write down that you have been

here," she said, as we arose from the prayer; "I forget, and I want to read it over and over."

"Gilbertina," cool, shaded retreat, contains three choice souls whom it is an honor to visit. Dr. Hiram Bingham was first to welcome us on the wharf; he now comes down the steps, tall, gray, of noble presence, to welcome us to the home of his later years. Mrs. Titus Coan, his sister, is beside him, and as with cordial grasp she draws us into the house, we somehow seem to be drawn within the old-time missionary circle, and to touch those wonderful experiences when, under Titus Coan and fellow-laborers, the whole island church was quickened, and 1,704 were baptized in a day.

Within the home sits Mrs. Bingham, helpless, speechless, but following with intelligent eye the proof of the geography she prepared years ago, and is now revising for the Gilbert Islanders.

A few moments of precious communion here, a peep into Dr. Bingham's study where with an islander to help him, he is preparing a commentary on the Gospels for Gilbert workers; a glimpse upstairs at portraits of Mr. Coan, and we are bidding good-by to a sacred spot, and to consecrated workers whose influence rests sweetly upon us.

It is good to linger an hour *on*, not *in* the Punchbowl, just as the setting sun paints sky and sea. Perhaps we shall have the joy of seeing those exquisite green, blue, purple tints in the water, like those about "calm Capri's Isle" in the Mediterranean. They are to be seen in their perfection off Diamond Head.

It is Sunday morning. We wend our way to the historic stone church, and are shown into the "royal" pew, to be guests at the Quarterly Review of the Native Sunday Schools of Honolulu. This is an old time custom, instituted by missionary fathers, and still kept up with perennial interest. Sitting and watching the schools file in,—young people dressed in white and as tastefully as our own, older women in Mother Hubbards, a fashion introduced by missionary mothers,—we recollect that it was up the aisle of this church in the old days that the Co-operative Bonnet and Shoe Associations made their triumphant entries. The men and women were innocent of this title, and probably it passed without remark when one man wore his squeaking shoes up the broad aisle, threw them out the window to a friend, who likewise enjoyed the squeak up the aisle, and passed on the pleasure to other watchers outside. It was the same with the women and their first bonnet, shared by six, made for them by the milliner missionary from an old frame re-covered and adorned with home-made worsted flowers.

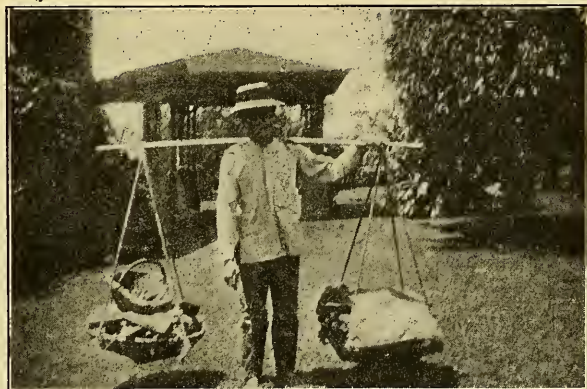
This large, hospitable church was completed in 1842 on the site of a thatch-covered frame upon poles. The massive coral blocks were brought from a

reef at some distance upon the backs of natives as they worked in five rotating bands. Thoroughly renovated a few years ago, it is modern inside.

The exercises proceed through three hours or more, gaining in spirit and interest as number after number of the long printed program is taken up. Representatives of each school, those who have stood well all the quarter, are chosen to appear in front while a teacher, taking his position down the aisle a little distance, questions or directs in loud voice. Some recite all the Golden Texts and answer questions on the lessons; some repeat Scripture; and all sing, old and young vying with each other. The hymns, both in native and English, are largely modern, sung to our own tunes. Occasionally an original tune, composed in some one of the schools, smacks of the old-fashioned hymns the Hawaiians were first taught.

We came away sensible that these native schools did good solid work on their lessons and Scripture passages, and hoped the custom might not cease.

How memory would like to linger in the schools where we spent many hours,—in Kawaiahao Seminary for native girls, founded in old missionary days (see frontispiece); in the Kamehameha schools for girls and boys, a fine institution



CHINESE FRUIT VENDER.

on the Hampton plan, given to her people by a wealthy native woman, Mrs. Bernice Bishop; the free kindergartens where little Hawaiians, Japanese, Chinese and Portuguese work, play and talk English together like good American citizens in embryo. In these and all the other schools is cradled the hope of Hawaii's future.

Heart-stirring memories gather about the Japanese and Chinese services, where we had extended to us the precious privilege of speaking about our common Saviour, and see in faces a warm response, though we did have to use an "interrupter." This was foreign mission ground within foreign missions, so to speak. Japan and China have come within our knowledge though we did not touch their shores.

One more scene we want to share. It is a reception of the Hawaiian



Board, the Woman's Board, and all the Christian workers among the various peoples. A hundred or more of these choice spirits come and go. You would rejoice, as did we, to see faces attached to names you knew, like Damon, Gulick, Bishop, Emerson; to see snowy-haired Kékéla, a veteran native missionary to the Marquesas, accompanied by his daughters, proud to show his watch given him by Abraham Lincoln, only, he said, "it's asleep!" Pastors, deacons and teachers are here. Costumes of several nationalities give picturesqueness to the scene. Native girls sing sweetly on the *lanai* (piazza) to the accompaniment of the little "taro patch." And we pass in companies for tea across the yard to the historic little building of two rooms where the Hawaiian Board in connection with the American Board met for long years.

These women workers whose presence we prize at the reception are employed by the Hawaiian Woman's Board. The programs of the monthly



A HOSPITABLE HOME.

meetings of this Board in the Union Church have rich material in reports from these various departments, in excellent home talent, and in addresses from missionaries as they pass to or from the Orient. It was a pleasure to present the work of our Board to them with congratulations, and to receive ex-

pressions of love and sympathy to bring home. The disbursements of this last, the thirty-second, year of the Board, were \$2,832.35, and largely for the local work among all these classes.

We leave the Hawaiian shores, sensible of a heavy debt to the kind friends whose generous hospitality has been about us, and owing much also to consecrated workers and stanch native Christians, whose influence insensibly to themselves has been stimulating to our own faith and purpose.

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OUR spiritual possibilities are measured by our spiritual resources, and our spiritual resources are measured by the limitless resources of the infinite God.



## RECENT MISSIONARY LETTERS.

## SPAIN.

Miss Mary Lyon Page writes from Instituto Internacional, Biarritz, France, June 12, 1903:—

DEAR FRIENDS : As I look out upon our beautiful garden where the big blossoms of the magnolia tree look like white doves resting on the branches, as I walk under the tall trees and through the paths lined with roses, I realize anew what a great blessing the garden has been to us, especially in this smaller house where the girls could overflow to study, and where we have even had classes. I shall always be grateful for this feature of our life in Biarritz. In the other house the garden, with its magnificent views of sea and mountains, has become a part of the life and memory of many girls who have gone home to close apartment houses where they look upon dusty streets without even a blade of grass.

The last day, however far in the distance, finally arrives. Wednesday we had our last Christian En-



SOME PUPILS OF THE INTERNATIONAL INSTITUTE.

deavor meeting, Thursday the last classes, and Friday they all went away. "Adios, Adios," was repeated, they got into the 'buses, some with tears, all with regrets, and as the handkerchiefs fluttered, "Adieu mignon," was heard from a house near by. What a silence fell upon us after they had gone ! For a few hours it was simply appalling. Then we went to work in good earnest, packing, packing, packing, until I feel as if we should get into a box and live there. We have three days more in this house, so we are cleaning, waxing floors, and restoring furniture to the places it occupied before the invasion of the Españolas in January.

Meantime, these same Spaniards are "suffering examinations," as they aptly say, in Madrid ; Miss Webb is with them and writes of their progress. Some of the professors are friendly, and all are interested in the señoritas who present themselves for the trying examinations. In rhetoric four out

of five have received the highest mark, "sobresaliente"; in a letter which has come since I began this she says the others are "covering themselves with glory." To use the Spanish expression, they are getting "a sea of high marks." The professors know where the girls come from, and some like to quiz them a little. In the examination in religion one of the smallest pupils was asked to repeat the Ten Commandments. As the Roman Catholic differs from the Authorized Version, the professor stopped her and asked where she had learned them, probably expecting that she would say in the Instituto Internacional, but she answered simply, "In the Santa Biblia, Exodo 20." The Roman Catholics of course do not see a Bible. Then they asked another, "What is the difference between Roman Catholics and Protestants?" Miss Webb thought the girl would be overwhelmed by the question, as it is something we never discuss, but she answered at once, "Protestants obey God and the Santo Espiritu, and the Romanists obey the Pope." We are hoping that the examinations will be over in a week, and then they will go to their homes.

We leave this house the 15th, and with our departure this chapter in the history of the Instituto Internacional is closed. We came during the war for three months; we have remained five years. Our coming was providential, and we trust our stay has been also. It is pleasant to hear the expressions of regret from the French people; the little Protestant church under M. Monod will surely miss us as they see the empty benches, and we have true friends among the French whom we shall always remember.

The last Sabbath that the girls were here five united with the Spanish church. The exercises were in the evening, and although the communion was administered in our own house, I have never attended a more impressive service. Mr. Gulick spoke words of counsel, which they felt and appreciated.

Good-by to hospitable France; we turn our faces toward Spain, our country by adoption; how will they receive us in Madrid? Will they turn upon us the cold shoulder? Or will the large number of liberals welcome the opportunity for higher education of their daughters? Only God knows, but we believe the time has come for the Instituto Internacional to move, so we go forward!

#### TURKEY.

From Adabazar, Miss Mary W. Riggs writes:—

We have just finished our week of examinations, which should have been held in early January, but were postponed by our "scarlet fever vacation." They are quite an ordeal, not only for our pupils, but for the teachers, also. Until this year the examinations have been very irregular, given by the

various teachers at any convenient time within a specified week, the other work going on at the same time irregularly. This year, however, we gave up everything for four days and devoted ourselves to examinations. Each class had an examination in the morning and another in the afternoon almost every day. Sometimes the girls would finish writing in an hour, and sometimes not in the three hours which was the limit.

I am sorry to say that we cannot trust the girls, and must watch them very closely to prevent cheating. I found one poor girl writing her answers with a paper full of facts inside her other pages, to which she was constantly referring. Of course I dismissed her and tore up her work, but it was dreadful! She does not seem to feel nearly so badly about it as I do. In all sorts of ways we find that we cannot trust the girls, and it grieves us; but then we remember that if they were all that we wish, we should not be needed here. So we go on trying to teach them a better way by training the character, and by building up right principles in their hearts, teaching them to depend on God for strength to overcome these temptations.

Do not think that what I have said applies to all our girls. Some are such dear girls, really trying to do what is right, and making good progress.

It is a great comfort to have some such girls upon whom we can rely; and I suppose we must keep on hoping that even the naughty, deceitful ones may be changed and become like these. But you know we are human, and it is hard to believe in people who have once proved themselves false.

From Smyrna, Miss Claribel Platt writes:—

Some have compared our school to the preparatory department of the college at Scutari, and were much surprised to learn that in some branches, especially those of the native languages, our school does higher work than the college at Scutari.

Mr. McNaughton has just returned from a visit to Afion Kara Hissar, where the people are suffering so as a result of the great fire last autumn, yet, he says, there is a good work going on. He has forwarded considerable sums to the pastor to distribute among those left homeless, and, of course, when summer comes the distress will diminish. That town is much higher than Smyrna, and has long winters with snow and severe cold. While Mr. McNaughton was there a severe snowstorm came, drifting into the railway cuts, and stopping trains for two days. Every year at this season the people there look eagerly for Mr. McNaughton, as our pastor there is not ordained, and this is the season for marriages. He describes one in particular, which must have been unique: He and the pastor joined the company of men who assembled first at the bridegroom's house, then, when all had

arrived, they walked in procession, Mr. McN. and the pastor at the head, to the house of the bride. After some delay she came out accompanied by fifty or sixty lady friends all wrapped in the customary white sheet, and the procession returned to the house of the bridegroom. Here they were ushered into a large room, and seated Eastern fashion, the women on one side, the men on the other. Then the ceremony proper began. A hymn was announced, which was carried through as a duet by Mr. McNaughton and the pastor; they found this so trying that they didn't attempt another. The sermon was from the text, "It is not good for man to be alone," and the preacher took occasion to speak of the importance of educating the daughters as well as the sons; saying if there could be only one school in the city, that should be for girls. He made so deep an impression that two men brought to him their daughters to be placed in our school, and a third said that he had a daughter in a Catholic school in another city, but after the summer holidays he should send her to us.

From Mardin, in the Eastern Turkey Mission, Mrs. Andrus writes:—

Looking to Miss Fenenga's future usefulness, it seemed good to the station that she might have more time for study, to let me remain in nominal charge of the Girl's School this year; but naturally the cares slip off from me to her more and more. Even were I doing as much as formerly, there would still be the relief of feeling there would be no great break should I drop out at any time. So far the school year has been pleasant. We have no senior class, but a junior class larger than we ever had before. There were eleven the first term, but at the end of the first half year one girl accepted a position as teacher in a city school,—her family needing the money she could earn. One of our old teachers has gone to Aleppo, where, they say, she is building up a fine school for girls. The young teacher who takes her place is doing very well, and is preparing, we hope, for even better work in the future.

#### INDIA.

In a recent letter from Miss Hartt, principal of our Girls' Boarding School at Ahmednagar, she says:—

Through the months of February and March we had few pupils besides the boarders. The day scholars had for the most part fled in terror from the plague-stricken city. Our compound is exposed to all the unsanitary conditions of an Oriental city, yet we were enabled to prevent the plague entering within its walls, though it was on every side of us. Several cases occurred in that part which juts into the center of the compound, which the mission has made many attempts to buy.



School was reopened on the third of June, and now that the town is free from the plague, the classes are filled to overflowing, and I have to puzzle my brains to find room for them all. Every available space in class room is filled with busy workers. I have had the little infant class room paved with stone, and supplied with tables and chairs for the lace class. The government gives us 100 rupees monthly toward the salary of the teacher for this class, and also a grant on the new furniture. I value very highly this chance of educating the girls' fingers. The long hall, paved, color washed, and painted, is fitted up for a kindergarten. As yet the furniture consists of boxes, which do duty as both tables and desks, but the little ones are just as happy as though the furniture was the best. They are very happy and interested under the new method of teaching. Our old dormitory is just the same, but hope of soon having a fine new one buoys me up. Mr. Smith has, I believe, practically succeeded in purchasing a site of twenty-three acres for it just back of the rug factory, and we expect to see the walls going up soon. My normal class of twelve are doing excellent work, and I shall be much disappointed if they are not good teachers when we are through with them. I have been pretty hard up for funds, as the treasurer has not yet received authority to allow me to overdraw on my government grants, but I anticipate no trouble in making ends meet when this money comes.

It grieves me much to find how very low is the moral standard of these girls. I fear there is not one who "would swear to her own hurt." In our Christian Endeavor meetings some of the girls talk beautifully, but, alas! their lives often do not correspond. I suppose that were they perfect there would be no need of missionaries. Pray that God may pour out his Spirit upon them; their need is great.

From Ahmednagar, on June 10th, Miss Nugent writes:—

To add to other calamities a cyclone struck Barton Hall, the teachers' and servants' quarters, and took off the greater part of the roof. The big bamboo shed where the girls live was leveled with the ground and their other buildings destroyed. Eleven girls and one woman were hurt. I sent for the doctor and went as quickly as possible to see the children. Things were about as bad as they could be, and the poor children were terribly frightened. The doctor gathered all the injured in one room, drier than the others, and tied up the wounds. The books, maps, furniture, and children's clothes were soaking, and there was hardly a dry spot to be found. The second story was covered with broken tiles and flooded with water. I could scarcely believe no one was hidden under all the rubbish till the teacher in charge said he had called the roll. Trees and buildings all

around us are destroyed, and it will cost more than 1,000 rupees—333 dollars—to repair the damage. Men are trying to get Barton Hall in order, but the girls' shed is beyond doing anything with.

When I look around and see what must be done I almost despair; all this big orphanage, the Bible Women's Training School, and three Hindu schools and only one small body to look after it all.

The school work has been greatly hindered by the plague. Though Barton Hall was not actually closed, the changes in teachers made the work very unsatisfactory.

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## RECENT NEWS OF OTHER FIELDS.

BY MRS. J. O. MEANS.

*The Jews.*—It is estimated that there are in the world eleven million Jews, and they have been rightly called the greatest modern miracle. The recent horrible persecution in Russia has drawn to them the attention of Christendom; and there are yet other reasons for awakening a fresh interest in their future. The Zionist movement has stirred up many among them to new thought and activity, and turned their minds to the study of their ancient Scriptures and of the New Testament. Rabbis, agnostic leaders, and philosophers all alike urge upon the Jews the study of their history and of their land, and the Bible is the best history.

One hundred and sixty thousand copies of the New Testament in Hebrew and in Yiddish, the modern Jewish jargon of Europe, are in circulation on the continent and Great Britain, and a strong desire has thus been awakened among the younger Jews to know more about their fathers and about their treatment of "Jesus the Prophet." After the last Zionist meeting in Basle, Switzerland, leading rabbis of the United States announced that the New Testament must be a text-book in the Hebrew schools of this country, of which there are two hundred and twenty-eight.

Among those European Jews who are reading the New Testament there is a marked change of attitude toward Christian missionaries. There are at least ninety distinct missionary societies whose object is the conversion of the Jews; and surely these societies should be animated with new hope by this study of the Scriptures, the living and life-giving Word of God.

*In China.*—The Crusade against foot-binding in China is going quietly but steadily on. At first it was only missionaries who agitated the subject, but there are now several places where women of the better class are moving for reform. The *North China Herald* records the meeting of more than forty ladies, wives of mandarins, in the city of Hang-Chow, for the

purpose of forming themselves into an anti-foot-binding society. They signed a pledge that they would not only unbind their own feet, but the feet of their children, and they listened to a woman who had been educated in a Christian school and whose feet were of natural size, beautifully neat and nicely clad. This is a first step toward the Western knowledge they are beginning to desire.

This is not a solitary instance. Not long ago a Chinese lady of rank invited eighty of her acquaintances to meet and consult about forming a similar society. Light is dawning upon China's women.

*In Greece.*—It is said that there are probably ten thousand priests and monks in this country; an average of one priest to every two hundred of the population. Even in the city of Athens, the most prominent of the clergy do not receive more than five hundred dollars for their yearly salary, and the country priests must earn most of their own living, getting from their parishes only some of the farm products. They are allowed to marry, and the sons expect to follow the profession of their fathers, which accounts for the great numbers in the priesthood. They are generally useful men in the community, of good morals and manners. At present there is no Protestant mission in Greece, though there are a few Protestant churches.

*Western Africa.*—The English Church Missionary Society has entered a new field of labor in Hausaland, West Africa, a part of the British Protectorate in Northern Nigeria. The total area of this region is now about 300,000 square miles, and it has a population of between ten and fifteen million. In the northern part the people are Mohammedans, but southward they are mostly pagans. Now for the first time this enormous tract of country is wide open to the preaching of the gospel. At present there are only three missionaries on the ground, but an urgent appeal is made for forty Englishmen and Englishwomen to enter this open door. The climate is said to be no more unhealthful than that of India.

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No statistics can give a fair view of all that they (the missionaries) have done. The moral tone of their preaching is recognized by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly, a higher standard of moral conduct is becoming familiar to the people.—*India Government Blue Book.*

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

## HELPS FOR LEADERS.

LEADERS of our junior auxiliaries who are now planning their work for the coming year will find much of interest and suggestion in the articles by Miss Belle Brain in the current year of the *Missionary Review of the World*. Miss Brain is an earnest and active student of missionary methods, and the material she presents, gathered from many sources and a wide experience, is well worth the attention of all who would bring fresh and living interest into their missionary study.

In January Miss Brain shows something of the far-reaching results of missionary achievement from political and commercial standpoints of some of the world's greatest statesmen, testifying to the efforts they have seen of the missionary enterprise.

How to interest the individual in missions, in February, treats of a question of vital importance to us all. There is perhaps no better way than to learn what has been the moving impulse in those who have become interested, for what has already appealed to people will surely appeal to others. Miss Brain tells how a few of our pioneers were led to give their lives to foreign work, and draws practical lessons, teaching our individual responsibility and faithfulness to trust.

In April and May the articles are on "Prayer in the Missionary Meeting," and "The Bible in the Missionary Meeting,"—the two great powers we so often abuse or leave unused. In the first some of the secrets of prevailing prayer are told, and practical suggestions for learning them given, with many of the encouragements found in the study of answers in the history of missions. In the second the study of the Bible as a missionary book, and its use as a regular number on every program is urged. Outlines are given for two series of lessons, planned to give a knowledge of the Scriptural foundations upon which effective work must rest. A number of stories are told of special texts that have become famous for their influence on the lives of individual men, or in crises of missionary endeavor.



The June article treats of the possible influence of appropriate music in the missionary meeting, and tells of the historical significance of some of our best-known hymns.

In July are compiled "Great Thoughts from Master Missionaries,"—a goodly number of the "battle cries of the church,"—which should be familiar to the growing generation of its supporters and extenders.

Articles on "Practical Work for Missionary Societies," the occupying of our hands, and on the sending of boxes to the foreign field are to follow, and the whole series will be found a help to any leader.

H. S. L.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(*Translation by Mrs. A. E. Dean.*)

(*Continued*)

RUKMABAI thought she ought to cry aloud as is the custom of her people, but that countenance was so dignified, so holy, she could not break the silence. As soon as Chandri realized that her husband was really gone, she rose quietly, and going into the next room closed the door. When she came out she had a new look on her face, as though she had met Him who can bear all sorrow on his own head.

Rukmabai, too, had some experience of Christian love, for all gave her their hearty sympathy, realizing that she was now one of them. According to custom the funeral took place the next day, the services being held in the church. A great many friends were present. The Brahmin friends of his childhood, the people connected with his business, his relatives and other Hindu friends made a large crowd in the church.

At service the missionary read, "I am the resurrection and the life." As soon as those words fell on Chandri's ear, she raised her head and listened with hope. She became convinced that her husband was not dead, and that he had gone where the word death is not known. To Rukmabai everything was distracting, for she had never been in a Christian church before. It was impossible for her to concentrate her thoughts on the sermon, for slowly the condition of Hindu widows, and especially Brahmin widows, and the great difference between them and Christian widows, began to dawn upon her. Nothing but sorrow and crying; no room for consolation; always reproach. Even the looking upon a widow's face is considered a disgrace by the world; always hopeless. Distress at the funeral; regular plunder. The widow must relinquish clothing, ornaments, and even the hair of her head; always fasting;

always hungry. All these things in contrast to the quiet, loving home of her good daughter-in-law seemed to come plainly before her eyes.

For many days after the son's death Rukmabai stayed on with Chandri. One day she said to her, "Come now to my house and we will live together." Thinking her mother-in-law wanting in sympathy she spoke quickly, "What! leave the house where I have lived happily so long? Don't ask this of me, please." But seeing the mother's sad, hopeless face, she at once said: "No, no, I am wrong. It is better for me to go to you than for you to come to me; come, we will live together as you suggest." The change was quickly made. She left the place so dear to her, and taking her children went with her mother-in-law to the same place where she went as a child when she was first married.

The neighbors looked upon Rukmabai as a great curiosity. Formerly her voice used to be heard from one end of the tenement house to the other, now no one spoke of her. Occasionally, however, if the servant gave her trouble to annoy her, or some peddler tried to cheat her, she would get angry and would talk pretty loudly, and then the neighbors would laughingly say, "Let alone, Rukmabai has not quite forgotten to be angry." However, while they were yet speaking she would feel sorry and stop at once, and that would make them wonder all the more.

Poor Balkrishna was placed in strange circumstances. All around him were houses of Brahmins. He remembered he was a Brahmin and wanted to play with Brahmin boys. And yet the quiet home began to be more and more dear to him. It was seldom anyone called on his mother or grandmother. They were now "defiled." No one said this to their face, but he had it said to him or in his hearing many a time, and yet he noticed that many spoke of their good qualities. Occasionally some boys would tease him about his family; then indeed he would turn red with anger, and was ready for a hand-to-hand fight.

We cannot take the time to follow the history of these two women in detail, and yet we do not like to omit altogether the results of their Christ-like lives.

In a short time this home became the rendezvous of the "weary and heavy laden."

Many other widows who knew the sorrowful experiences of these two women were accustomed to come and open their hearts to them, and listen with tearful eyes to the story of the eternal love of the Lord and his immeasurable compassion. Now and then in that house could be seen a young widow or a sorrowful wife laying her head in Chandri's lap, and the soft voice comforting her or reading a passage of Scripture to the heart-broken

one. It never happened that anyone visited that house without hearing or learning something of Christ and his salvation, and that this was a Christ-blest household no one could doubt.

In sickness and in death they were most useful, and consequently they were often called. In order that they might teach their friends the knowledge of the Bible and the way of salvation, they set aside two days in every week to go among them, and as time went on they were even allowed to go into houses of strangers. Wherever they went the love and joy of the Lord accompanied them. It might be sufficient to say that these women served God and man to the extent of their ability, but they had opened their hearts and home to four Brahmin widows who were in sad need of protection. The poor creatures were in a deplorable state when they first came into the house. It will be interesting to notice the beginning of this home, and the great joy it finally brought to Chandri.

One day Chandri was called to the poorhouse to see a poor Brahmin widow, who was in a wretched condition and crazy with sorrow. Chandri made up a small bundle of clothes and went. She found the woman in a small, dark place where strangers and the poor find a resting place. At first all she could see was a bald head appearing out of a bundle of rags, which hardly covered the apparently lifeless form. As soon as Chandri spoke to her she looked up. There was intelligence in the large eyes, but alas! grief and ill treatment showed its marks on that face. Chandri was full of compassion, and said, "I am very sorry to see you in this condition; what is the matter?"

"Nothing, I am just waiting to die; I cannot bear anything more; I am undone."

*Chandri.*—"Tell me about it; sit up a little."

*Woman.*—"No, I cannot sit up; my hip is broken. I have been a long time in the hospital; now they say they can do nothing more."

*Chandri.*—"I believe I have heard of you before. Did not some Christian women go and read to you about Jesus?"

*Woman.*—"Yes, indeed, they told me of the love of Jesus, and some of them urged me to go to the missionary lady."

*Chandri.*—"Why didn't you go? You would be well taken care of there."

*Woman.*—"True, but I am a Brahmanee. How can I go?"

She said the word Brahmanee with indescribable pride. Chandri thought the unnatural dignity and the rags most incongruous, but understanding the situation she said, "Well, will you come home with me? I used to be a Brahmin, but now I know I live in the love of Christ."

*Woman* (sighing).—"No, I cannot go with you."

*Chandri*.—"Surely you will not refuse these two garments to cover you."

*Woman*.—"If I take them will you take me to your house?"

*Chandri*.—"The idea! Come or not, I have given them to you. May such a dreadful state as yours come not even to an enemy!"

*Woman*.—"What can I do? I feel inclined to go with you, but it will never do. Such pity and love I never even dreamed of."

*Chandri*.—"This is nothing. If you will go home with me you will understand a far deeper love."

*Woman*.—"What can I do? I am a Brahmin."

*Chandri*.—"How did you come into this condition? Tell me all about it."

(*To be continued.*)

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## Our Work at Home.

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### A FEW TRIED WAYS.

BY MRS. ERNESTINE PELOUBET SWALLOW.

THE Missionary Society, of which these ways are told, has several things to help toward good work. Most important is the willingness of its members to carry out the plans of the leader, and to do any service asked of them. A librarian in the public library who is most kind and helpful in looking up subjects, a local newspaper which will print notices and reports of meetings, free of charge, and a pastor who is interested in the work and is willing to give up a Sunday or Thursday evening service to the society have all been real helps.

The following have been some of the ideals of the society: As many at work as possible; personal invitations, written and verbal, to those not in the society; words of greeting at the meetings, and a social spirit; variety in the meetings; a printed program for the year, with papers assigned; short papers, given in one's own words, not articles read from magazines; co-operation with the Christian Endeavor Society, and fellowship with the societies of other churches in the town; public meetings of interest to everyone with occasional social times; a missionary library; a leader informed on the subject of each meeting and able to help those who have papers to find necessary material; the use of business and modern club methods so far as adaptable to the society; alertness to find and use anything helpful.



To set different ones to work there have been, besides regular officers, a membership committee to collect the annual dues and look out for new members; a committee to have charge of the missionary library; one person to provide a pianist and select the hymns for each meeting, and to supply special music when needed; and others to take charge of flowers and refreshments for special occasions.

For several months invitations were sent to ladies in the church, perhaps fifteen each time, cordially inviting them to attend the next meeting, and giving time, date, place of meeting and program. These invitations, suggested at a Baptist meeting, were different each time. The first ones were made of very dark brown binding or cover paper, such as can be bought at the stationer's in large sheets for a few cents each. Tiny blue prints of the church, taken by the small son of one of the members, were on the front of each little folded sheet, with the name of the church and town written in white ink. Inside was the invitation, etc., still in white ink; and on the back a Bible sentence on giving, suggesting delicately that an offering was to be made at the meeting. The next month a small Perry picture was folded into white drawing paper with the invitation in black ink on the sides. Again tiny calendars were used with the date of meeting enclosed in red for each month. Once walnut shells held a small roll of paper bearing the message.

Most of these invitations were made to fit an ordinary envelope, and where they could not be delivered at the door they were sent by mail. Many responded to the pretty messengers, and many who could not come felt a new interest in the society which had taken so much pains for them. A small amount of money, a little ingenuity, and considerable time and patience bring most satisfactory results in this line. Verbal invitations were also given wherever possible without obtrusiveness,—never as if people ought to come (for who can judge for another?), but just to make them sure they were needed and would be welcomed.

The printed program has been most useful,—the first one founded on the studies of Africa, issued for younger societies,—for as the work of preparing papers was new to most of the ladies, it seemed wise to make it as simple as possible. The subject for each month was subdivided into topics, which were assigned to members of the society, and dates, place of meeting, and topics with names of those taking part were printed for the entire year. So far as possible these programs were put into the hands of every lady in the church. Those taking part were reminded of their responsibility two weeks or more before their meeting, and were asked to give their papers in their own words without notes, if possible; if not, from a paper prepared by

themselves, and not to occupy over five or seven minutes. Only one failed to take her part that year, and the programs were considered so successful that the plan was repeated, taking up *Lux Christi*.

In several instances the Christian Endeavor Society has been invited to join with the Missionary Society in some entertainment or service, the proceeds being equally divided. A Chinese Social was given in this way, affording an opportunity for the church people to meet the missionaries from China whom they were supporting, and to learn something of their work. The proceeds were used to start a missionary library for the use of the two societies. Again, the Sunday evening service was under these auspices, and Miss Kate G. Lamson engaged to give the address. Care is always taken that notice is given in the Christian Endeavor meeting of anything of special interest.

Of real power in awakening "other people" to the work of missions was Mrs. Burnell's intensely interesting story of a Hindu girl's life. Given in costume, in the first person, her story gave a not-to-be-forgotten lesson on the needs of those sisters across the sea. An effort was made to bring the indifferent ones to this "Lecture on India," and more than one person found himself "interested in missions" before he left.

Perhaps the greatest success of late financially, numerically, socially, and, we believe, educationally and spiritually, was the living magazine given at the Annual Thank-offering Meeting. The idea was found at a woman's federation of clubs, but was adapted to missionary purposes. A large frame covered with dark-brown cambric, with the words, "The New Missionary Magazine, June, 1903, Vol. I, No. 1," arranged in large white pasteboard letters on it, made the cover of the magazine, which was further decorated by a sweet young face, draped in blue as a Madonna, showing through an oval opening. A preface in verse and the table of contents were read, then the cover was replaced by a white page with a rectangular opening where the living illustrations were shown. A frontispiece was followed by the "Events of the Month," an article on "Have we Cause for Thankfulness?" and others pertinent to the year's work, with stories and poems. These were read each in its place, the illustrations being shown in their proper time. "Our Correspondents" and "Book Notes," with a short verse, closed the magazine. The meeting began with short devotional exercises, and closed with the Doxology. Simple refreshments and cordial greetings filled out the afternoon. "But it must have been so much work," many exclaimed. It was, but it paid. And that is the only way to make a missionary society, or anything else, successful,—work, and plenty of it.

## A WORD TO SUNDAY-SCHOOL TEACHERS.

BY MISS E. S. GILMAN.

SOME years ago one who tried the experiment of interesting her pupils in missions wrote the following letter. Conscious of her own ignorance of the subject she determined to share with others the little she herself knew, and was thus stimulated to learn more.

Have you tried to interest your own class as was suggested in the July number of *LIFE AND LIGHT*? If the hour in Sunday school is too brief to accomplish much, have you thought of bringing your scholars together at some other time for this purpose?

Abundant helps are at your service if you will take up this work heartily.

C—, July 9, 18—.

MY DEAR FRIEND: Do not think me ungrateful in not answering sooner your welcome letter, and acknowledging the little books. Allow me now to thank you heartily for them all.

I had never seen a missionary tract before, and was much interested in them all; and your suggestions in regard to missionary work were very helpful and encouraging, because it had not seemed before that there were *little* things to do.

Thanks for your suggestion in regard to interesting others. I think I can do a little on that line in Sabbath school occasionally; in fact, I have made a small beginning.

One Sunday I spent the Sunday-school hour on the subject of missions with a class of young ladies (ages 14 to 21). We asked each other informal questions. I told them what I knew of the new African Mission, something about Burma, and considerable that had been on my mind about missions in general.

It was surprising to see how little they knew about the subject, and equally so to see how well they listened and how much we enjoyed the hour. I tried to make it as interesting as possible, and could but see that the effort undertaken with fear and trembling was a success. I used up nearly all my material, and felt I must seek some reservoir myself before repeating the experiment. If anyone could have read my heart as I went home he would have found mingled feelings of astonishment to think I could interest anyone in the subject of missions even for an hour, wonder that I had dared to try, and joy at the result!

When the next review Sunday came round I thought I would try again, having the same class. This time we took up the Sandwich Islands. The subject was provided on this wise. I had subscribed for a copy of the *Mission Dayspring*, which contained an account of the Sandwich Islands. Taking the number that had pictures of the idols we read the account in turn, then talked it over together. There wasn't one who knew anything of Hawaii's missionary history, and the nearest anyone could come to locating it was in the South Pacific.

Another Sunday the subject, coming up incidentally, I asked how they thought the missionaries procured food and clothing. One thought they took the money with them; the next, that they lived on their own money; another, that they sent to some

Board or other every time they wanted any; one young lady thought they got their support from the natives; still another, that food and raiment were brought to them in ships.

I told them I actually did not know, but supposed they were paid salaries just as teachers were, and that the missionaries managed their money affairs like other people.

Do they have salaries? After all, I don't see just how they manage, for they can't have letters of credit in all the queer places to which they go. Is there any book that gives such interesting little details about points like these? It would make the missionaries and their work much more real if we could know about the manner of their lives.

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### OUR DAILY PRAYER IN SEPTEMBER.

THE Girls' School at Marsovan, vital and influential, with its teachers claims our thought and prayer for the first three days of September. Miss Willard tries constantly to impress on her pupils the duty and privilege of service as teachers, nurses, and assistants in missionary work. Miss Cull, with long experience in several stations, and refreshed by a year's furlough in England, is working ardently and successfully. Miss Susan Riggs, of missionary ancestry for two generations on both sides, has just returned to her work after a well-earned and greatly needed furlough. Miss Ward, daughter of Langdon S. Ward, long treasurer of the American Board, gave herself in the dew of her youth to helping these Eastern girls, and is greatly beloved. The missionary wives at Marsovan, as at our other stations, not only make Christian homes in uncongenial surroundings, but are continually called upon to lend a hand in school work, in visiting the poor, caring for the sick, and their days are crowded with work for the Master.

The Marathi Mission, one of the oldest fields of the American Board, has already brought forth fruit so abundant and so Christlike that it should be easy for us to pray in faith for a blessing on the workers of to-day. Mrs. E. S. Hume, principal of Bowker Hall, has oversight also of three Hindu schools. Her cares in practical ways are many and varied, with the great family of between five hundred and six hundred famine children under her husband's care; but the Bible teaching and soul winning is not crowded out. She is now at home for rest. Dr. Karmarkar, who studied medicine in Philadelphia, helps the Indian women and children as only one of their own race can, and finds that a dozen hands could not do all her work. Besides her ordinary tasks, she has over eight hundred children under her professional care in the orphanages and the boarding school. Miss Abbott, whose serial story, "Our Widows," has given vivid pictures of Hindu domestic life to our readers, guides with a wise hand many widows and



other women who are learning to support themselves. Endless tact and patience are needed for this task, in which Miss Abbott is a pioneer. Miss Abbott, though a new-comer, makes her helpful presence felt in many ways. Miss Millard told us in our August number of her blind orphans, and she also has care of three day schools for girls.

Miss Moulton, now at home, and Miss Gordon not only direct the Bible women at Wai, but have charge of three prosperous schools, where high and low castes mingle, and which rival each other in excellence in Bible lessons. Mrs. Sibley, greatly loved and longed for, is still kept in this country by delicate health and lack of strength. Miss Bissell, for many years the devoted and successful head of the Girls' Boarding School at Ahmednagar, is still in this country seeking health, and Miss Hartt bravely and efficiently takes her place. The care of nearly three hundred and fifty girls must be a heavy load on those young shoulders, and if we cannot send her helpers, we must be doubly faithful in our prayer. Miss Nugent's chief work is that of one who teaches teachers,—a most far-reaching influence,—and the Bible women go out from her care to sow beside all waters. Mrs. Bissell is the senior in service under the American Board, and is still directing and supervising various forms of work, giving much instruction to her Bible women. Dr. Julia Bissell, her daughter, must still remain in this country to regain the strength she has spent so lavishly for India's suffering women and children.

Dr. Grieve is now at Satara, and the prevalence of plague in all that region lays special burdens on all our physicians. Mrs. James Smith and Mrs. Henry Bissell double the power of their missionary husbands, not only by the rest and stimulus of the home, but by going among the Hindu women with gospel words and works. Mrs. Emily Harding, left a widow in January, finds solace in caring for the little son who came in the spring, and gives herself ardently to a life among the people for whom her husband died. Mrs. Henry Fairbank has wide influence through Bible women and care of schools. Mrs. R. A. Hume is now in this country with her little children. Mrs. Bruce has oversight of all work for women at Satara. Mrs. Ballantine has been in America for some time to care for her children in our schools, and by voice and pen she has helped to make the need of India more real to many. Mrs. Edward Fairbank, of Wadale, looks out for girls' schools and Bible women. Mrs. Harding, after many years of work greatly blessed, is now at home. Mrs. Gates is soon to return from this country. Her ardent and tireless devotion to the Hindu women and children would seem exhausting, but she finds in service the renewal of her strength.

## SUGGESTIVE QUESTIONS FOR AUXILIARIES.

UPON what basis do you make the financial aim of your society, and how do you plan to reach it?

Do you have solicitors? Do you have your church thoroughly canvassed, giving each woman a district for which she is responsible?

Is every woman in the church asked to contribute and earnestly urged to come to the meetings?

Do the ladies bring their money to the treasurer, or do you have collectors?

Does your treasurer report at each meeting the total amount pledged and the total amount paid by the society as a whole?

Is your money forwarded to the Branch treasurer monthly or quarterly?

Does your treasurer keep her accounts in ink and have her accounts audited?

What do you do when you find your receipts falling behind?

—From *Mission Studies*.

## BOOK NOTICES.

*A Life for God in India.* By Helen S. Dyer. Pp. 190. Price, \$1.

The author of this sketch of Mrs. Marcus B. Fuller, of Bombay, wrote the wonderful story of the Pundita Ramabai's phenomenal career. Mrs. Fuller is herself well known as the writer of a widely circulated work on *The Wrongs of Indian Womanhood*, with an introduction by Ramabai. A picture of Mrs. Fuller's pure, high-toned, attractive face appears as frontispiece, and the book reveals her consecrated spirit. The *Bombay Guardian* spoke of her as "the best known woman missionary in Western India, and the best loved." Mrs. Fuller studied at Oberlin College in the closing years of Charles G. Finney's presidency of that institution, and it is thought that his influence may be traced in her decision to go as a missionary, with no pledge of support from any human source. Later she and her husband became the leaders of that large band of missionaries of the Alliance Mission which went from America.

*India, and Daily Life in Bengal.* By Rev. Z. F. Griffin, B.D. Published by Morning Star Publishing House, Boston.

This book of two hundred pages has seen two editions. The author says in the preface to the first edition: "To tell the things which others have not told, I have written this book. All of the illustrations are from my own negatives." Mr. Griffin has been for ten years a missionary in India. Eleven of the fourteen chapters treat of the history, religions, politics,

architecture, productions, etc., of the country. Only the last three chapters are given to specific mission work. It is a compendium of much useful information concerning both land and people.

Rev. George F. Pentecost gives us this thought: "Money is one of the largest topics of the Bible. It is one of God's great instruments, and we have allowed it to fall out of its spiritual relation until it has come to be a kind of side issue, a material, secular necessity, for which we apologize instead of pushing it to the front as one of the great spiritual agencies of the Church of Jesus Christ."

*Fire and Sword in Shansi.* By E. H. Edwards, for twenty years medical missionary in China. Published by Revell Co. Price, \$1.50. Pp. 325.

In Dr. Alexander Maclaren's introductory note is the quotation which all must feel is a fitting one when the sad story of the Chinese martyrs is told:—

"Nothing is here for tears, nothing to wail,  
Nothing but fair and good  
And what may quiet us in a death so noble."

Dr. Maclaren's utterance on this subject is what we would expect from his high spiritual mood. He says: "The page which these martyrdoms has added to the Book of Martyrs is of a piece with all the preceding pages,—the same Christ-sustained heroism displayed by tender women, mothers, maidens and children; the same meek forgiveness; the same unalterable constancy. Stephen need not be ashamed of his last successors." And Dr. Maclaren speaks the unqualified admiration for the Chinese converts which we all feel when he says, "They could not argue for Him, but they could and did die for Him." He thinks it is no good sign of the state of the churches at home that they are not more moved by these pathetic facts.

Fifteen of the martyrs of Shansi belonged to the American Board.

Extracts are given from the diary of Miss Bird dated the 12th and 13th of July, and a long letter from Miss Partridge dated July 14th. These ladies were martyred at Tai Ku, July 31, 1900. The closing sentence of Miss Bird's diary is: "If you never see me again, remember I am not sorry I came to China. Whether I have saved anyone or not He knows; but it has been for Him, and we go to Him."

The author of this book was able to open communications with the scattered survivors among the Chinese Christians, and came into possession of many of the blood-stained letters and diaries from which we have quoted. Marshall Brothers of London, publishers for the Church of England Zenana Missionary Society, send to our circulating library a dainty little volume of less than one hundred pages, well illustrated, and bearing the title, *Vignettes of Kashmir*. The author has been fortunate in persuad-

ing the late Lieutenant Governor of the Punjab, Sir Wm. M. Young, to introduce her to the public in such words as these: "No more striking illustration could be afforded of the way in which God is opening the door for the spread of the good tidings of the Gospel in the East, than that which is contained in the following simple narrative of a lady missionary's work in Kashmir."

Revell Co. also publish a little *brochure* by Margaret E. Sangster, entitled, *When Angels Come to Men*.

It is dedicated "To the Dear Memory of My Mother," and in her Foreword Mrs. Sangster speaks of her "beautiful mother, so fragile, so exquisite, so long a dweller in the land of Beulah before her 'toilsome days' of pain and languor were ended, and she went home;" and she quotes the request this mother made that sometime the daughter, with her facile pen, would write a book about the angels. The book is enriched by quotations, both in prose and verse, from various authors.

G. H. C.

## TOPICS FOR OUTLINE STUDY OF CHINA.

THE list of topics subjoined is certainly one that will kindle both mind and heart. Let us begin at once to plan to give much to this study so that we may gain much.

### CHAPTER 1. A SELF-CENTERED EMPIRE.

Physical Features and Population. Cultivation of the Soil. Waterways and Loess. Climate and Food Products. China's Rulers. The Legendary Period. The Chou Dynasty. The Tsin Dynasty. The Han Dynasty. A Dark Period. The Tang Dynasty. The Sung Dynasty. The Mongol Dynasty. The Manchu Dynasty.

### CHAPTER 2. THE RELIGIONS OF CHINA.

Teachings of Confucius. Foundation Principles. Weak Spots in Confucianism. Universality of Temples. Comparison between Confucianism and Christianity. Taoism. Modern Taoism. Root of the Boxer Madness. Chinese Buddhism. The Dominant Religion. Temples to the Three Religions. Mohammedanism in China. Secret Sects.

### CHAPTER 3. THE PEOPLE OF CHINA.

Solidarity of Chinese Society. Fixity in Residence. Unity in Variety. Industry and Poverty. Puzzling Problems. Sentiment toward Foreigners. Patriotism. Conservatism. How a Chinese Scholar Views Christianity. Race Characteristics. Talent for Indirection. Suspicion and Distrust. Untruthfulness and Insincerity. Saving One's "Face." Christianity a Solvent.

### CHAPTER 4. CHRISTIAN MISSIONS.

(Part I. From Earliest Times till near the Close of the Nineteenth Century.)

Nestorian and Roman Catholic Missions. The Situation To-day. Protestant Missions. The Pioneer Society. A True Yokefellow. Strong Foundations Laid. Arrival



of Americans. Beginning of Medical Work. The Second Period, 1842-1860. Translation of the Scriptures. Treachery in Treaties. The Third Period, 1860 to 1895. Evidences of a New Era. The China Inland Mission. Modus of Mission Work. The Second Step. The Peripatetic Preacher. Churches in Embryo. The Doctor and the Dispensary.

## CHAPTER 5. CHRISTIAN MISSIONS.

(Part II. On the Threshold of the Twentieth Century.)

Woman's Work. The Educational Work. Day and Boarding Schools. Influence on the Community. A Birthday Gift to the Empress Dowager. Kindergartens. Bible Women and Other Workers. Medical Work. The First Medical College for Women. General Summary of the Third Period. The Great Famine. Two Notable Gatherings. Bible and Tract Societies. Literary Labors. Power of the Printing Press. The Fourth Period, 1895 to 1903. A Wonderful Awakening. The Anti-footbinding Society. Other Reforms. China in Convulsion. The Great Boxer Rising. Effect on the Native Church. The Aftermath.

## CHAPTER 6. THE OPEN DOOR OF OPPORTUNITY.

A Modern Miracle. A United Church. Power of Regenerated Lives. Educational Reforms. Educational Needs. The New China.

## SIDELIGHTS FROM PERIODICALS.

THE *Fortnightly* for June gives a story of a "Dance in the Pacific Islands," which shows the better side of the children of nature whom our missionaries are trying to help.

In the August *Atlantic* a story by Lafcadio Hearn, "Hoichi the Earless," tells us a Japanese tradition, and shows a glimpse of the Japanese habit of mind.

The article on "Foreign Affairs" in the July *Forum*, throws light on the attitude of the United States toward Russia on the Manchurian question. The settlement of this problem must affect missionary work in China.

Under the head of "Forward Into Light," the *Spirit of Missions* for August gives a most encouraging review of ten years' progress.

In the *Quarterly Review* for April is a statement perhaps as clear as can be given of the ins and outs of the Macedonian maze.

## TOPICS FOR AUXILIARY MEETINGS.

STUDY FOR OCTOBER.

OUR OWN BRANCH.

It is very natural to turn from the study of "Our Own Auxiliary" to that of "Our Own Branch." Every Woman's Foreign Missionary Society in our Congregational churches is in direct relation to one of our Branches. It will be interesting to refresh our minds a little on the history of our special Branch. When was it established? How old is it? Who is its president, its vice presidents, its secretaries, and its treas-

urer? What is its pledged work? For what special line of work does it ask the co-operation of the women of the churches? Who are the missionaries that are supported wholly or in part by its constituency? In many Branches leaflets describing the pledged work of the Branch can be obtained by applying to the corresponding secretary of the Branch. We would strongly urge that this leaflet be carefully read and pondered over, that each woman may realize the share of the work assumed by her own Branch; and may consider the importance of these obligations, remembering that the money asked for must be paid by the auxiliaries in order to have the work carried on and the missionaries supported.

Let the needs of the work be forcefully presented by the treasurer of each auxiliary, and the financial burden be laid upon each member in such a way that personal responsibility will be felt, and the fact of individual duty toward the pledged work of the Woman's Board be understood.

The committee having the program in charge would commend the officers of each Branch to the prayerful thought of the members of the auxiliaries. Upon them devolves the heavy burden of carrying out the work adopted by the executive committee.

In closing may we quote a few words from a newly revised leaflet on the "Obligations to the Pledged Work of the Board."

"Our pledged work this year means one hundred and thirty-seven missionary women, including assistants; it means over two hundred Bible women; it means boarding schools and day schools, with thousands of bright-faced Christian girls, upon whom, humanly speaking, depends the hope of the heathen world; it means kindergartens for the children, nurses for the sick, physicians for the suffering, teachers, Christian workers, industrial agencies, with all the appliances for work which are involved in the establishing of Christian homes and Christian schools in all these mission fields."

May this plea for the work done by "Our Own Branch" reach every woman in the churches."

M. J. B.

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## ANNUAL MEETING.

THE thirty-sixth annual meeting of the Woman's Board of Missions will be held in Plymouth Church, New Haven, Conn., on Wednesday and Thursday, Nov. 4 and 5, 1903. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 3d. The ladies of New Haven will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. T. H. Sheldon, 85 Edgewood Avenue, New Haven, Conn., before October 5th. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Information and circulars in reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.

Dr. E. E. Strong, just returned from his visit to Africa, Dr. Charles Cuthbert Hall, fresh from his lecturing tour in India and Japan, and missionaries from many lands will add interest to the meeting.

## WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.	
<i>Cumberland Mills</i> .—Mrs. C. V. Berry,	20 00
<i>Eastern Maine Branch</i> .—Mrs. J. S. Wheelwright, Treas. Brownville, Piscataquis Co. Conf. Col., 85 cts.; Orland, Hancock Co. Conf. Col., 5.85, A Friend, 50 cts.; Rockland, Golden Sands Mission Band, 12.65,	19 85
<i>Norridgewalk</i> .—A Friend,	5 00
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. Bethel, C. E. Soc., 5; Portland, High St. Ch., Aux., 8.80, State St. Ch., Aux., 2, Int. and Prim. Dept., S. S., 91 cts., West Ch., C. E. Soc., 3.80; Scarborough, Silver Cross Circle King's Dau., 5; Waterville, Aux., 25, C. E. Soc., 5; West Falmouth, Conf. Col., 5.50; Woodfords, Little Twigs, 5; Yarmouth, Aux., 8. Less expenses, 2.76,	71 25
Total,	116 10
NEW HAMPSHIRE.	
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Boscawen, Mrs. Gilson's S. S. Class, 2; Dunbarton, Aux., 6, S. S., 7; Farmington, Aux., 12.05; Hampton, Aux., by a member in memory of her mother, 25, Aux., 9; Hanover, Aux., Th. Off., 52.50; Jaffrey, East, Aux., 1.75; Manchester, First Ch., Aux., 92, South Main St. Ch., Aux., 81.16, N. C., 6.83; Nashua, Aux., 9.75, Pilgrim Ch., Y. L. Miss'y Soc., 10; Troy, Aux. (with prev. contri. const. L. M's Mrs. George H. Congdon, Miss Flavilla E. Gates), 30.35,	345 39
Total,	345 39
LEGACY.	
<i>New Boston</i> .—Legacy of Mrs. Anstice Bradford Burr (of Milwaukee), paid through Treas. of New Hampshire Branch,	50 00
VERMONT.	
<i>Putney</i> .—A Friend,	65
<i>St. Johnsbury</i> .—Mrs. Henry Fairbanks,	20 00
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Brattleboro, West (with prev. contri. const. L. M. Miss Emma A. Mixer), 12.55; Burlington, First Ch., 67; Fairfax, Mrs. A. B. Beeman, 2; Greensboro, In memory of Martha A. Tolman (of wh. 50 const. L. M's Mrs. Rosa E. Tolman, Mrs. Mary Y. Tolman), 200; Hartford, Aux., 21.19, J. M. S. Atto., 1; McIndoes Falls, C. E. Soc., 3; North Theford, 4.12; Rupert, C. E. Soc., 5; Swanton, C. E. Soc., 9.50; St. Johnsbury, North Ch., Pioneer Band, 10, Aux., 25. Less expenses, 2.01,	358 35
<i>Westminster</i> .—Jr. C. E. Soc.,	1 00
Total,	380 00
MASSACHUSETTS.	
<i>Amherst</i> .—Mrs. Emerson,	15 00
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dismore, Treas. Andover, Abbot Academy, Aux., 50, Christian Workers, 30; Lawrence, Lawrence St. Ch., 53.18; Lowell, Eliot Ch., 9; Reading, Cradle Roll, 20,	162 18
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Danvers, First Ch., M. S. Class, 15; Lynn, Central Ch., 19; Lynnfield Centre, Aux. (with prev. contri. const. L. M. Miss Mary B. Hawkes),	34 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Greenfield, Aux., 6.40, North Parish, S. S., 2.76; Northfield, Aux., 12; Shelburne, Aux., 20.62, Int. and Prim. Dept., S. S., 6.60, Jr. C. E. Soc., 4.50; Whately, Prim. S. S., 2,	54 88
<i>Greenfield</i> .—Mrs. Walker, 2, Miss Delano, 2, Mrs. Matthew Barber, 1, Mrs. Deane, 5, Mrs. Washburne, 2, Miss Washburne, 5, S. S., 25, Alliance, 17.25,	59 25
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Northampton, Smith College, 45; South Amherst, C. E. Soc., 25; South Hadley, Jr. Aux., 10, Mt. Holyoke College, 25,	105 00
<i>Malden</i> .—Mrs. J. B. Martin,	100 00
<i>Middleboro</i> .—Central Cong. Ch., Jr. C. E. Soc.,	1 00
<i>Middlesex Branch</i> .—Mrs. E. H. Rigelow, Treas. Natick, Aux., 20; Wellesley, Aux., 105.25, Wellesley College Christian Asso., 600,	725 25
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Braintree, S. S. Thayer Class, 5; Hanson, C. E. Soc., 1.25; Wollaston, Aux., 1.85,	8 10
<i>Northampton</i> .—Miss Cobb,	2 00
<i>North Middlesex Branch</i> .—Mrs. Lydia R. Hudson, Treas. Fitchburg, Rollstone Ch., Aux., 25 10; Littleton, Outlook Club of United Workers, 7.76; Pepperell, Aux. (of wh. 25 const. L. M. Mrs. Anna D. Thrall), 29.10; Shirley, Ladies' Circle, 20.37,	82 33
<i>Somerville</i> .—Mrs. Moulton,	2 00
<i>Springfield</i> .—South Cong. Ch.,	125 00
<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 3; Holyoke, Second Ch., Miss Grisell M. McLaren, 22, Aux., 1, S. S. Prim. Dept., 7.50, Kindergarten, 3; North Wilbraham, Grace Union Ch., 10; Springfield, Hope Ch., Aux. (const. L. M's Mrs. Chas. H. Burnham, Miss Ellen L. Cummings), 50, Woman's Bible Class, 10, Park Ch., Aux., 12,	118 50
<i>Suffolk Branch</i> .—Miss Mary L. Pelkey, Treas. Auburndale, Aux., 106.30, Jr. C. E. Soc., 15; Boston, Mrs. Chase, 5, Mt. Vernon Ch., Aux., 30, Y. L. Aux., 30, Union Ch., Aux., 50; Brighton, Aux., 104; Brookline, Harvard Ch., Aux., 27; Cambridge, Pilgrim Ch., Y. L. Mission Circle, Cradle Roll Off., 7.38, Prospect St. Ch., Aux., 92.91, Wood Memorial Ch., Aux., 9.50; Chelsea, First Ch., Y. W. M. Soc., 10; Dorchester, Harvard Ch., Jr. C. E. Soc., 5; Pilgrim Ch., Jr. C. E., 10, Second Ch., Y. L. Aux., 96; East Boston, Maverick Ch. (Mrs. Fales, 3, Miss Emma Fales, 2, Miss M. E. Fales, 5), 10; Everett, First Ch., Ladies' Miss'y and Aid Soc., 60; Jamaica Plain, Central Ch., Aux., 113; Neponset, Stone Ch., Aux., 31.83; Newton, Eliot Ch., Aux. (50 of	



wh. const. L. M's Mrs. C. E. Eddy, Mrs. Thomas B. Hitchcock, Miss Carrie Spear, Mrs. David Smith, Miss Louisa N. Stearns, Mrs. J. Eliot Trowbridge), 265.40, Cradle Roll, 12.33; Norwood, Aux., 100; Roxbury, Eliot Ch., Aux., 25, Walnut Ave. Ch., Aux., 28; Somerville, Broadway Cong. Ch., Y. L., 50, Winter Hill Cong. Ch., Aux., 21; South Boston, Phillips Ch., Aux., 141; Washington, D. C., Mrs. S. C. Parsons, 5,	1,460 65
Wellesley.—Miss A. F. Daniels,	15 00
Whitinsville.—Miss Anna L. Whitin and Friends,	50 00
<b>Worcester Co. Branch.</b> —Mrs. Ida L. Bennett, Treas. Dudley, Aux., 15; Gilbertville, Aux., 2; Globe Village, Union Ch., Aux., 2.75; Holden, Aux., 13; Lancaster, Y. L. Aux., 30; Southbridge, Aux., 9.18; Ware, Aux., 159.31; Warren, Aux., 40; Webster, Aux., 1.50; Westboro, Aux., 20; Winchendon, North Ch., Aux., Th. Off., 23; Worcester, Fobes St. Mission S. S., 1.60, Park Ch., Aux., 5, Extra-Cent-a-day Band, 1.49, Piedmont Ch., Woman's Asso., 120, Pilgrim Ch., Woman's Asso. (gift of Miss Emily Wheeler), 25, Plymouth Ch., Aux., 100, Jr. C. E. Soc., 1.25, Int. S. S., 1.50, Miss M. Emerson's S. S. Class, 1.75, Mrs. J. C. Berly's S. S. Class, 4.50. Less gift from Rockdale (Northbridge), Aux., refunded by request, 43.56,	534 27
Total,	3,654 41

**Correction.**—In June, 1903, LIFE AND LIGHT, Lynnfield Centre, Aux., 25, should read Danvers, First Ch., M. S., 25.

## LEGACY.

Clinton.—Legacy of Mrs. Martha C. Gibbs, by Wallace W. Savage, Adm.,	50 00
<b>RHODE ISLAND.</b>	
Providence.—Miss Lathrop,	10 00
Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Place Ch., Jr. C. E. Soc.,	2 50
Total,	12 50

## CONNECTICUT.

<b>Eastern Conn. Branch.</b> —Miss Mary I. Lockwood, Treas. Bozrah, Aux., 10.75; Danielson, Y. L. M. C., 5; Griswold, Aux., 16, C. E. Soc., 5; Groton, Aux. (with prev. contri. const. L. M's Mrs. Wilson Allen, Mrs. Jason L. Randall), 5.60; Pomfret, Aux., 30; Thompson, Aux., 17.25; Wauregan, C. E. Soc., 3.50,	93 10
<b>Hartford Branch.</b> —Mrs. M. Bradford Scott, Treas. Berlin, Aux., 12.92, Golden Ridge Mission Circle, 20, Cradle Roll, 8.40; Bristol, Aux., 48.50, C. E. Soc., 10; Burnside, Aux., 9.11, Cradle Roll, 2.20; Hartford, Farmington Ave. Ch., Aux., 1, Cradle Roll, 45, First Ch., Cradle Roll, 17.44, C. E. Soc., 5.58, Park Ch., Aux., 3; New Britain, South Ch., Y. W. Christian League, 7; Newington, Y. L. For. Miss. Soc., 25.75; Plainfield, Aux., 35.60; Rockville, Aux., 40; Simsbury, C. E. Soc., 5; South Manchester, Sunbeam Mission Circle, 29.47; Tolland, Aux., 8,	333 97
<b>New Haven Branch.</b> —Miss Julia Twining, Treas. Centrebrook, C. E. Soc., 15; Cornwall, Aux., 25.25, C. E. Soc., 20; Darien, Aux., 20; Greenwich, Second Ch., B. of L., 24.75, C. E. Soc., 10; Higg-	

num, C. E. Soc., 5; Litchfield, Aux., 70.60; Middletown, First Ch., Aux., 49.96, Staddle Hill, C. E. Soc., 5; Milford, Plymouth Ch., Aux. (const. L. M. Miss Elizabeth Wheeler), 25, First Ch., Miss Baird, 5; Nepaug, C. E. Soc., 8; New Haven, Plymouth Ch., Aux., 42.92; New Milford, Jr. C. E. Soc., 5; Norfolk, M. B., 35, C. E. Soc., 3; North Kent, C. E. Soc., 4; Roxbury, Aux., 12.74; Stamford, Y. L., 10, C. E. Soc., 5; Stratford, Dau. of Cov., 20; Waterbury, First Ch., Aux. (Mrs. Lucien S. Bronson to const. L. M. Mrs. R. M. Goddard), 25, Second Ch., G. T., 10; Winsted, C. E. Union, 9,	465 22
Total,	892 29

## LEGACY.

<b>New Haven.</b> —Legacy of Cynthia Chatfield, by H. C. Warren, Trustee,	1,400 00
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## NEW YORK.

<b>Brooklyn</b> —Mrs. De Forest,	5 10
<b>East Bloomfield.</b> —Mrs. Eliza S. Goodwin,	2 50
<b>New York.</b> —Mrs. M. A. Bates, 5, Mrs. George S. Hickok, 5, Edward Hamilton Whitman, Jr., 1,	11 00
<b>New York State Branch.</b> —Mrs. F. M. Turner, Treas. Brooklyn, Lewis Ave. Ch., Earnest Workers, 20, Park Ch., C. E. Soc., 25, Plymouth Ch., Aux., 5, Cradle Roll, 25, Puritan Ch., Aux., 62; Buffalo, First Ch., Aux., 65, Fitch Mem. Ch., 20; Clayton, C. E. Soc., 10; Elmira, Aux., 23; Norwich, Aux., 2.06, Loyal Workers Circle, 10, Loving Kindness Circle, 5; Patchogue, Aux., 5; Riverhead, First Ch., Aux., 20; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Mission Band, 10; Walton, Aux., 10. Less expenses, 25,	337 06
Total,	355 66

## PHILADELPHIA BRANCH.

<b>Philadelphia Branch.</b> —Miss Emma Flavell, Treas. D. C., Washington, C. J. G., 200, First Ch., Aux., 148.90, Mt. Pleasant Ch., Jr. C. E. Soc., 5; Md., Baltimore, Associate Ch., Jr. C. E. Soc., 10; N. J., Brook, Aux., 26.25; Chatham, Prim. S. S., 2.94; East Orange, First Ch., Aux., 67.49, Twinkling Stars M. C., 25.55, Lydia Guild, 30; Montclair, Y. W. M. S., 75, Children's League, 25; Va., Falls Ch., Aux., 17,	633 13
Total,	633 13

## FLORIDA.

<b>Mt Dora.</b> —Sunshine Circle,	2 75
Total,	2 75

## MINNESOTA.

<b>Stillwater.</b> —Mrs. Palmer,	2 00
Total,	2 00

## TURKEY.

<b>Harpoot.</b> —Woman's Miss'y Soc.,	8 22
<b>Marsovan.</b> —Marsovan Gleaners,	8 80
Total,	17 02

General Funds,	6,150 85
Gifts for Special Objects,	260 40
Variety Account,	36 91
Legacies,	1,500 00
Total,	\$7,948 16



# Board of the Pacific

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819 Fifteenth Street, Oakland, Cal.

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## **Recording Secretary.**

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## LETTER FROM MISS WILSON.

### PART II.

AUGUST 21st brings us to fifty years since the first missionaries, Rev. and Mrs. Snow, landed on Kusaie. The Kusaians invited everyone at our mission station to be present at the celebration of this jubilee. With the exception of a few old people everyone on the island gathered at the Lellu church. Their program was a lengthy one. The interesting part to the natives—we could not understand the Kusaian language—was narratives given by three old men, of how things were fifty years ago. They with one accord agreed that Christian living was far above what they had before the missionaries came to them. A recess was taken to partake of the food prepared for the occasion. In the afternoon a prayer meeting was held, at which many expressed their joy that the light of the gospel had been brought to them. Several young men who had been “halting between two opinions” took a stand for Christ. It was a day of glad rejoicing for both the missionary and the native. From that time on many others have come out on the Lord's side, and we hope before long it may be said that every person on the island is a Christian. Some of the young men are very earnest in working to bring souls to Christ.

The last steamer brought us the news that the Carrie and Annie had been repaired and would leave San Francisco the middle of June. We waited and waited for her appearance and almost gave up hopes of her coming, when she arrived September 12th. Three months from San Francisco! They called at Butaritari, Gilbert Islands, before coming here, and were becalmed outside of that island for thirty-one days besides drifting back two hundred miles. After leaving there they drifted to Jaluit, Marshall Islands, and then beat to Kusaie against headwinds. They worked night and day so as to get the freight unloaded so as to hasten on to Ponape. But again they had to lie in port waiting for a suitable wind to take them out of the harbor. I went on board September 20th, as they expected to sail early in the morning, and I was going with them as a passenger to Ponape so as to get a rest and change for a few months. They tried to get out of the harbor, and were almost out when the wind failed them and they barely escaped going on the reef. There was nothing to do but turn back and anchor. That was Saturday, and Monday morning a west wind was blowing hard, right into the passage, but they made another attempt to get out and succeeded. So we started on our way to Ponape, plunging into a heavy sea and beating against a strong headwind, in spite of which we made pretty good headway the first few days. Then came the calms, and we longed for a little steam power to move us to where we would get a little breeze. Friday noon our Manila sailor climbed aloft and called out, "Land ho!" By night the land seemed as far away as ever, and only looked like a big black cloud in front of us. Saturday we got up close enough so we could tell it really was land. Sunday the island stood before us in all its beauty. The green trees and beautiful foliage growing on the high mountains was a restful scene to look upon after spending a week of sameness on the deep blue sea. We crept up closer and closer; it was literally creeping, the wind was so light. We made out in the distance the belfry of the Kiti church, but night came on and we were still many miles from our desired anchorage, yet in the darkness it seemed too close to land to make one feel exactly safe on a sailing vessel without wind and drifting with the current. Along about seven o'clock the captain turned to the sailor at the wheel and said, "Artie, is she steering at all?" "No, sir." "Good gracious, not steering, and heading straight for the land! Whatever will become of us if we do not get some wind. We will go on the rocks sure!" That was a little more than I could stand, and being in rather a nervous state myself I concluded I had better get away where I could not hear a nervous captain express what he felt. I went to my stateroom all of a tremble, and how I prayed for wind. From the continual flapping of the sails I knew that late

into the night we were still becalmed. Once I thought I would go out on deck and see how we were going, but was glad in the morning that I did not, as they got up near enough to the land to hear the breakers. About midnight a slight wind and the current carried us away again and we were safe. Monday morning a light breeze brought us up to the mouth of the passage. The pilot flag brought a pilot to us, and by Monday noon we were at anchor at the German colony. When the doctor came on board to see that all were well they invited me to go ashore in their boat to see Henry Nanpei (the chief who has kept the work going during the absence of missionaries from Ponape). He was sick and under the doctor's care. I was glad to know there was some one near at hand with whom I was acquainted, as I wanted to make arrangements to get a canoe or boat to take me to the mission station without having to go outside again on the Carrie and Annie. It was thought then that they might be on the ocean for several days getting from one harbor to another, and I felt as if I could not stand it to go outside again. Strange to say, in the afternoon Miss Palmer came along in a canoe with a sick girl to see the doctor, and Mr. and Mrs. Gray kept her company in their boat, bringing a boy with a cut head to be taken care of. So everything turned out very nicely for me. They did not know when they started out that they were going to meet the Carrie and Annie.

Tuesday afternoon the pilot advised the captain to go inside from the colony to Oua, through a narrow, deep-water channel, as that might save them several days' time. He said there would be no danger even if the wind died out, as there were shallow places all along, where they could anchor if necessary, but to make sure that all would be well he was taken with us as pilot. The breeze was fine, and we sailed the distance of ten miles in an hour's time. The Grays kept me company on the schooner and towed their boat, so it was there all ready when we got to their place to go ashore in. Oua is the name of the mission station here, but although the present missionaries have been on the field for two years, they have not got thoroughly settled yet, not from any fault of their own, but because the schooner they came down on was not large enough to carry lumber to build their houses. When the lumber finally did come, on a trading vessel, it was landed far from their station in the most inconvenient place it could have been put, and with poor tides and a very rocky reef it was months before they could get it to their place. When I arrived here, September 29th, the carpenters were still working on the Girls' School building, and Mr. Gray had not commenced his dwelling house yet. Misses Foss and Palmer have been living at Kiti, in Nanpei's house. He and his large family gladly gave up their home for the missionary, and they moved into a much smaller house.

At first it was thought it would not be for long, but here it has been two years that they have had to be inconvenienced in this way. Mr. and Mrs. Gray began living at Oua in a church with thatched sides and a galvanized iron roof over their heads. How they lived through a year, with the hot sun beating down on that roof, I cannot understand. The heat from an iron roof is the worst kind of heat. And the heat was not the only thing to wear on them. A church of course is considered a public building, and as their home was the church there were natives in and out about all of the time. No time when they could be alone. A little room in the corner, partly partitioned off, was the most private place they had. However much one may love the natives or anyone else, there are times when one feels the need of being alone.

From some Japanese traders, leaving the island, Mr. Gray bought some old buildings and unplanned lumber and put them up a temporary home of a few rooms, a place which must have seemed almost like a paradise after living as they had had to live. After I had been at Oua a few weeks, Nanpei came with a boat and invited me to go to Kiti to see Misses Foss and Palmer. We started out at ten o'clock in the morning, and after going on our way for a couple of hours he said the tide was so poor that we could not go on, but would have to wait until the night tide. They pulled up at the king's village, and after paying our respects to him we walked on to the church, where my girl and I changed our wet clothes for dry ones. Joseph, the teacher at this place, then invited us to his one-roomed house. One of the men took down the gun and killed a chicken, and as soon as it was picked it was put in a pot to make soup for our dinner.

The next day we were invited to a native feast. We walked back in the woods for about two miles over one of the muddiest paths I ever trod. There was much that was beautiful above us, but we did not dare take our eyes off of our feet to admire it. This was one of the times when it was safer to look down than to look up if we were to be kept from stumbling. Gathered in the front of the room of the feast house were seated the king and the chiefs of the Kiti tribe. We were invited to sit on the same platform with them. Around the sides of the building were seated the common people. After quite a little talking began the work of dividing out the food. The feast was made for Nanpei, but it was only his in name, as a great part of it was given away to the other chiefs. I glanced around to see what a Ponape feast was like, when an awful sound filled the air. A woman began to sing a dirge, and others came in on it in different places. It was more like the moaning of some ugly beast than like a human voice. I was glad when they got through. In every direction one looked they could see yams. They said they dug at least ten thousand for this one feast. These vary in size from one to two or three hundred pounds. I was told that I might expect to see roasted dog, so was not surprised when a man lifted one up in a basket and presented it to Miss Foss. Of course this was done for a joke, as they know that white folks do not care for such a dish, and it is needless to say that she did not see anything of it after the first presentation. Some one or more who preferred dog flesh to pork would see that it was not wasted. Seven dogs, twenty pigs, ten thousand yams and sugar cane almost stacked to the ceiling, was not a small feast by any means.



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## CHINA.

FROM MISS EMILY D. SMITH, M.D.

GAK LIANG CHAPEL, April 30, 1903.

I AM at Gak Liang, twelve miles below Ing Hok, where I have been since Tuesday, holding clinics. Mrs. Ling, our preacher's wife, with her little boy four years old, and my teacher and Hok Hi, our long-legged man Friday, who looks after me generally, and "cooks my rice," came down with me on Tuesday. We started at 9.30 and came down the rapids flying, making a very quick trip, and reaching here at 12. About as soon as I had my dinner I began my clinic, and saw twenty-two people that afternoon. Wednesday and Thursday I had big clinics besides a crowd of well people looking on. In all I treated one hundred and thirty-nine people with but few duplicates. A few came several times for treatment.

There is a theatre going across the river, the same one that has been running at Ing Hok for a week, and Mr. Smith accused me of following it. I am sure I should make an attractive addition, and I'd not be afraid to set up in opposition to them in drawing crowds.

My audiences were as interested as any theatre audience, I am sure. They kept up running comments in loud tones on everything imaginable,—my

looks, my age, my good heart, skill, the brilliancy and efficacy of my spectacles, my good fortune in being a foreign unmarried woman who could do things, the high price of my medicines and instruments, the cut of my clothes, my ability to smile, the convenience of my utensils, the whiteness of the dressings, the great care taken to thoroughly cleanse the wounds, the amount of cloth in each bandage, etc. The whole audience was as interested in each case apparently as the patient and myself, and a dozen voices were ready to help out in the description of the case. It would be very funny if it were not so terribly pathetic. I had hard work convincing my patients that I could listen to only one tale of woe at a time with any degree of intelligent comprehension. Sometimes three or four would clamor for a hearing at the same time.

This few days' experience has made me realize more than ever the necessity for a hospital. I do trust that it will not be long before the Girls' School may be built, and thus release the hospital building to be used for the original purpose.

To-day I intended going home, but when we woke early this morning expecting to start at seven and breakfast on the boat, we found the river so high because of yesterday's rain that boats could not go. There is a chance, if there is no rain to-night, that we can get off to-morrow, getting home before supper. If I was alone I think I should take a chair over the mountain road, but that might be a slippery plan this wet weather.

I find upon reflection, having no calendar to consult, that to-day must be the first of May,—“May Day.” This is a lovely home to be in for awhile. There is such a beautiful Christian spirit manifested by the preacher, his wife, and aged father, who make up the family. Though the preacher, Nik Huak, is only thirty-six, he is like a good elder brother to everyone with whom he comes in contact, and his wife is a very sweet woman.

The house and chapel are connected, much as our Ing Hok chapel and parsonage are, with a court between. Upstairs is a suite of rooms, two bedrooms, and a kitchen, built for the use of foreigners. This is our half-way station going from Foochow to Ing Hok, and is a pretty comfortable place to spend the night when compared with sleeping on the floor of the boat.

I brought my own bedding,—a cotton mattress, some blankets, and a mosquito net. The mattress is not very thick, and is easily rolled up and carried in my bedding basket. This bedding is spread on a woven bamboo bed that is supported by bed stools at the head and foot. It is not half bad to sleep upon, and is much more comfortable than the plain hard boards on which most of the Chinese sleep.

Every morning and evening Nik Huak conducts family prayers, and often church brethren and sometimes outsiders drop in. If any heathen are present, Nik Huak uses the opportunity to give them some plain gospel truths.

TUESDAY, May 5th.

Friday evening before supper Mrs. Ling and I, with the little boy, Hok Guang, went out for a walk on the street. We soon had a large and interested crowd about us. When their curiosity with regard to me had been at least partially satisfied, Mrs. Ling picked out one old lady near her and began her usual gospel attack. The crowd were quite attentive, and listened to nearly everything she said. They could not keep their eyes off of me, and when we were ready to go, they were interested in what I said about the truth of all they had just heard. Perhaps a little seed was sown. I feel that a good deal has been accomplished when they have been brought to believe in the foreigner and his or her good heart. They really are a very observing people, and they watch our faces closely, and are always pleased to see us smile. When one smiles there is a chorus of voices saying: "Oh, she's very good to love." "She laughs." "She has a laughing face." "Her heart is good."

They do not expect to understand anything we say, but when one has ventured to speak (and it is easier every day) there is another chorus,—I think you'd call it a "round." "Language, speaks very plain," each one nodding to his neighbor with a smile of satisfaction, as though he had made an important discovery. It is an important discovery, too, and makes the foreigner very happy to know that his words have really been understood.

In the clinics Nik Huak did a good deal of the questioning at first, and I would sit quietly listening for a minute or two. Some one would ask, "Can the doctor understand?" in a doubtful tone, and when I began my array of questions, there would be great excitement for a minute or two, and I suppose I went up a great deal in the estimation of my patients.

However, I feel I know only a little bit of the language. There seems to be such an ocean yet to learn. But I am glad I know enough to do my work, and every week I am adding to my vocabulary important terms useful in my profession.

Saturday morning by half past six we were up and off. The others had eaten at the house, but I had my breakfast on the boat. The supply of food that my good cook had put in was just enough to last until Saturday, and had the high water continued and our stay been prolonged until over Sunday, I should have had to depend upon native food. However, if it was cooked in my way I should have liked it. The lack of bread, I think, would be the

greatest trial. I like rice and could live on that nicely. Nik Huak's wife gave me some fine peas from her garden, and I could have had all I needed of those if I had stayed longer.

On our way to the boat,—Mrs. Ling and Hok Guang, my teacher and myself,—a pack of dogs rushed at us. I am not a bit afraid of Boxers, but I am a coward when I see a dog. When six or seven big fellows attack you it is not funny. They hate foreigners, of course, and I like to hide behind the first Chinaman I see when they—the dogs—are about. I stepped into a shop, in this case, and some men drove the dogs away. We started on along a country road with no houses near. I looked back, and, to my horror, the whole pack were coming again. I did not know whether to laugh or scream. Mrs. Ling and Hok Guang did the latter, and Hok Nieng, my teacher, opened his umbrella and calmly drove our tormentors away. It is not at all likely they would have bitten us, but I never give the dogs the benefit of the doubt.

We had a splendid trip up the river; a strong, favorable wind all morning drove us right along, and we reached home soon after noon, and so did not eat on the boat. It is always such a pleasure coming home. From the boat one can see the compound a long distance. We were able to distinguish some one standing in front of the chapel, and when my white umbrella was waved, the figure quickly disappeared, and in a few moments Mrs. Smith appeared on her veranda waving a towel. She also disappeared, and was seen again coming down the hill toward the river, and Mr. Smith running to catch up with her. They reached the bank just as we did. These are little things, but they are a real part of our every-day life, and little things mean more to us here than at home.

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Miss Ella J. Newton writes of one Bible woman:—

MRS. LAU, the fourth woman mentioned, was a member of the First Church in the suburbs, but her work was of a broader nature. Her sudden death from cholera in October last was a heavy blow to us all, as she had been in active service longer than almost any other woman in the field. When a little child she was received as a pupil in the girls' school. After some years of married life she returned to the same school about 1880 as matron, and gradually added some outside work among the women to her school duties. She finally left the school, and devoted her life to this service for which all the previous years had been a preparation. Her knowledge of the Bible was wonderful, and she had rare tact in bringing home its truths to the minds of heathen women. For a long time almost every woman who united with the churches of the Ponašang Station had been taught by her.



She felt a responsibility for each one, and followed the wanderers with loving, prayerful interest. Her own spiritual life deepened, and for some years she conducted a weekly class for the newer and less experienced Bible women of the station. She was closely connected with the formation and growth of the Woman's Missionary Society as well as the beginning of station class work for women, which has since become so wide-spread, and she was known and loved far and wide. She lived to see much fruit gathered from the seed she had sown with weeping, and to be treated with honor where once it had been only scorn. Her last years were full of pain and weakness, but her faith grew stronger and her joy in service deeper as she waited for the end. We miss her, oh! so much, and can only pray that her mantle may fall upon many of those to whom she has taught the deep meaning of the Word of God, that they, like her, may grow in service and in likeness to the Master.

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## THE FUNDIJAK SCHOOL.

BY MISS ELLEN M. BLAKELY.

MARASH, TURKEY, May 23, 1903.

SEVERAL weeks ago I visited the Fundijak school and the one in Derekeoy. As the river was too high to ford comfortably, and it seemed to us safer, we went around by the bridge, thus taking two or three hours longer for the trip. We had minor streams to cross and swampy places to go through, when a man would go in first on foot with a stick in his hand to find the best places for crossing. Except for these places the road was good and the flowers beginning to open (February). We did not reach our destination till after school was dismissed, but the next morning we were on hand.

The teacher with a hammer to call the children together struck methodically a piece of iron suspended on the roof of the little building which serves as school and church. It was a feast day for the Gregorians, so the children did not come as promptly as usual, but a large number were finally seated around the room as close as they could be crowded. We watched them wash their feet in the stream as they came through. There did not need to be long shelves at the door for shoes as in Marash, for very few had shoes of any kind, and none stockings. Although the clothes were extremely ragged, and most not very clean, their faces looked pretty clean. The fact that there were visitors from Marash may have made a difference, but it is a part of their school training to wash their faces.

One little boy had on, in addition to the two undergarments, the remains of a woman's dress waist. Boys have their heads shaved except a tuft of

hair at the crown which falls down behind from under the fez. Each wears a white cotton cap, and the rich (?) a fez in addition. A big stove occupied quite a portion of the centre of the room, but there could be no fire, for it smoked. There were not books enough to go around of course, but some waited with folded arms while the others read. An arithmetic class of four had two slates, and after two had used them the other two wrote their questions.

Mrs. Macallum said her children would like to give a few slates. The children were able to read quite well, and have learned several things. There have been as many as seventy enrolled, but regular attendance is not well understood in the villages. It was disappointing not to find more girls studying, but there were few and those quite small, for girls are kept at home to work.

The girl who is to teach in Fundijak next year is studying here in college now. Her name is Gurgn Dayermenjian, and she has taught one year. She is very ready to work in a village and to suffer the hardships of life in a village. We hope and expect her to do faithful and efficient work there.

There has been quite an awakening in Fundijak this winter with large attendance in the meetings which were held daily for awhile, and we hope there have been real conversions.

When we were there the men were away at work, but the women came to the evening meeting in large numbers. There has been during the last winter a new desire to listen to the truth in many of our villages, and we hope for greater blessings in the future. As of old, the laborers are few.

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### MRS. MORGAN'S QUARTER.

"ONLY twenty-five cents." It seemed very, very small to Mrs. Morgan when she thought of what the others would give; though as she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed much larger. When she thought of all these things it seemed to her that she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the Auxiliary," she said to herself, "and then I won't have to do anything. My little quarter won't amount to much; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to her work.

"You know you're a coward," whispered her conscience, very distinctly. "You know, even if you hadn't but one cent to give, that you ought to go and give it. What if they all do give more; it won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a little makes a mickle.' Suppose everybody who could only give a little should not give at all; wouldn't it make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that Auxiliary meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocketbook, and knelt by the bedside. "Dear Lord," she prayed, "this is all I have to give to help the cause. Thou knowest my heart and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for the dear Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and putting on her bonnet and shawl, started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought, as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard winter with us, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must every one do our own part, no matter how small it is. Now, there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she oughtn't to refuse to do that, because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Auxiliary meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars."

Mr. Thompson counted out fifteen dollars.

"I suppose the most of it is for the Auxiliary," said he, laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson, as she dressed for the meeting; "and I will stop at Leonard's on my way home, and get that lovely lace scarf. I don't know but it is extravagant to

pay ten dollars for it, but I want it so much. Dear me! what would my dear mother say to me?" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now, it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me!" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

"Will I offer to the Lord that which cost me nothing?" quoted her mother, earnestly. "No, dear; it is a comfort to give up something for His sake."

What if she should give up the coveted lace scarf—what if she should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn, little pocketbook—plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little small change. She saw her take the quarter and drop it into the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and a crisp ten dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She knew that she had done what she could.—*Gospel in All Lands.*







MISS GILSON'S PUPILS AT MELSETTER STARTING HOME FOR VACATION.

# Life and Light

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NO. 10.

OUR FINANCIAL NOTE. The contributions from July 18th to August 18th, not including specials, were \$3,472.86, a gain of \$430.39 over the corresponding month of 1902. Of this amount, \$184.09 is available for the 20 per cent advance we are striving to attain. The total gifts for the ten months now reported, including donations for the Abbie B. Child memorial buildings at Ahmednagar and Diong-loh, amount to \$86,248.66. Of this sum the gain toward the additional \$20,000, without which our present work cannot all go on, is only \$6,336.79. Only two months remain of our fiscal year, and as you read these lines it will be only a few days, for the year closes on October 18th. Please read these figures twice to be sure that you grasp their whole significance. The faithful efforts of many friends of the Woman's Board are most encouraging, and will surely gain their deserved reward. We confidently expect that many gifts will come in these next few weeks, the result of past efforts. Yet we must be very anxious, for great issues depend upon these receipts. Some of us remember the answer to consecrated prayer when, at our last annual meeting, the Adjustment Fund was so unexpectedly completed. Surely this, too, is a time for special prayer. Possibly every woman who reads this has given her utmost dollar, or fraction of a dollar. Is this true of you? Has any one of us given her utmost prayer that the Bread of Life be not withheld from God's famishing children?

THE GIFT OF SIGHT TO DIM EYES. Those friends who sent glasses and spectacles for the missionaries to distribute will be interested to know how warmly they are appreciated. Miss Chandler, of Madura, writes: "In going around among the people I have casually mentioned that I was expecting some old spectacles and have been amused at the numbers who bespeak a pair. One is a dear old bed-ridden saint who broke her leg two years ago. She spends her days on a cot near a tiny window and is as

cheerful as a well person could be. She spends a great deal of time in praise and in trying to read her Bible. On New Year's day she was carried to the church that she might begin the year with God's people. Another request was from a dear Hindu woman who is reading with one of the Tirumangalam Bible women. In March I went with these women to visit a number of houses and this dear woman was in one of them. Now she has brought her old mother to the hospital to be cured of a long-standing disease. The wife of one of the pastors and some Bible women have also asked for glasses, so evidently there will be no lack of those needing them. Dr. Dodd, of Cesarea, also writes in grateful appreciation, speaking specially of "the high power glasses for cataract cases of which I have many."

**MISSIONARY PERSONALS.** We are glad to reproduce the photographs of our two new missionaries who sailed from New York on September 1st. Miss Susan R. Norton, who goes to help in the kindergarten at Van, has always lived at Lakeside, Connecticut. A graduate of Northfield, she brings to her work



MISS SUSAN R. NORTON.

also the advantage of some business experience and a fine musical training. Miss Bertha Wilson was born at Rochester, New York, and her home has always been in that state. She was graduated with high honor from Syracuse University and has taught for several years. Now she goes joyfully to help to carry the gospel to those in darkness by teaching the girls in Euphrates College in Harpoot.



MISS BERTHA WILSON.



Miss Claribel Platt, one of the teachers in the Collegiate Institute at Smyrna, recently called home by family reasons, is compelled to remain a while longer by the state of her own health.

**THE WIDE HORIZON.** In "the daily round" is the place where most of us must walk; "the daily task" takes most of our strength and time. Sometimes this familiar habit grows to be commonplace and drudgery. Then we need the tonic and the readjustment of view that one gains on a mountain top whence one can see things in their true relations. Nowhere can we gain this world-wide view more surely and more lastingly than in the great missionary meetings. As we listen to the story of the workers in the field our own trials seem petty, and our privilege of sharing in their great task grows real and precious. So we go back to our own place refreshed and enkindled. Can we get to the meetings both of the A. B. C. F. M. in Manchester and our own W. B. M. in New Haven, the former October 13-16, and the latter November 4 and 5? If not to both, try hard to get to one. There we shall gain the wide horizon and find a new light on our daily path.

**REX CHRISTUS.** To find a "fascinating" book, a story or a history, is not a very rare thing, but one which enchains the interest and at the same time gives us rich stores of information, kindling the heart with unselfish purpose and devotion, is not common. Our new book on China for the course of United Study of Missions, written by Dr. Arthur H. Smith, long a missionary of the A. B. C. F. M. in Pang-Chuang, China, will be an impetus for good, both mentally and spiritually, for those who study it here at home, and in reflexive influence for the work in that field. Read the book through as you would a story, at one or two sittings, and you will be eager to study it thoroughly, following out some or all of the themes given at the close of each chapter. Dr. Smith's work has been ably supplemented by Miss Frances J. Dyer, whose skillful touch has supplied some needed matter so delicately that we find no seam of joining. May the study of the book bring great blessing to many women here, and so great sympathy and many gifts to the daughters of China.

**THE NEWS FROM** After many months of ominous mutterings, the threatened storm in the Balkan provinces of Turkey has broken forth, and all who love humanity must watch the daily news with great concern. It is a comfort to feel reasonably sure that our missionaries are safe personally. They write of feeling quite secure under government protection, and of going on steadily with some of their work, as a letter on another page will show. Still to be in an atmosphere so electric with excitement, and so darkened by possibilities of the suffering or death of

native Christians, many of whom are personal friends, must be a very great strain. No wisest prophet can foresee the outcome of the disturbance: whether, at last, the end of their oppression by Turkey is near at hand; or whether, once more, as repeatedly in the past, the shrewd Sultan can play the jealousies of the Christian nations against each other and so carry out his own plans undisturbed, only the future can tell. The one comfort is that Jehovah reigns and he careth for his own.

THE DEPUTATION OF THE AMERICAN BOARD TO AFRICA. A review of the objects and the doings of this Deputation will be interesting to our readers, and we therefore give the following brief statement:—

More than half a century ago the pioneers of our Natal Mission began to preach the gospel to the Zulus. No messengers of our churches had ever been sent to look into the work and give cheer and counsel to the workers, until early last April, in response to urgent appeals from the mission, Dr. E. E. Strong, Editorial Secretary of the Board, and Dr. Sydney Strong, of Oak Park, Illinois, sailed for South Africa, Dr. Sydney Strong being accompanied by his wife.

A week in London, spent in investigating matters to be considered in Natal, was made delightful by the kindness of the officers of the Colonial Missionary Society and by the assistance of other influential persons, among them, Mr. John Brice and Sir Walter Peace, the British Commissioner for Natal.

The voyage of three weeks from Southampton to Capetown ended May 17th, when the Deputation was met on board the steamer by Mr. Lyon, an American resident, who had been advised by English friends of their coming. With the warmest welcome, he placed them in charming homes, where, for the two days of their stay, they received the most bountiful hospitality. Calls, drives about the beautiful city, and a public dinner were followed by a church reception, attended by the mayor and by leading citizens.

A flying visit was made to the admirable Wellington Schools, fifty miles inland, where our Mt. Holyoke College is repeated on African soil and is still officered by American ladies. Sailing from Capetown, the Scotch Mission of Lovedale was next visited and its Industrial School carefully inspected under the untiring guidance of its noble band of directors. This was with a view to a like institution about to be started in our Gazaland Mission.

Reaching Natal July 2d, the Deputation received next day its first welcome from the Zulu churches, under the wide-spreading tree where Dr. Adams first preached in the Zulu tongue. Four delegates from the twenty-two churches of our mission gave addresses which were followed by responses and by an hour of friendly talk over a picnic dinner. Thus began a series

of receptions, interviews, and examinations of stations far and near. The mission had planned for ten weeks work of the Deputation, but finding it impossible to detain them more than eight weeks, they compressed everything into the shorter time. It was not the missionaries only but the natives with whom they held incessant discussions upon matters of pressing importance. Chiefs, both Christian and heathen, appealed to them, pouring out their desires and sometimes their complaints. One of the most difficult problems awaiting the Deputation had been that of the large land reserves given by the Colonial Government to the mission in early days. These were intended for the Christian converts, to separate them from the surrounding heathenism and keep them under Christian influences. The lands have been so occupied, but of late the government has been desirous of resuming the ownership, as many of the white settlers wish to buy certain portions. It is hoped that an arrangement has been reached which is reasonably satisfactory to both parties.

Visits to our schools at Inanda and Umzumbe were deeply interesting. Mrs. Strong's addresses to the women and girls impressed them very much, and her presence with the Deputation has been most helpful throughout.

At all the stations the missionaries have shown themselves to be a noble and devoted company, and the native Christians intelligent and able. At Mapumulo, where there has been no white missionary for years, the welcome was a beautiful one, and a "dinner of which any European hostess might have been proud" was served.

On the other hand, it has been seen how close pressed by surrounding heathenism are these Christians. A wedding was attended at which a thousand pagans in native undress of head-rings, paint, and blanket were present, five hundred of them engaging in the unspeakable heathen dance.

At the close of seven weeks of almost breathless rush, the Deputation came to the annual meeting of the mission at Inanda. All the mission families, with native delegates, were assembled. Every day for nearly a week there were three sessions, and all the time was filled with practical and earnest discussions and outside conferences. Much prayer has been offered that the labors of that time and of the previous weeks may leave a lasting impression upon the Zulu people. They have listened with earnest attention.

The Deputation planned to sail on July 28th, from Durban northward, for their visit to the Gazaland Mission. A farewell reception was to be given them by the mayor and citizens of Durban on the evening of the twenty-seventh.

It is thought that they will reach America by the last of October, and the officers of the Woman's Board hope that Secretary Strong may tell the story of this mission at their annual meeting in November.

J. C. M.

## MEMORIES OF TWO MISSION FIELDS.

## II. MEXICO.

BY MRS. C. H. DANIELS.



POVERTY trailed along with us the length of the republic until we came to Mexico City. It is not a pleasant memory—those dirty hovels; the poor, unkempt creatures who stood about them gazing at the passing train; the little girls tugging babies up to the windows and teaching them to hold out tiny hands and lisp “centavo—centavo;” the blind and lame beggars. The desolation of life along the way accorded with the desolation of barren plains. We will not forget that as we neared the city, winding and climbing to fourteen thousand feet, the mountains showed greener and greener, and in fertile hollows here and there was an attractive town.

While we have in mind the wretchedness which prevails so largely over the arid stretches of Mexican plains, let us look at some products of missionary effort, cradled in this very stratum of life, that we may praise the Lord who alone can bring such good “out of Nazareth.”

We shall have to ignore the historic old capital in order to linger in Guadalajara and Chihuahua among the school children, the promising young men and women, and these older Christians whose faces are lighted with the joy that did not come too late for them.

Almost all the Mexican church and school under missionary care are gathered from humble ranks. The higher class and wealthy are surrounded with a wall of fanaticism as high as the brick wall encompassing some of their gardens. “Not many mighty, not many noble, not many wise.” And yet the weak shall confound the mighty in time.

We were proud of our American Board and Woman’s Board workers who have snatched so many brands from the fires of superstition, dense ignorance and depravity, and are holding church and school through passing days with a strong, steady, uplifting influence which even Roman Catholic enemies respect.

It was the consummation of our hopes, as concerned this foreign mission; to look into the faces and clasp the hands of redeemed ones; to sit with them in Christian fellowship; to visit their homes and catch the meaning of Christ-like living under opposing influences.

Space fails to give memory’s pictures of our school under care of Miss Long and Miss Gleason in Guadalajara. We saw the process of trans-



formation in various steps from the established Christian womanliness of the four in the graduating class to the embarrassed giggling of the young woman lately come from a poor village shanty into the atmosphere of a refined Christian school. This is the girl who went to an evangelistic service to scoff and disturb, but came away sobered. She is toning down now, and under the power of Miss Long's Bible teaching and the Holy Spirit's touch mind and heart are awaking to a new womanhood. What inspiration for a teacher to open the Word to one like this who has never heard and who questions so eagerly!



PUPILS OF GIRLS' SCHOOL AT GUADALAJARA.

One of the graduates of our school in Spain is an efficient helper to Miss Long, Miss Achavaal.

Mrs. Howland gathers the native women of the church at her home for their monthly benevolent and prayer meeting that we may see them. When the patchwork quilt is disposed of there is opportunity to talk with them, through Miss Achavaal, of some Christian truths precious to us all. We cannot talk much together; I can only look into their smiling faces and smile back, or have some interpreting friend pass on a word. Yet we speak volumes.

So we do when Mrs. Howland takes me calling among the women, the pastor's wife, the teacher's wife and others.

A week soon flies when such attentive hosts as the Wrights, the Howlands, and the young ladies plan the days full of sightseeing, church going, visiting and tea parties. Dear, quaint Guadalajara! We are glad to have seen you before the mule-cars ceased to tear around your street corners, driven by modern Jehus in white blouse, sombrero, a blanket perchance jauntily over one shoulder, a whip surely in hand, constantly plied. We like to imagine ourselves walking by the plain, low, plastered houses and coming upon the surprise of a burst of color out through the iron gate from

the inner court, the *patios*, full of blooming jardinières. We want a *patio* ourselves—but there is the New England weather!

Our friends in Chihuahua, the Eatons, Miss Hammond, one and all, receive us to more sightseeing, but best of all to the noble work they are doing, each in a valuable line. Long ago the story of Felipe and Antonia appeared in print, but it may be fresh to-day. May I then tell it as Mrs. Eaton told it to me while I was looking at the beautiful handiwork which old Antonia had given her.

More than twenty years ago the humble carrier lived in a village with his wife, both devout Catholics. A tract, "The Dairyman's Daughter,"



CATHEDRAL AT CHIHUAHUA.

fell into their hands, and after reading it slowly, painstakingly—they were but poor readers—a desire to see the Bible took possession of them. When they moved to the city afterwards, Felipe was always on the lookout as he passed books in a window for that wonderful book.

Mr. and Mrs. Eaton had been in Chihuahua a short time then, and after much opposition and moving from lodgings to lodgings they had secured rooms where Mr. Eaton could display a few open Testaments, Bibles and tracts in a window.

Felipe passing here one day—as God would have it—stopped to see the open book, discovered a few words he recognized as in the old tract, hurried



A CHRISTIAN FAMILY.

in, and then and there bought the whole Bible. The business of this young man and wife for the next four months, in every spare moment, was to read



A RAILWAY SCENE.

through this wonderful book. When they came to the commands about graven images they took down and destroyed their house altar and images.



Friends said, "Why don't you come to mass?"

"We have no time; we must give every moment we can to this book."

"Don't you know that is a Protestant Bible?"

"We know it is a good book."

Mr. and Mrs. Eaton had meanwhile gone to the states for several months. Upon their return, Felipe and Antonia presented themselves, told their experience and asked for baptism in a Protestant communion. Can we not imagine the cheer which came to these new workers in their difficult beginnings? This work of the Holy Spirit using God's revealed word was a thorough work, and has developed two workers as consecrated Christians as ever toiled in apostolic times. The work in Jiminez is under their care.



GIRLS' SCHOOL AT GUADALAJARA.

The *cargedor* has become the preacher, and Antonia excels him in power of exhortation. They have been pillars in the growing church through the years.

Let Dono Marcus come before you, a sweet-faced woman, with a rarely beautiful smile. Her history has been a struggle with poverty and a drinking husband. Some years since she came to the Protestant service attracted by the sweet-toned bell—came again and again, until her heart was won. Her oldest son is a young deacon in the church and president of the Christian Endeavor Society. The husband has come into the church, and the whole family life is a choice example of redeeming power. Dono Marcus serves in the kitchen,—a lowly service; she also serves her Master



by carrying gospel messages to neighbors all about in every hour she can spare from home—an exalted service. Her influence abides with us like sweet incense.

The influence of all this mighty stream of Christian life which we saw is purifying surely, if slowly, these two mission fields, as we believe by faith it is purifying every mission field under the sun.

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## GIFTS FOR THE HOSPITAL IN AHMEDNAGAR, INDIA.

BY DR. JULIA BISSELL.



EVERYONE was busy one day last July in "Mother Bissell's" home, the "brick house," in Ahmednagar, India. Some boxes had just arrived from Boston. Both the invoice and letters received from workers of the Woman's Board of Missions in the homeland said that these boxes were packed full of things to be used for the patients in the hospital just as soon as that building should be ready for patients. Those fortunate patients-to-be ought to know what is waiting for them, and have the pleasure of anticipating as well as later of enjoying the comforts prepared for them.

After unpacking the boxes and seeing their generous contents, Mrs. Bissell sat down and wrote: "Many ladies, hearing about the hospital, have been working for it, and have sent the things prepared for it to me. Dr. Beals (now in charge of medical work at Ahmednagar) did not need the things to use yet, as the hospital is not quite ready, and he thought they should wait for that and for Dr. Ruth Hume. It would do your heart good to see all the nice things they have sent,—complete fittings for beds, sheets, pillowcases, blankets; for toilet purposes such lovely towels; clothing for children of all sizes; aprons for nurses, and added to all the rest dolls of all sorts and sizes, dressed and ready to delight the hearts of children—dolls such as were never even dreamed of by the children who will be occupants of this hospital. The dolls were counted up to a hundred or more; I have not the exact number. My heart rejoices at the nice, soft clothing for the little ones, and at the lovely rolls of bandages. One could almost be content to have a sprain or a bruise for the sake of having one of those lovely rolls applied."

Scarcely any experience in a missionary's life has more real, personal pleasure attached to it than the opportunity to unpack a box loaded with such tasteful and useful contributions to the work as those described above. And when to the thoughtfulness and taste of the friends who selected them

is added the knowledge of the many hours that busy minds have given to plan them, and busy fingers to fashion them until they are ready for use, then the heart and eyes of those who receive then not only are ready to overflow, but actually do so. Will not all they who this past twelvemonth have given their time and their enthusiastic efforts to help provide needed furnishings for the hospital at Ahmednagar assure themselves of the warmest feelings of appreciation and of gratitude, both on the part of those now in the work on the field and of those who watch that work from this country? Any such furnishings as those mentioned in Mrs. Bissell's letter will always be useful and acceptable. Probably the generous supply of dolls sent out will suffice the children's ward and the famine orphans for some years now, as the majority of the little patients will not carry them home with them from the ward. Picture rolls used to illustrate Sunday-school lessons, when no longer needed here, will help to brighten the wards there. If any workers at home wish suggestions as to ways in which auxiliaries, senior or junior, in this country, or individuals can by personal efforts help the hospital or the medical work in general in Ahmednagar, their inquiries will be most gladly answered, either through *LIFE AND LIGHT* or by personal letters. It is a cause for deepest thankfulness that the work to which Dr. Ruth Hume goes this year does not lack warm friends and enthusiastic supporters in this country.

SOUTH MOUNTAIN, WERNERSVILLE, PA.

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### HILARIOUS GIVING.

God delights in spiritual spontaneity. The penny pushed from the open hand by the impulse of the Holy Ghost is worth more to him than the pound wrung from the reluctant grip by the dunning of church beggars. I am so much impressed with the importance which God attaches to sweet voluntariness in Scripture that I am often tempted to resolve never to beg a cent for God again, but rather spend my energy in getting Christians spiritualized, assured that they will certainly become liberalized. As I was reading my Greek Testament the other day, I was delighted with the discovery concerning a well-known text, "God loveth a cheerful giver." The word cheerful is our word for "hilarious." And I have to imagine the word put into action. "Will you give me a thousand dollars for missions?" "Ha! ha! ha! I should be delighted to, since God has so wonderfully blessed and prospered me." "Will you contribute a hundred dollars toward our evangelistic work this winter?" "Ha! ha! ha! I am only too glad for the opportunity to give, since I have so abundantly received." How much

better that sounds than the doleful, "O dear! I am tired with the never-ending calls of money, money, money." But this hilarious giving is not possible except the spirit is dwelling richly within it; for only the spirit shows the greatness of that salvation which we received through Christ, and the greatness of our consequent obligation.—*Dr. A. J. Gordon, in The Gospel of all Lands.*

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## WHOSE IS IT?

EXTRACTS FROM AN ARTICLE BY MRS. W. A. MONTGOMERY.

To whom does it belong,—this money I have inherited, this salary I am earning, this house I am building, these savings I have in the bank? We say my house, my bank account, my property, my salary, my clothes, my books, my education; but is it really mine? Who owns it,—this wealth, this power, this influence? "You do, of course," laughs the world. "God does," asserts the Bible. It's queer, isn't it, that after all the centuries of reading the Bible the Church has made so little of property as a religious question, for the Bible is full of it. Story and proverb and poem, legislation and parable and exhortation, all unite to emphasize God's sole ownership of earth and heaven. Through long centuries of painful training the children of Israel were taught to take the first fruit from the garden, the choicest lamb of the flock, the tenth of all the increase, as token that they and all theirs belonged alike to God, giver and owner of all. The tithe, the freewill offering, the gift at feast day and fast day, were only so many reminders of funds held in trust. The New Testament is not less startling in its emphasis of man's stewardship and God's ownership. Jesus' parable of the talents and his picture of the judgment agree in this, that they weight the questions of acquisition and expenditure with the issues of life and death.

But if it really is God's, all this money of ours; and if it is not a pleasant figure of speech, this talk of stewardship, it makes the use of money about the most solemn thing in the world. Exactly! Just as Dinah Maria Mulock Craik said years ago, "The expenditure of money is the severest test of character." Then property getting and property spending is a religious question. Exactly; and a great deal more religious than many questions on which the Church has been disputing for centuries. Covetousness is just as irreligious as drunkenness, and more deadly and dangerous in the church, but it is not ordinarily so regarded. The brother who gets drunk is quite likely to be disciplined for disgracing the church; while the brother who is only close and hard and covetous may be an honored leader, whose failing is spoken of with tender charity by his brethren. "A little near is Deacon Smith, a trifle overreaching in a bargain, but an excellent Christian

man." As one should say, "A little drunk, to be sure, and shaky in his morals, but an admirable Christian."

Whose is it? If it is mine I may use it to please myself, and it is nobody's business but my own; but if it is God's I must give account for every penny to the owner.

Were they God's,—those billion, billion nickels that were drowned in drink last year while his world lay groaning in darkness? Were they God's coins that built those mountains of candy and volcanoes of smoke, and piled those pleasant palaces of pleasure while his world was ignorant and cold and hungry and wicked? Was it God's money that was frittered and fluttered and flaunted and danced and whistled into eternity while his kingdom waited? If it was, shall we meet its record some day when the books are opened?

Whose is it, anyway, mine or God's? There is not a profounder question for Christian men and women to settle. It ought to be settled.—*The Helping Hand.*

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## RECENT MISSIONARY LETTERS.

### AFRICA.

In a letter to Dr. Judson Smith, who is Secretary for the American Board missions in Africa, Miss Diadem Bell writes from Benguella, West Central Africa:—

YOUR letter was fully six months *en route*. . . . I do thoroughly enjoy the work, and only regret that I did not come years ago. All say there never was a brighter outlook for the work than at present. The schools here were never so large, and the catechumen's classes and Sunday school are all prosperous. The church attendance is not so large, but now the novelty has worn off, and those who do attend are truly interested.

I do sincerely hope the delegation will have the pleasure of visiting the various stations of the A. B. C. F. M. in Central Africa. One cannot begin to understand and appreciate what is written till one has a personal knowledge of matters and the surroundings here. . . . The dry season is about beginning, and soon will be the busy time of brick making, etc. All is so new to me that each day I find recreation in wandering about and seeing things so strange and so vastly different from all to which I had been accustomed at home in Canada.

Miss Margaret Melville writes also from Benguella:—

I arrived here in November, and was surprised to find such a growth in the two years of my absence. A large number of young people have been added to the station, and in many who were already here there has been great development. Only last Sunday the chief of Chisamba and an old



woman brought fetiches to be destroyed. After the morning service the congregation assembled outside the schoolhouse, and before all the chief denounced the fetiches and consigned them to the fire. There is great cause for thanksgiving here.

#### MICRONESIA.

A letter from Miss Foss dated June 14th, brings us good word from Ponape. She says:—

Nearly eight months have flown since Miss Palmer and I, with our six girls, moved from Kiti to Metalinim, and established ourselves in the new girls' schoolhouse at Oua'. Our school at once began to grow, and it has continued growing until we find ourselves with a promising school of twenty-five girls. Three come from each of the islands Natik and Mokil, and two from Pinlap and Nuknor each. Our plan is to train and educate these girls for Christian service, and we teach them sewing, cooking, washing, ironing, mending, in fact everything that comes in the line of housekeeping.

In school they learn reading, writing, Bible, arithmetic, geography, music, and German. [As the Caroline Islands now belong to Germany, the government requires the use of that language in schools.—ED.] They also work in the garden, planting, weeding, making paths, etc. Each girl has a piece of work assigned her to perform daily, and she goes about it in earnest, though she may have to do it over two or three times before it is considered passable. This is because the work is new to her, and she must learn how to do it, and some one must stand by to see that she follows instructions. She must also be taught how to apply herself to study. It takes a little time, too, to learn to adapt herself to the home and its surroundings,—a striking contrast to the native life.

The girls are all happy, and enjoy their school and the new house, and all are anxious to learn. Our school terms last six weeks, and then comes a vacation of two weeks. We have had to buy considerable food, but we hope to raise enough on the land in future to provide for the school. The breadfruit trees will yield a larger crop now that the vines and weeds have been cleared away. The yam that the girls planted is growing finely, and bananas and pineapples are beginning to bear.

The first of January we began to hold a weekly woman's meeting in two neighboring villages. We have also a prayer meeting for our girls in the schoolroom, and a special Sunday service. The work at Kiti is very encouraging. In February Mr. and Mrs. Gray held two or three meetings daily, all of which were well attended and full of interest. More than fifty were taken into the church at the last communion. At many near villages the people seem waking up and to appreciate what is being done for them.

## TURKEY.

Our sympathy for the missionaries, and indeed all Christians in the Turkish Empire, has been so much stirred of late that the following extracts from a personal letter from one of our own workers in European Turkey will be doubly interesting. The letter was written June 2d, but conditions have not improved since then. If our towns and cities were filled with hostile soldiery, how great would be the strain.

There are troubles in the towns and villages around from time to time to keep the authorities on the alert. Two hours from here a battle was fought between Turks and members of the Bulgarian committee. Police went there to search for arms, and some of the committee were in a house there and fired upon them. Three thousand soldiers were there, and the struggle lasted twenty-four hours, five hundred being killed.

It is not the Bulgarians only who will suffer should a massacre occur. A spark may start a blaze on either side at any moment, and this state of things cannot continue indefinitely. Some upheaval must come, perhaps war, before people can be restful again. Some of the acts of the committee are such that they injure the cause instead of advancing it. They seem determined to harass the Turks in every possible way. The theory that Russia is urging on this work, hoping that the Turkish army will be worn out by next year so that she can take Constantinople more easily, is quite reasonable. Whatever she may do her aims are selfish, of that we may be sure. What the future holds in store we do not know, but it is probable that conditions will be worse before they are better.

We have two Albanian kavasses in our employ, one or the other of whom is awake all night. We can send them out, even when there is trouble, without danger to them, while it might be death to our faithful Nucha, who is a Bulgarian. The government supplies each foreign house with a special police to sit at the gate in the day time and sleep there at night. We go down or to walk not far out of the city, but we always take one kavass with us and leave one at home.

Our school has not lost an hour from the troubles, and it is the only one in the city that has gone on with no interruption. We believe God will care for us, and we are in the place of duty; what more could we ask? Dangers are everywhere, not only here. The government will do all it can to protect us, and we have a good consul. Our girls are quiet and contented and feel quite safe, though some are anxious about their home friends.

## CHINA.

We at home may well learn a lesson of interest and devotion from these Chinese women just raised from heathenism. Miss Mary Andrews sends this story of their zeal in Tungcho.

Your letter of April 1st ought to have had an earlier answer, but I wanted to give our women time to think about it and decide which of the

two Bible women in Ceylon they wanted to support. I brought the question to them at the first meeting after your letter reached me, and left it with them to think and pray over. A few weeks later and shortly after I left Tung-cho occurred the semi-annual meeting of the association, which Mrs. Tewksbury, who is the president of the association this year, led. After the usual business reports of the several committees, appointment of new committees, etc., she gave me opportunity to bring up this matter of the Bible women. I was quite surprised by the interest manifested. We really had quite an enthusiastic meeting. Miss Root had written me earlier a long letter which I had read to the women, in which she said that she wanted very much to use our money in the Batticotta work, giving as her reason that the Bible woman whom we supported so many years had been especially blessed in her work; that the little church for which she worked was one of their most progressive and spiritually minded churches, growing in grace from year to year, and that the thought had come to them that this marked blessing might have been partly in answer to the prayers of our Chinese women who supported her. She said that the Batticotta field was spiritually a very needy place and they would like our prayers for that work. They were looking for a woman to place there when the letter was written, and your later letter told of her having been found and placed in the field and that our money went for her support this year. Well, naturally our women were a good deal interested in this Batticotta worker and wanted to keep her; at the same time they were reluctant to let go their hold of the one whom they had supported for several years before. So they finally voted to keep Mrs. Guanamutta, of Batticotta, for their own Bible woman, but at the same time to do their very best to raise more money so as to have a share in Mrs. Paranchotly's salary as well. Our Bible woman, Mrs. Chao, said she would raise her monthly subscription from 100 to 150 cash, and a Mrs. Chang, matron of Miss Chapin's little orphanage, who has never joined the association because before the outbreak she had always lived away off at our most distant out-station, asked to have her name put down and promised fifty cash a month. I don't know how much our women have been in the habit of praying for their Bible woman in Ceylon in the days past, but I feel sure they will pray for the two women hereafter.

#### MEXICO.

Mrs. Eaton, of Chihuahua, gives a glowing account of the great convention of the Confederation of Christian Societies for the Young held in Mexico City recently.

It was the largest yet held—518 delegates and more than a thousand people in the large auditorium at night. The perfect harmony among different

denominations and nations was delightful. It seemed a continual love feast. The way the Mexicans are coming to the front was most gratifying. All our new presidents of federations, Sunday School Unions, Christian Endeavor Unions, and Epworth Leagues are Mexicans, a condition we have long desired. The last two evening meetings of consecration and farewell were specially marked by their spirituality. The music was magnificent, a chorus of about eighty voices, mostly from the girls' schools, that sang the masterpieces of Handel, Haydn, Mendelssohn and Mozart.

In this convention, the fifth of the federation, we could see more than ever before what missions are doing for Mexico. Our own state, a thousand miles from the capital, sent eighteen delegates, nearly all at their own expense. Twenty-five Congregationalists were there, and we had our own little rally, so far as I know the first denominational rally at such a convention.

We were greatly pleased to meet the students from the Colegio Internacional in Guadalajara. Fine fellows they are and our hope for the future of our work. We are trying to put all the enthusiasm possible into what the "hand findeth to do," and hope for much this coming year.

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## NEWS FROM OTHER FIELDS.

BY MRS. J. O. MEANS.

### INDIA.

THE State of Mysore is governed by a woman who is the patroness of a girls' college in her dominions. This Maharani is said to "combine high refinement with the most cherished type of Indian excellence," and many of the ancient prejudices are giving way under the enlightening influence of an all-round education. For instance, music is taught with success, although formerly none but women of bad character were allowed to study it.

The following extract from an editorial in a native Hindu paper, which is attacking the beneficent work of Pundita Ramabai, will be read with interest:—

The Christians say they are doing a philanthropic work in taking so many homeless children of India under their care. Were it even so, would it not be shame to live upon another's charity, and especially so when the *sine qua non* of his charity is that we should bid adieu to our own religion? Ye advocates of early marriage and ye who oppose widow marriage, reflect for a moment what consequences have followed your obstinacy and ignorance. Do not think that Ramabai has carried away only 1,700 girls whom the nation did not want much; she has laid the foundation of 1,700 new



Christian families. And do you know where the new family makers will come from? From among yourselves, is our answer. Our heart burns with rage when we think of the tender, innocent, helpless children confined within Ramabai's walls, crying to see their parents, silenced by her relentless hands. (!!!)

#### JAPAN.

Three of the leading daily newspapers of Tokyo are largely conducted by Christian men. Many of the charitable institutions are managed by Christians, and an admirable effort for prison reform is in the hands of the devoted Mr. Tomeoka, who has recently been in this country and in England pursuing the investigations he carried on here in former years as to the best methods for the treatment of criminals.

In the recent election, the speaker chosen and thirteen members of the parliament were Christians.

#### AFRICA.

Bishop Tucker, of the Uganda Mission of the Church of England, reports that during the first five months of this year he has confirmed 2,232 candidates, the largest number ever received by him in so short a time even in that wonderful mission.

#### CHINA.

In the account of last year's work in the London Mission Hospital at Hankow we read: "The hunger for Western learning among the Chinese is more marked than ever. People come about the foreigner with a vague need, a wistful desire to learn anything that can be learned. This has been the opportunity for much missionary work; our day and high schools have flourished more than ever, and there has been a greater demand for tracts and books dealing with the religion and knowledge of the West. All this is so much gain as we see at once when we remember how bigoted the Chinese were formerly, and how they despised the foreigner and all he could teach, feeling that everything worth knowing was summed up in their classics. Now the reaction has set in and doors are opening everywhere; now is the opportunity for the Christian church to step in and impart useful knowledge under spiritual influence to those thus earnestly seeking it." This view is corroborated by the words of workers of many societies at many stations.

The British and Foreign Bible Society supported last year in mission lands 658 native Christian Bible women, who live where only women can take the gospel to their secluded sisters. They have read the Bible to an average of 38,684 women each week, have taught 2,409 women to read for themselves, and have circulated 25,483 copies of the Scriptures.

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

## HELPS FOR LEADERS.

### THE CHILDREN'S WORK.

MANY of the leaders of our children's societies are already informed of the work which has been put into their hands this year, and know that the girls of Diong-loh are waiting for the school building our children are to erect there in memory of Miss Child. At the Missionary May Festival in Boston about a thousand boys and girls were shown the need and great longing there is in Diong-loh for this girls' school, and they brought with them \$500 to begin the work. The sooner our other societies can send in the balance of the necessary \$2,500, the sooner these eager Chinese girls can begin to realize what the blessing of a Christian education means.

A card has been printed with a fac-simile of one of the small shoes so painfully common throughout the Foochow district, telling briefly how the school will help to teach better ways of life than the people have ever known. These cards are for wide distribution among our children, while for those who wish to possess a definite share in the building an appropriate certificate of stock is prepared. Mr. Hubbard has written a leaflet telling the story of the school which is now at Pagoda Anchorage, and the reasons for its removal to Diong-loh, and why it is to stand there in the name of Miss Child. These supplies can be procured at the Board Rooms.

It should be easy to interest children in anything Chinese with the wealth of material now at hand. The multitude of books and magazine articles published in the past three years furnish rich supplies of information, and the new text-books printed this fall offer definite outlines for systematic study. A revised edition of our *Twelve Lessons on China*, prepared especially for mission circles, is ready for those who plan to use it this winter. Mr. Headland's *Chinese Boy and Girl* and *Chinese Mother Goose* are full of pictures and rhymes and games which will provide as hearty entertainment for small Americans as they do for small Chinese. Curiosities and

costumes are procurable in most localities in this day of Chinese invasion of our own country, and will make a child's conception of the people more life-like than mere words can ever do. The American Board slides can be used to the financial and social profit of any circle who will procure a lantern and invite their friends to an evening lecture.

It is a long step toward success in teaching children when they begin to seek missionary information for themselves. A novel way to lead them to that is to gather a collection of stamps, small flags of different countries (which come in sheets), pictures of animals, plants and people, representative features of life in foreign lands, such as an African kraal or Eskimo hut, or distinctive natural objects like Fujiyama or a coral island, etc. These pictures should be grouped in separate boxes and each child provided with a sheet of stiff paper, on which to paste the ones he draws. If he begins with a flag he should find out and write down its country, and at the next meeting hunt out the proper stamp, people, natural objects, etc., till he has a story of some foreign country on his paper. A leader can find wide adaptation for such a plan, and the children much pleasure and profit in it.

H. S. L.

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### AFRAID TO BE A GIRL.

ONE day a thin, hungry, but bright-faced boy of twelve came to our native preacher's house in Chapra and begged for food. Starvation had taken the pride out of the lordly little Brahmin, and he was ready to eat from the hand of a Christian. He was a skeleton almost, and could scarcely crawl. After a few days the preacher brought the supposed boy to our school at Muzaffarpur. The boys took a great dislike to the child. They said he was too proud to play with them. Always moping to himself and only speaking when asked a question, how could they like him?

One day, when Sunday school was just over in the big veranda of the mission house (for we have no church here as yet), the little Brahmin came up to the preacher and said he had something to tell. To the great surprise of the preacher, the supposed boy confessed to being a girl.

The *ayah*, or nurse, who looks after the health of the girls, was given charge of Tara, as she said her name was, and the child soon appeared, clothed as a girl, but with the short hair of a boy.

Then she told her sad story. In a town in this district she and her relatives lived when that awful disease, the plague, came. One after another of Tara's people died, father, mother, brothers, sisters, uncles, aunts, and cousins, until the little girl was the only one living out of forty persons. As each one was dying, he or she would request that a feast be given to the

Brahmins of the town. Every devout Hindu believes it to be necessary for salvation that he should do good to Brahmins—that is, feed them.

Each one of these people before passing away would give the little savings of rupees to a relative in order that a dinner be given to the Brahmins in his name.

The plague claimed one after another until all were gone but one little girl of twelve, and in her hands were two hundred rupees, or about sixty-five dollars. According to her relatives' wishes, she gave a little dinner in memory of each one. Then the poor child thought she would be cared for, but kindness is rarely found, except where people have learned to love Jesus, and not one would help her. Very often they would say, "You are only a girl, why should we help you?" At last the idea came to the desolate, hungry child, who had wandered far, that if she were only a boy she would get help. She begged some one to cut her hair like a boy's, leaving a little tuft on top; and putting on boy's clothes, she started out to beg. Her disguise was a success, for a number of high-caste people were afraid of offending a boy who might one day be a powerful Brahmin, so they gave him a little money or a little food.

When Tara told me the story she said, "If they had known that I was a girl, I should long ago have been lying dead by the roadside."

Even as a boy she fared badly enough, and was glad to come to Christians for help.

Long exposure has injured her health very much, but we are caring for her, giving her plenty of milk and a warm place to sleep these cool nights; and we hope some day she may be what her name means, "a star,"—a star in the Master's crown. Is it not beautiful for Christian children to help such forlorn little ones as Tara?—*Children's Missionary Friend*.

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## OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

*Woman*.—"I do not like even to recall my woes. But if I do not tell such a kind friend as you, to whom should I speak? Hear me then. By God's grace I was above want. I had two boys. My husband and I loved each other. Not long after my second boy was born my fortune turned. My husband died. It seemed convenient to my brother-in-law to take away all I had, and thus make me dependent on him. My husband had hardly been dead a year when my eldest boy died. At once he took all authority



from me by adopting my youngest. Instead of being the mistress of the house I ate the food given me.' It is needless for me to tell you that the life of a Brahmin widow is worse than that of a dog, so that I am the most unfortunate and unlucky one in my family. My mother-in-law persecuted me as though possessed of the devil; my brother-in-law, his wife and sisters let me know that they had no use for me. I must endure all that was said to me, and night and day I must bear their taunts. This is the way I was living day by day; and yet I would say, 'I must bear what is my fate, and keep my honor through it all.' One of my sisters-in-law filled my husband's mother's ears about me, and the whole of them joined in accusing me falsely, and finally they drove me out of the house. Then a wicked Mohammedan took me in, but I got out of his clutches as quickly as I could, and went to my own father's house; but my parents were dead, and my brothers and their wives had already heard many false stories about me and gave me no resting place. At last the little hope I had was extinguished. What was there for me to do? Tired of life I jumped into a tank. Here, too, the fates combined against me; a policeman having seen me I was rescued. As there was not much water in the tank I had struck against a stone and broken my leg, so he took me to the hospital. I was there several months; at last having recovered, I was dismissed. I was in great anxiety, wondering where I should go. At last, with great effort, I went into a neighborhood where there were many Brahmin houses, hoping to get some work. Finally I got work as a cook, and stayed there some months. One day, having a great deal to do, I neglected a cake on the fire and it began to burn. I was sitting on the window sill at that moment. My master came in great anger, gave me a kick which sent me out of the window. Again I went to the hospital and stayed several months. Finding that nothing could be done for me I was again sent out, but my hip was indeed broken. Several Bible women used to come and read to me and teach me. I promised to go to their missionary, but later, frightened at my promise, I used to elude them, saying, "I will get along some way, I am still a Brahmin woman; some one will take pity on me; but how could I go? I could not even sit up! Finally, after offering ample fare to a hackman, I started. He went from house to house with me, but who would take a living corpse? I could neither sit nor walk. I besought mercy; I vowed and swore by the gods, but no one felt any compassion for me. The hackman began to curse me, and seeing he was not likely to get his fare he dumped me in the street near a ditch, and giving me an angry push went off. Out there in the open, till daylight of the next day, I cried for food. At sunrise a policeman seeing me, called a hack and sent me to this poorhouse. Here I am waiting for death."

Chandri said: "Do not say so; you still have a home and some one to care for you and even to love you, only you must accept of the love. Your own caste people give you no refuge; come to my house, please come."

*Woman.*—"Oh, no! no! What will I do? I cannot go!"

*Chandri.*—"Well, then, go to the Cama Hospital, perhaps they can help you there."

*Woman.*—"I will go. Oh, in all my life have I found no love like this." The tears began to flow down her cheeks. "I feel inclined to go to you, but you see I am a born Brahmin; it would be well if it were not so."

Chandri called a hack, and with great difficulty she was put in. She could not help herself, for one of her limbs was paralyzed. After getting into the hack she looked lovingly but timidly at Chandri and said: "Have you really given me this dress? Do you still give it if I do not go to your house?"

Poor thing! she could not understand disinterested love; she could not conceive of anyone freely giving in this way. She was taken to the Cama Hospital, well cared for and treated, but there was no hope of a cure. Chandri often went to see her, which comforted her very much. At last, knowing that her case was incurable, the doctor asked her where she was going. She said she had a nephew, to whose house she would like to go. "Have you money to go there?" She heaved a sigh, and said, "Nowhere could I have gotten a copper; let me die right here."

Chandri came again soon to see her, and offered her money to go to her nephew's, but said, "If you cannot stay there you will be welcome at my house; I am distressed at seeing your condition."

The doctor arranged to send the woman to her nephew, and reminded her of Chandri's invitation. The poor woman's eyes filled with tears. "How kind that woman is! How will I ever repay her? Doctor, if I cannot stay at my nephew's, I will come back, and then you may send me to my benefactress."

Once more this woman went away from Chandri, and the latter had no hope of ever seeing her again. She prayed daily that she might be brought to Christ. After a few months word came from the hospital that Krishnabai had returned and wished to see her. Chandri was greatly surprised. The poor woman was reduced to skin and bones, and her face showed that she had been starved. Her countenance lighted up on seeing Chandri. Eagerly extending her hand, she said, "I have come back to you and to Him who has forgiven my sins." Chandri was astonished; but realizing this was not the time for asking questions, she took her home. After she had gained strength and vitality, she told her story. She went from the Cama Hospital

to her nephew's, but she found he had been dead some years and only his wife was there. As soon as she saw Krishnabai she asked why she had come bringing such a skeleton to die there. She, however, was left there, and stayed a few days, half-fed, and enduring the curses and taunts from the woman. A little longer some Brahmins gave her food, but they also lost interest in her, so there she was again without clothes or food or place to stay. She longed to die; and one day she was in such a condition that she probably would have died had it not been that a missionary lady saw her. She and her Bible woman had come to read and talk to the women, and was telling how the Lord had compassion on poor widows. Hearing this, Krishnabai remembered how often she had refused Christ, and felt very sad. She called out: "Christ! oh, Christ! have mercy on me a sinner! Lady, save me!" The missionary was astonished, and made some inquiries. Strange to say, these very people who had been abusing and cursing and ill-treating her began to say: "This woman is of a very high family; we are taking care of her, but we are poor, and she has been very ill, and this is the reason of her condition. If you will give us some money we will take good care of her, and never forget your kindness." Krishnabai, however, said to the lady: "Do not listen to one word they say; this is all talk. Please take me with you." The missionary said, "All right, I will send some one for you." But she had scarcely turned her back before those people began to shower abuses upon her. The lady, hearing them, consulted with the Bible woman and the driver, and going back picked up the poor thing and put her in the carriage and brought her away, while a torrent of curses were poured on them.

After telling this story the woman said: "That lady is very kind. She has a large school. It was very difficult for her to take me in, but she did everything she could for me. After I told her my story she said I must come back to you, and gave me a note to you and sent me to the hospital again. She herself feels grateful to you for all you have done for me. Who am I? who are you? and who is that lady? Surely the Christians are a hundred-fold better than our people. Make me a Christian at once."

Saying this, she gave her the note. Mrs. Burchell! What! Chandri stood astonished, and quite overcome with joy; she had never forgotten the name of her true home and mother, nor the happy content in which she had lived till her father stole her away. She plied Krishnabai with questions,—“How old is the lady? Can you remember how she looks? Isn't her laugh very sweet? Is she not very industrious?” and many such inquiries. She obtained satisfactory answers, but Mrs. Burchell on account of illness was looking old, and her hair was gray. All this made Chandri anxious.

As soon as possible she wrote a letter to her "dear madam," and told her story, and received an answer. That letter showed that the lost child had never been out of mind. In it was expressed joy, surprise, love and gratitude. After this many letters were exchanged, and before long she welcomed her benefactress and mother-in-Christ to her own home.

Now we must leave these two widows, who are so happy and faithful in their work. They can accommodate four widows in their home. The history of each of these is very sad. Rukmabai has managed with care the property left by her husband, and this income, with some donations from Christian friends, is carrying the work along. They are really pouring sweet ointment on the feet of their Master, and are blessing all around them. He will further bless them. Their love and loving deeds he will ever keep in remembrance, to be revealed and rewarded "when the Son of man shall come in his glory" (Matthew xxv. 31-40).

THE END.

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## Our Work at Home.

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IN THE LIGHT OF PRIVILEGE.

BY MRS. CONSTANS L. GOODELL.



NE of our esteemed writers has said, "Nothing gives the soul such satisfaction as effort for the advancement of Christ's Kingdom in the world; and the training we get here will go with us into the higher service of the unending life." I am sure many of us can testify to the truth of this.

In the Bible account of the building of the temple at Jerusalem, we find an instructive lesson to those of us who are engaged to-day in building Christ's spiritual kingdom on the earth.

Cyrus, the king, who received his commission from God, made a proclamation throughout all his dominion, giving every one of his subjects an opportunity to contribute toward the work. "Whosoever there is among you, let him help with silver, and with gold, and with goods, beside the free-will offering." When the work commenced, we read that "those whose spirit God had stirred, gave gold and silver, and precious things to strengthen the work, beside all that was willingly offered."



Now what was this "freewill offering," which appears to have been added to their general contributions? Was it what we to-day should call a "thank-offering"? Possibly the "gold," and "silver," and "goods," to which reference is made, represented all they felt it their duty to give; at the same time a higher impulse was constraining them, that of making an extra offering, which might express the deeper love and gratitude of their hearts. We do not know how much of personal sacrifice this meant on the part of many, or all of them, but evidently they were not willing to rest at the duty line.

We may believe there are two ways of looking at our relations, as children of God, with the All-Supreme. One is in the light of duty, the other in the light of privilege. The one has a stern and austere look: "Fear God and keep his commandments, for this is the whole duty of man." The other has a bright and winsome aspect. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Endeavoring prayerfully to do our duty ensures the divine approbation; making grateful use of our privilege glorifies him and brings joy to his infinite heart, for he is not indifferent as to the way we are following him. Which of these shall we say is the higher motive for us? Surely both are binding in a way, but the idea of privilege seems to be the outgrowth of the Father's love, bestowed upon his children for the purpose of bringing them into nearer and sweeter relations with him. Precious thought!

If we once enter this sacred domain of privilege, we shall find it one of honor and delight. St. Paul seems to have reached this blessed height when he exclaimed, "The love of Christ constraineth us."

One of the richest privileges granted us in this life is that of giving back to God of our substance and possessions, in token of our grateful recognition of his manifold mercies bestowed upon us. These he accepts and recognizes as pleasing to him. Wonderful, is it not, that God who controls the wealth and resources of the whole universe, should deign to receive anything from us who are dependent upon him for all we possess? And more wonderful still, that he should be pleased when we offer him gifts!

His blessings, so rich and abundant, appear to come to us, day after day, as a matter of course—but no! they are wisely thought out and planned, one by one, with loving regard to our need. For them all, it is right to thank him with our lips, but the gratitude that goes no farther than words is not the most heartfelt or genuine. The deeper the sense of obligation, the stronger grows the desire to give him of our substance; and there is something very beautiful in the way our Heavenly Father encourages this impulse in his children, revealing to them a channel as broad as the measure of his gifts to them. Listen! "Every man shall give as he is able, according to the blessing of the Lord which he hath given thee."

Who of us can begin to measure the blessings we have received from his hand? "If I should count them they are more in number than the sand, and greater than the stars of heaven for multitude."

I am reminded that the time for our annual "thank offering" meeting is nearing. Let us remember that what we give to missions we give to the Lord. This is one of the avenues he has graciously opened to us. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me."

If we could hear his audible voice speaking these words to us to-day, should we not count such a privilege our highest joy? But this gracious message is as truly for you and me (for he knows us each by name) as for those to whom he first spoke it.

What, then, shall our thank offering be? The same as last year? What I can easily spare? About the same that others give?

The free-will offering of God's ancient people, which answers to our thank offering, was called "the sacrifice of thanksgiving." It may seem, at first, inconsistent to call a "thank offering" a "sacrifice"; but does it not really give a sacredness to it which would not otherwise appear?

David said, "What shall I render unto the Lord for all his benefits toward me? I will offer to thee the sacrifice of thanksgiving." This meant more than words, more even than what he could easily spare of his substance; for he added, "Neither will I offer unto the Lord my God of that which doth cost me nothing." What an example for us! Shall my standard be less, in this day of enlarged opportunity and privilege? Surely, nothing short of "sacrifice" on my part is worthy the name of "thank offering."

Referring once more to the building of the temple, we see it was a divine impulse, and not human, which led to it. First we read, "The Lord stirred up Cyrus, the king," to make the proclamation; then the silver and the gold was contributed by "those whose spirit God had stirred." Just here was the secret of their success.

A recent writer has well said, "The human spirit is stirred alone by the spirit of God to all its good, whether of thought, desire or execution." Shall we not, dear friends, yield ourselves up to the inspiration and guidance of the Holy Spirit in this matter of our thank offering, carefully noting the favors from his hand, day by day, even those we call the most common; above all, the benediction of his nearer presence with us, sustaining, guiding, enriching, and the revealings of the things of Christ to us; taking account, also, of special tokens from the Father's hand; some long-delayed

answer to prayer, some unexpected relief from anxiety. Or if, through the discipline of sorrow, he has lifted you and me, by "a new and living way," up on to the high tablelands of faith, and unveiled to our spiritual vision the glories of that land that is not far away, whither our loved ones have gone,—oh! then, for these rich overflowings of his tender grace, shall we not lay a thank offering of silver or gold at his feet, which shall rise up before him as sweet incense and make his heart glad?

"So shall he rejoice over thee with joy; he will joy over thee with singing."

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### THANKS-LIVING.

THANKSGIVING is of little avail without thanks-living. The man who is truly grateful to God should show it by his life. (1) By performing all duties owed to God. "I will pay my vows unto the Lord now in the presence of all his people." This was the Psalmist's answer to his own question. "How?" "By paying my vows unto the Lord." We owe God reverence, devotion, and service. Let us pay these debts, that we may express our gratitude unto him. (2) By performing our duties toward our fellow-men. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James i. 27.) God may be thanked by good deeds toward others in his name. How could we better thank a father who had done us a favor than by being helpful to his children in their day of need? The fatherless and widows and all other afflicted ones are the special objects of God's love and care, and we can thank him by visiting them with comfort and support. Being asked, "Where is heaven?" a noted evangelist told the inquirer of a widow who was in great need of coal and provisions, "Go to her with these things and come back and I will answer your question." The man who made the inquiry took his advice, and came back with his face aglow and the question answered. He found heaven on earth by showing kindness toward God's needy ones. Nor can we doubt but that in such a way we can thank God for his blessings to us. Has he blessed us with health? Let us thank him by comforting the sick in his name. Has he blessed us with wealth? Let us thank him by administering in his name to the poor and needy. There is no doubt that he will be pleased with this form of thanksgiving.

Thanksgiving can only be shown to be sincere by thanks-living. Words to be effective must be accompanied by deeds. Let us not merely say, "Lord, I thank thee," but let us show our thankfulness by doing the will of our Father who is in heaven.—*Presbyterian*.

## OUR DAILY PRAYER IN OCTOBER.

MISS FOWLER and Miss Harding take the school and orphan work at Sholapur. The government inspector commended highly the work in the boarding school; and reading of a fifteen minute prayer meeting at the close of each morning session, we rejoice that the pupils learn also to know the love of Christ. Miss Harding directs an important kindergarten, and also a training class to prepare teachers for other places greatly needing them. What does not Mrs. Winsor do? Care of the girls' boarding school, of blind boys, of industrial work, of many orphans, of Bible women, of a widows' home, take a part of her busy hours.

We shall ask for a special blessing on the International Institute for Girls in Spain as it enters its new home and begins its work in Madrid. The heroic leader, Mrs. Gulick, much worn by care, has been gathering strength at Lugono that she may captain her forces well in October. Miss Webb, born into the missionary work, has long been Mrs. Gulick's faithful adjutant and greatly relieves her cares. Miss Bushee, who has been in America with her invalid mother through the summer, expects to go back for the reopening of the school. Miss Page, formerly a teacher in Smyrna, has for several years been a most efficient helper in the work with Spanish girls.

Mrs. Gulick has care of all woman's work at Miyazaki. Mrs. Clark is in this country with her children. Miss Brown looks after school and evangelistic work, and has just prepared a new and much needed song book for Sunday schools. Mrs. Curtis and Mrs. Newell are busy in the numberless cares that come to wives of missionaries. Miss Swartz is now in this country. Miss Adams does much school work, specially among little children in the slums. Mrs. Pettee's warm heart and strong purpose give her a wide influence among Japanese ladies of the better classes, and in her abundant hospitality the evangelistic motive is always present. Miss Wainwright is the efficient associate of Miss Adams in working among poor children. Mrs. Pedley, most of whose time must go to the care of her own children, makes opportunity also for much sympathy and help to the Japanese mothers around her. Miss Parmelee, now at Matsuyama, gives much time to helping the girls at work in cotton spinning factories; work greatly needed, for these girls have special trials. Miss Griswold does her utmost to meet appeals, that would tax the time of four women, in educational and gospel work. Miss Denton has charge of the girls' department of the Doshisha at Kyoto, a most important and rewarding work.

Our missionaries in Sapporo, "the New England of Japan," find every power taxed by their great and needy field. A letter from Miss Daughaday



in our August number tells us of her busy life. Mrs. De Forest, a missionary wife, and Miss Bradshaw both give much time to touring, and the tale of their adventures would be long and exciting. They find in many places a real hunger for the gospel.

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### CLIPPINGS.

**CAN YOU BE THANKFUL?**—For your disappointments? For your defeats? For your losses? For your pain? For your testings? For your hindrances? For your enemies? For your cares? For your burdens? For your failures? Yes. There is an alchemy which can transmute all these leaden things into golden blessings. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look . . . at the things which are not seen." Note that it is only "while we look." No one can be thankful for adversity until he has had this vision of the unseen, this glimpse of the supremacy of the spiritual over the temporal.—*Epworth Herald*.

**COUNT THE BENEFITS.**—I was walking along one winter's night hurrying toward home, with my little maiden at my side. Said she, "Father, I am going to count the stars." "Very well," I said, "go on." By and by I heard her counting, "Two hundred and twenty-three, two hundred and twenty-five. Oh, dear," she said, "I had no idea there were so many." Ah, dear friend, I sometimes say in my soul, "Now, Master, I am going to count the benefits." Soon my heart sighs, not with sorrow, but burdened with such goodness, and I say to myself, "I had no idea there were so many."—*Mark Guy Pearse*.

**TWO WAYS OF GIVING.**—"And opening their treasures, they offered unto Him gifts, gold, and frankincense and myrrh." (Matt. 1: 11.) A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibs de truck off o' one acre ebbery year to the Lawd." "Which acre is it?" the friend asked. "Well, dat is a different question. Truf is, the acre changes most ebbery season." "How's that?" "Why, in wet season I gibs de Lawd de low land, and in dry season I gibs him de top acre of de whole plantation." "In that case the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times parched." "Jes' so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?" Is not that too much the fashion of our own offerings to the Lord—shreds of time, bits of talent,

driblets of money, fringes of things? These magi teach us better. They gave their best. It is not our poorest, but our best, that we should give the Lord.—*Wayland Hoyt.*

SEVEN WAYS OF GIVING.—1. The Careless Way. To give something to every cause that is presented without inquiring into its merits. 2. The Impulsive Way. To give from mere feeling as much and as often as sensibility prompts. 3. The Lazy Way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc. 4. The Self-Denying Way. To save the cost of luxuries and apply to religious purposes. 5. The Systematic Way. To lay aside, as an offering to God, a definite portion of our gains. This method is growing in favor more and more with devoted Christians. 6. The Equal Way. To give to God and to the needy poor just as much as we spend on ourselves. 7. The Heroic Way. To limit our own expenses to a certain sum and give the rest to the cause of God.—*Selected.*

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## TOPICS FOR AUXILIARY MEETINGS.

### TOPIC FOR NOVEMBER.

#### THANK-OFFERING MEETING.

It seems superfluous for the committee to suggest methods for this one personal meeting of the year. Each leader of an auxiliary must have her own plan.

It is known that envelopes and appeals are sent out freely from the rooms, and a gracious spirit seems to pervade each one as this thank-offering season approaches. In some churches brief printed or written notes of invitation are sent to each woman member of the church or congregation, something like this:—

“DEAR SISTER: The time of our thank offering has come. Will you not join with us in gift and sentiment, expressing thus your thankfulness to Him who has given you health and happiness, who has guarded and cared for your dear ones, and who has been an ever-present helper and comforter in the times of bereavement and in the daily struggle with life’s problems? If you cannot come, send the enclosed little envelope with a few words, that we may meet together with new consecration and give of our very selves to Him who has loved us and died that we might live. May our hearts go out in special tenderness to those our sisters who know not our blessed Lord.”

(Signed by President, Secretary or Chairman of Thank-offering Committee.)

These little notes with the envelopes enclosed should be sent out two or three weeks in advance.

A simple program is suggested:—

1. Doxology.
2. Reading of Scriptures. Exodus xxxv: 21–29.
3. Hymn.
4. Responsive reading.

5. Address by a missionary or a worker, or reading of an appropriate leaflet.
6. Collection of envelopes.
7. Solo.
8. Reading of verses contained in envelopes and announcement of amount.
9. Prayer of consecration of gift and givers.
10. Hymn.
11. Social hour.

It is very desirable to have this meeting held in one of the homes of the workers, where the social hour may be made more pleasant than is always possible in a church parlor, and where those gathered may carry away a deep sense of the strength of the tie that binds together workers in a great cause.

By the courtesy of an auxiliary officer in the Springfield Branch we append the following brief responsive service:—

“We give thee but thine own,  
Whate’er the gift may be:  
All that we have is thine alone,  
A trust, O Lord, from thee.”

“Great is our Lord, and of great power—which made heaven and earth, the sea, and all that in them is. The eyes of all wait upon thee, and thou givest them their meat in due season. All things come of thee, and of thine own have we given thee.”

“May we thy bounties thus  
As stewards true receive,  
And gladly as thou blesseth us  
To thee our first-fruits give.”

“It is required of stewards that a man be found faithful.” “As every man hath received the gift, even so minister the same—as good stewards of the manifold grace of God.”

“The first of the first-fruits of thy land, thou shalt bring into the house of the Lord thy God.” “Honor the Lord with thy substance, and with the first-fruits of all thine increase.”

“The captive to release,  
The lost to bring to God,  
To teach the way of life and peace,  
This path our Saviour trod.”

“Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” “Freely ye have received, freely give.”

“And thou hast brethren here,  
The partners of thy grace:  
Thou wilt confess their humble names  
Before thy Father’s face.”

“Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” “Henceforth I call you not servants—but I have called you friends.”

"Whoso shall confess me before men, him will I also confess before my Father which is in heaven."

"And we believe thy word,  
Though dim our faith may be,  
Whate'er for thine we do, O Lord,  
We do it unto thee."

"Hereby perceive we the love of God, because he laid down his life for us. And we ought to lay down our lives for the brethren. Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "He that receiveth you receiveth me." "He that despiseth you despiseth me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

May these thank-offering services in all the auxiliaries from Maine to Florida be a glad time of free-will giving. May the gold and the silver come into the Lord's treasury until it shall be said as of old:

"The people bring much more than enough for the service of the work. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make, and too much." Exodus xxxvi: 5-7.

God grant that the blessedness of being the cheerful giver, whom the Lord loveth, may come to each and every member of our auxiliaries.

M. J. B.

## SIDELIGHTS FROM PERIODICALS.

CHINA. The *Independent* of August 6th gives a sympathetic article on "Missionary Work in China," by Sir Chentung Liang Cheng, recently appointed Chinese minister to the United States.

An article on the "Japanization of China," in the *Nineteenth Century*, for August, makes us realize the importance of prosecuting our work in Japan most vigorously, that so through the lesser empire we may the more effectively help the larger.

TURKEY. The *Congregationalist* of August 22d contains a most valuable article by Rev. J. Henry House, long a valued missionary of the A. B. C. F. M. in Turkey, "What is the Matter with Macedonia?"

In the *Outlook* of the same date the Spectator tells some incidents illustrating the censorship of the press in Turkey. Reading this you will understand why many times the most interesting parts of our missionary letters must not be printed.

MEXICO. The *World's Work* for September contains a brilliantly illustrated paper on "American Influence in Mexico." It will deepen our purpose to make this influence all that it should be, and our resolve to send to our next-door neighbor not only railways and machinery and capital, but the true gospel of Christ also.



## ANNUAL MEETING.

THE thirty-sixth annual meeting of the Woman's Board of Missions will be held in Plymouth Church, New Haven, Conn., on Wednesday and Thursday, Nov. 4 and 5, 1903. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held on Tuesday, November 3d. The ladies of New Haven will be happy to entertain all regularly accredited Branch delegates and lady missionaries during the meeting. All such desiring entertainment are requested to send their names to Mrs. T. H. She don, 85 Edgewood Avenue, New Haven, Conn., before October 5th. For delegates and others wishing to secure board, suitable places at reasonable rates will be recommended on application to the above address. Reduced railroad fares have been secured on the certificate plan, a fare and a third for the round trip. Information and circulars in reference to it may be obtained from Miss M. T. Caldwell, 704 Congregational House, Boston.

Dr. E. E. Strong, just returned from his visit to Africa, Dr. Charles Cuthbert Hall, fresh from his lecturing tour in India and Japan, and missionaries from many lands will add interest to the meeting.

The session of Wednesday afternoon is planned especially for young ladies.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from July 18 to August 18, 1903.*

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas. Bar Harbor, Aux., 2.59; Houlton, Prim. Dept., Cong. S. S., 5; Searsport, Aux., 20; Skowhegan, Aux., 22.50; Somerset Co. Conf. Col., 1, 51 09

Total, 51 09

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Candia, Aux., 15.50; Helpers, 6; Greenland, 24.50; C. E. Soc., 1.87; Henniker, C. E. Soc., 15; Laconia, Aux., 23.50; Lancaster, Aux., 12; Cradle Roll (with Aux. contri. const. L. M. Mrs. Julia Richardson), 13; Meriden, Aux., 25; Milford, Aux., 57; Mt. Vernon, Aux., 23.65; North Hampton, Aux., 39.78; Penacook, Aux., 41.85; Salmon Falls, Aux. (of wh. 25 const. L. M. Mrs. Gilman Knight), 30; C. E. Soc., 2; Webster, Aux., 13.25; Mrs. J. H. Bliss, 5, 349 17

Total, 349 17

## LEGACY.

*Wilton.*—Legacy of Miss Elizabeth Abbot, by Miss Emily H. Abbot, Exr., 200 00

## VERMONT.

*Putney.*—Mrs. C. C. Taft, 7; Friends, 60 cts., 7 60

*Vermont Branch.*—Mrs. T. M. Howard, Treas. Barre, East, S. S., 1.50; Berkshire, East, 20; Bradford, C. E. Soc., 5; Burlington, First Ch., 30; Cambridgeport, 4; Charlotte, O. P. N., 2; S. S., 4.50; Franklin, Aux., 4.25; Jr. C. E. Soc., 4.50; Lyndon, Buds of Promise, 16.25; Northfield, S. S., 3; St. Albans, Cong. S. S., Prim. and Kinder. Dept., 2; St. Johnsbury, North Ch., a Friend (of wh. 25 const. L. M. Margaret Fairbanks Brooks), 35; Aux., 37.10; South Ch., C. E. Soc., 10; Waitsfield, S. S., 1; Warren, S. S., 2.65; Wilmington, 15.25. Less expenses, 2 56, 195 35

Total, 202 95

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Billerica, 19; Lowell, Kirk St. Ch. (with prev. contri. const. L. M's Mrs. Mary Boynton, Miss Lillian Johnson, Miss Persis Barnett); Winchester, Aux., In memory of Mrs. Maynard and daughters, 50, 69 00

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. Falmouth, C. E. Soc., 5;

Hatchville, Aux., 4; Orleans, S. S., M. S., 10,	19 00
<i>Berkshire Branch.</i> —Mrs. Charles E. West, Treas., Canaan Four Corners, Petna Circle, 10; Dalton, Mrs. L. F. Crane, 100; Housatonic, Cradle Roll, 1; Hinsdale, Aux., 22.69; Lee, Jr. C. E. Soc., 50.13; Pittsfield, First Ch., Aux., 6; Stockbridge, Aux., 30.60,	220 42
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas., Danvers, First Ch., Aux., 7.50, M. S. C., 2.50; Hamilton, Aux., 10; Lynn, Central Ch., Aux., 30; Manchester, C. E. Soc., 15; Middleton, C. E. Soc., 2.66, a Friend, 15,	82 66
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas., Greenfield, Second Ch., Prim. Dept., S. S., 2.50; South Deerfield, Aux., 16.90,	19 40
<i>Gt. Barrington.</i> —Mrs. E. S. Beckwith,	5 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., Hatfield, Wide Awakes, 8; Northampton, Edwards Ch., Aux., 5; Worthington, Aux., Mrs. Hubbard, 7,	20 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas., Cohasset, Aux., 11; Easton, Aux., 27, Jr. C. E. Soc., 8; Plympton, Aux., 5.50,	51 50
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas., Ashby, Woman's Union Aux., 5; Concord, Aux., 30; Dunstable, Ladies of Aux., 1.50,	36 50
<i>South Framingham.</i> —Grace M. Dow,	25
<i>Springfield.</i> —Miss Mary Chapman,	5 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., Aagawam, C. E. Soc., 10; Holyoke, First Ch., Jr. C. E. Soc., 5, Second Ch., C. E. Soc., 10, S. S. Int. Dept., 7.50, Miss Emma L. Hubbard's S. S. Class, 2.15; Ludlow Centre, Aux., 8, Precious Pearls, 15; Springfield, First Ch., Aux., 389.11, Opportunity Seekers, 50, Hope Ch., Aux., 5, South Ch., Aux., 33; Wilbraham, Aux., 7,	541 76
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas., Boston, Miss Alice F. Stillson, 5, Berkeley Temple, Aux., 25; Cambridge, First Ch., Cradle Roll, 17.16, Pilgrim, Ch., Jr. C. E. Soc., 5; Chelsea, Third Ch., Cradle Roll, 10.25; Dorchester, Second Ch., Aux., 79.43; Foxboro, Aux., 35; Jamaica Plain, Central Ch., Aux., 40; Medfield, Aux., 10; Newton Highlands, Aux., 13.86; Roslindale, Aux., 26.22; Roxbury, Highland Ch., Aux., 40.10; Somerville, Highland Ch., Aux., 5; South Boston, Phillips Ch., Aux., 25; Waltham, Trinitarian Ch., Aux., 8.10,	345 12
<i>Sutton.</i> —Cong. Ch. (const. L. M. Mrs. Grace A. Hutchinson),	25 00
<i>Wellesley Farms.</i> —Friends,	225 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bement, Treas., Grafton, C. E. Soc., 11.39; Ware (prev. contri. const. L. M's Mrs. C. W. Eddy, Miss Mattie E. Eddy, Miss Mabel Harlow, Miss Lillian Brown, Miss Edith Whitney, Miss Jane Beggs); Whitinsville, Aux., 820, Extra-Cent-a-Day Band, 15.10, King's Dau. Circle, 80; Winchendon, North Cong. S.S. (Home Dept.), 10; Worcester, Greendale Ch., Mrs. L. F. Ayres, 2, Memorial Ch., C. E. Soc., 5,	943 49
Total,	2,609 10
<i>Correction.</i> —In August, LIFE AND LIGHT, Peabody, Aux., 1.50, should read 150.	

## LEGACIES.

<i>Boston.</i> —Legacy of Miss Rhoda Rogers, by Andreas Blume and Roger Dow, Exrs.,	500 00
<i>Chicopee.</i> —Legacy of Mrs. Eliza H. Carter, by Treas. of Springfield Branch,	500 00
<i>Salem.</i> —Legacy of Lucy M. Hodgkins, by Charles W. Richardson, Adm.,	23 95

## CONNECTICUT.

<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., Bristol, Aux., 45, Dau. of the Cov., 33.41; Burnside, Aux., 1; Farmington, Aux., 5; Hartford, Mrs. Frances B. Cooley, 50, Mrs. O. W. Ellsworth, 1, Mrs. C. R. Burt, 1, Off. at Monthly Meeting of Auxs., 12.20; Manchester, Mrs. Henry Slater, 50 cts., Second Ch., 6.50, Prim. S. S., 6.21; New Britain, South Ch., Aux., 4; Plainville, Aux., 1.90; Suffield, Ladies' For. Missy Soc., 1; Talcottville, Aux., 1.60; Terryville, Aux., 3; Vernon Centre, Aux., 5.50; West Hartford, Mission Circle, 5; Wethersfield, C. E. Soc., 15,	199 02
<i>Shelton</i> —Mrs. M. F. Tomlinson,	3 00
Total,	202 02

## LEGACY.

<i>New London.</i> —Legacy of Mary P. Eakin, by Thomas R. Chauey and Maria B. Chaney, Exrs.,	100 00
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## NEW YORK.

<i>Brooklyn.</i> —Miss Elsie Atwater,	5 00
<i>New York.</i> —Helen Nesbit,	1 25
<i>Watertown.</i> —Jr. C. E. Soc.,	15 00
Total,	21 25

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., D. C., Washington, Mt. Pleasant Ch., Aux., 115.07; N. J., Bound Brook, Prim. S. S., 1.50; Jersey City, First Ch., Mission Band, 10; Newark, Belleville Ave. Ch., Aux., 17, Mission Band, 10; Orange Valley, C. E. Soc., 25; Upper Montclair, Aux., 60, Cradle Roll, Howard Bliss Mission Band, 4. Less expenses, 59.66,	182 91
Total,	182 91

## NEW JERSEY.

<i>Newark.</i> —Katherine Kendall Martin, 25 cts., Anna Louise Martin, 25 cts.,	50
Total,	50

## OHIO.

<i>Cleveland.</i> —Miss Mary A. Wellman,	40
<i>Junction.</i> —Mrs. Mary A. Milholland,	5 00
Total,	5 40

General Funds,	3,472 86
Gifts for Special Objects,	151 53
Variety Account,	26 20
Legacies,	1,323 95
Total,	\$4,974 54

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## CHINA.

### LETTER FROM MISS BROWN.

#### PART I.

By request of the Woman's Board of the Pacific the care of Miss Brown was recently transferred to them, and this is her first letter to her new sponsors:—

#### FOOCHOW, CHINA.

MY DEAR CHRISTIAN ENDEAVORERS AND AUXILIARIES: The news of adoption by the Washington Branch came as a very pleasant New Year's surprise. Washington was my home for a number of years, so that it seems quite natural to be one of her representatives on the foreign field.

Since I am to be your missionary it is only proper that you should be acquainted with my life and work in China, and that I should know something of what you are accomplishing for Christ in the homeland. I am unknown to most of you, but I trust the bond which makes us co-laborers in the Master's vineyard may be so strengthened, that a real and personal interest may exist between us, making us mutually helpful to each other. Some of you will remember that I was sent out to China three years ago to take charge of the kindergarten work in Foochow, China. This is the

work I would have chosen above all others, and the one which I feel to be of vital importance in the upbuilding of this great nation.

Perhaps there are those of you who are disappointed that you are not helping to support a medical or evangelistic missionary. Perhaps some of you have little faith in kindergarten work, and feel you would be doing greater good were your efforts turned into other channels. If this is the case, let me hasten to assure you, my dear friends, that there is no work that will yield such large and lasting results as the one among little children, and none that will have so far reaching an effect upon the future of China. We on the field realize this as we see how difficult it is to make an impression on the men and women of China; how reluctantly they relinquish the old customs and beliefs, and how seemingly impossible it is for them to shake off the shackles of superstition and error which have bound them from their infancy. One of the teachers in the boys' college, who has been an earnest Christian for years, says that at times he still has desperate struggles against the superstitions of his early training, and that in spite of himself the old impressions and fears rise up and haunt him.

A pitiful sight came under my notice a few days ago which strengthened my belief in the need of reinforcing our work among children. I am writing this letter on board a native boat, on my way up to Shao-wu with a party of three missionaries from Foochow. One afternoon as we all sat under a great old tree, waiting for our boat to come up over the rapids, a band of some fourteen or fifteen little boys came along the road from the neighboring village, beating gongs and firing off firecrackers. We knew at once they were having an idol procession. As they came nearer we saw that the leader of the procession carried on his head a great hideous lion's head made of brightly colored paper, which covered the small boy underneath almost entirely. The body and tail of this gruesome creature resembled those of a fish, and were borne on the shoulders of another lad of seven or eight years of age, who from time to time gave them a vigorous toss into the air. The other boys kept up a continual beating of gongs and shouting. The foreigners for a time drew their attention from the business in hand, but not for long. The leader soon commanded the others to fall into line, and back again they went to the temple. We followed, for we had never before seen a children's idol procession. They stopped in front of the temple door. Some one set fire to a bunch of firecrackers. The boy under the lion's head feigned a fight with the exploding crackers, and then, as though he had conquered, leaped over the fire and rushed into the temple, his companions following. The lion was then placed upon an altar in the center of the hall and two boys made their obeisance to it, and then each in turn performed a dance so fiendish, so diabolical, that we were amazed and horrified beyond expression to see one of these little fellows as he writhed backwards and forwards wrestling with an imaginary foe; one would think he was a



very fiend incarnate. At certain intervals they stopped to make obeisance to the lion, but first winding their hair carefully around their heads. The gong beaten gave the signal for the dance to begin and close. After this part of the worship was over the lion, carried by the small boys, once more fought and conquered the enemy embodied in the firecrackers, and then they all left the temple and continued the street parade. We were heart-sick at the thought of these beautiful, bright children practicing such base idolatry with as much familiarity with the forms as the old priest of the temple. How we longed to snatch them away from their evil surroundings! How easy it would be to train them in the truth at this age, when life is so impressionable! But there is no one to teach them, no one to save them from the thralldom of superstition and idolatry.

A few days before we left Foochow a baby girl was born in the Peirce Street Hospital. The mother, like many another mother in China, had no love in her heart for her child because it was a girl, and before the little thing was a day old sold her on the street for ten cents. Think of it! These are the kind of things we see, and which make us plead for more zealous efforts to save the children.

Our own kindergarten in Foochow has an enrollment of forty-five boys and girls from two to seven years of age. They are merry little folks, and enter into the plays of the kindergarten with as much zest as any American children. They are very fond of singing the kindergarten songs I have translated for them, and their voices are quite as sweet as the voices of foreign children. Our nature work has been especially helpful to the children. Chinese children are, as a rule, exceedingly cruel to animals or birds or insects. They know nothing of making a pet of any animal. The kindergarten children have had a new world opened up to them, and it is delightful to see how eager they have become in caring for the things more helpless than themselves. One little boy, not long ago, came running to me with a worm in his hand. "O teacher," said he, in wild delight, "see my beautiful worm. I found it on the ground, and I am going to feed it." He ran off, and picked a leaf for the worm, and suggested that we put it in a box for the children to see next day. A year or two ago the same child would have crushed the worm ruthlessly under his foot, or else have tortured it to death. Surely the nurturing of nature in her lower forms will awaken a love for life in its higher aspects, the human. The sunny atmosphere, the love and good will, the work and the play, the music and the flowers, the pictures and the birds, are all wielding a powerful influence, one which we cannot estimate fully upon these young lives, preparing them for future usefulness in God's kingdom. We have five young girls, graduates from our colleges, who are taking the training course. These are all capable young people, and will, I am sure, prove efficient workers. Three of these are sisters, who have had to bear not a little ridicule from their friends and neighbors because of their determination to become kindergartners.

Now I am going to leave the rest of the kindergarten items for another time, for you will want to know something of my trip to Shao-wu, and it is easier to write about it while it is still in my mind. Last year I took the

same trip with Dr. Woodhull, so that this year I am able in a small way to be something of a guide to the rest of the party—the Misses Worthley, Osborne, and Wiley. Our boat is the native flat-bottomed boat, especially adapted to the turbulent waters of the Minn River. After three weeks of rowing, poling, and pulling we arrived at Shao-wu, where our mission has a most promising work. Here are stationed Mr. Walker, the senior missionary of the station, whom many of you have seen, his daughters, Dr. and Miss Bement, and Dr. and Mrs. Bliss. Since the Boxer troubles of 1900 the work there has been largely that of reconstruction. At that time, while the Shao-wu friends were spending the summer at the Foochow mountain resort, some of their neighbors looted or destroyed all their personal property, as well as partially destroying the mission buildings. The old buildings have been repaired, and now several fine new buildings are being built.

The Shao-wu people are much more self-reliant than our Foochow Christians. They are more generous givers, and have a better understanding of the principle of self-help. Last year they raised over eight hundred dollars toward the building of a boys' school. The first story of the school has been built, and the work will go on as soon as Chinese New Year is over. There is not enough money to finish the building, but other promises have been made, and without a doubt it will soon be completed. The school at present is under Mr. Walker's charge; but with the touring and the theological school Mr. Walker has more than enough work, so the care of the school is largely in the hands of his daughters. There are thirty boys in attendance this year, but they have applications for twice that number, with no place to put them. The boys all pay their own way, those who have no money working their way through. Some of them proposed that they should prepare the lath and put it on the new school, so as to decrease the cost. A large number of the students are studying English with fine results. The work of touring, which is Mr. Walker's especial work, is enough for twelve men. He will not bear up under the burden unless he is relieved soon. An urgent call for reinforcements is before the home Board now, and we trust it will receive an answer in the near future. There is a noble work to be done in this great region, which covers an area as large as New Hampshire and Vermont. The climate is beautiful, and now, with a regular postal service every three days, and with the prospect of a railroad in the near future, it is likely to become the most desirable location in the Foochow province. The people are singularly open-hearted and simple, and are free from the evils which are found in the open ports. Dr. and Mrs. Bliss are doing an interesting work among the women and girls. The new dispensary was finished a few days before our arrival. As there is no home for the ladies they have taken a few rooms in the dispensary, and fitted them up very easily. The medical work is carried on in the other side of the building, and the doctor has more than she can do. In the month of October she treated more than a thousand patients. Miss Bement has charge of the Girls' School. This last year she has had to use her old native house for her school building, but the new building is to be begun very shortly, and she hopes to go into it next fall. We were sorry to miss seeing the school boys and girls, but they had all gone home for their vacation.

(To be continued.)

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## A CHINESE WEDDING.

I WANT to tell you about a Chinese wedding I attended in Foochow. I was staying at the Hospital Home, city station, and went with Mr. and Mrs. Peet and Miss Woodhull, Mr. D. Willard Lyon, of Shanghai, and Ding Kai Ceng, one of the English-speaking teachers of the college. We went along the city street only a short distance when we came to the foot of an irregular, long flight of steps, which seemed to run up the side of a hill. We ascended, and climbing still farther up along a footpath to the top, we came out on the city wall. Here we found a wide stone walk, clear and wholesome, wholly unlike the ordinary street. There are several large temples on the wall, but we could not stop to see them that day. From the wall there is a fine view of the wide parade ground just beside it, and when we returned we saw several hundred black-uniformed soldiers drilling, using the German tactics. At frequent intervals along the wall are built soldiers' barracks, and looking through the open door of nearly every one, we saw the queer-looking black-turbaned fellows playing cards.

The wall turns a good deal at this place, and begins gradually to descend until it ends in a short flight of steps that lead down onto the street. Here we seemed to be retracing our steps, for we went back at the foot of the wall some distance, and at last came to the narrow street where ahead of

us we could see a red banner hung across the way and a crowd gathered about a door, and concluded we were nearly there. The gaping crowd separated to allow us to pass in, and we were met at the entrance by the groom himself arrayed in high cloth boots, a dark silken gown, and black official hat with a big red tassel, all borrowed or rented for the occasion.

The house was one of many in a solid row. The front was entirely open, and we stepped immediately into the family reception room and seated ourselves, the ladies on one side in straight chairs against the wall, and the gentlemen on the opposite side. At the end of the room was a long shelf like a mantelpiece, upon which were some candles, and in front of it a table covered with a red cloth and with strips of red and green cloth suspended from the front of it.

The crowd that had opened to let us through again pushed into the room, and were kept from occupying more than a third of the space by a number of college boys,—friends of the groom,—who made a living barricade across the room, and held the mob back by main force.

There seemed to be two masters of ceremony, who hurried about doing very little that I could see. One brought piping hot bowls of tea for each of us, and then brought in two large flat cushions,—bright red, of course,—and placed them in the middle of the available space. A young man sat beside me and brought forth a few wails from an accordion, and outside a bunch of firecrackers was set off with appropriate noise, and we knew the fatal moment was approaching. I sat at the end of the room by a door that opened into a narrow hall leading back to the women's rooms and the kitchen, and I could see a group of women and children giggling and gossiping and dancing about, wild with excitement. The groom stepped back into the hall to the door of the bride's room, and then returned, marching with as much dignity as he could summon, followed by the poor trembling little bride, dressed in a giddy red robe, satin, covered with patterns in gilt braid, and over her head a square of red silk which served effectually as a veil. She was supported on each side by two women (in very ordinary work dress) hired for the occasion. The groom stood upon the first one of the red cushions, and the bride was led in front of him and literally held in position on the second one by her hired helpers. They stood with their backs to the mob, and Mr. Peet, who performed the ceremony, arose and faced them. More than once he had to ask the "neighbors to please keep quiet." The women who had been tittering in the back hall crowded up to the door, but came no farther. They indulged in several little spats and loud whispering and cuffing the children's ears during the ceremony.

This was a Christian wedding, and in many ways was different from a heathen wedding. It was Chinese anyway.



The service was begun with the singing of the wedding hymns in the hymnal, in which the college boys and the foreigners joined. I did not know the words, so I hummed the tune as loud as I could. After a prayer the ceremony was ended.

At Mr. Peet's suggestion, the bride and groom bowed to each other, then the groom came to each one of us and clasping his hands, made a polite bow, and we were supposed to congratulate him. The poor little trembling bride was led about to each one of us to receive our greeting, then she was led away to her own room. The groom hastily divested himself of his hat and silken gown and was busy among the few guests, serving tea and cakes. The men partook of these, while with true feminine curiosity the rest of us went to the bride's room to see her hair dressed. Her hideous red veil had been laid aside, and the two hired women were industriously beginning on what we discovered would be a very long task. The poor bride looked miserable enough, so pale and sad. Indeed they told us she had been ill, and it was no wonder. The dread and suspense was enough to make anyone ill.

Remember she had never seen the young man to whom she was married and he had never seen her. Their first glimpse of each other's faces came later, after her hair was properly arranged, and I think she took off the rented red satin robe, and appeared in her own pretty wedding garments. The wedding skirt is always of red, usually silk, and often elaborately embroidered. The upper garment is of silk or satin, often very rich and beautiful.

We tried to say a few words to the bride, but she would not reply. It was quite proper for her to say nothing, and indeed for two days the bride is not expected to eat anything or say one word. At Christian weddings this is not adhered to so strictly, and sometimes is not observed at all. I do not know what was done in this case.

This young woman taught last year in our Woman's School at Ing Hok, so I felt I knew her pretty well. I sat almost behind her during the hair dressing process in her tiny little room, and when she found that I was there she turned at once and smiled, but that was all.

The hair dressing was too elaborate and lengthy, so we finally left before the beautiful bridal ornaments were put on. A bride's head in China is a thing of beauty as long as it lasts. You may wonder why all this was not done before the ceremony. Her head was covered, you remember, and it would have been disarranged by the veil.

The house in which the wedding took place was the groom's mother's, and none of the bride's people were with her. She probably had never seen anyone at the wedding except us foreigners.

She had been teaching in the Ponasang Girls' College, and when she left nearly a week before the wedding, her grief was pitiful to see. It is the custom for a bride upon leaving home to go to the home of her betrothed to weep and wail with a great noise. I suspect that the custom is very convenient many times for allowing full vent to the real feelings of fear and apprehension. This girl's grief was real indeed. She had heard that the young man was in debt and had to borrow money for the wedding. He had a position in Shanghai, but it was not a permanent one. However, his mother is a good Christian woman, and as the mother-in-law has a good deal to do with a bride's happiness, this girl will be much more fortunate than many. The young man is really a pretty good sort of fellow, and I suspect she will be much happier than she anticipated. However, many times since I came to China, and many times that day, I thanked God that I was not a Chinese woman.

It is a very general custom, though I believe given up to some extent, especially in its worst features, by the Christians, for the bride to be on exhibition for one, two, or three days and nights, and anyone is at liberty to go in and look at her. All sorts of mean and insulting remarks are made to her, and it is for her to show what a good patient woman she is by not answering a single word. The husband sometimes comes to her rescue, but he is just as highly respected if he does not. She is offered food, but usually refuses; but if her husband is a kind man, he may succeed in winning her confidence and getting her to eat something.

The chair in which a bride goes to her husband's home is always red, closed so no one can see inside, and is accompanied by several musicians, who make a peculiar sort of music between a penny whistle and a bagpipe, announcing the passing of the bride. If the journey includes a boat trip, the chair goes on the boat, and the bride stays in it all the way.

There are auspicious days for weddings as there are for funerals. Several such days have happened along since we came up this fall, and we frequently hear the characteristic music, and looking out can see a red chair swinging along carried by four men. Poor little bride! I never see such a chair without shuddering. When a girl goes to be married she "sits in a red chair" and goes "to be a daughter-in-law."

It is not until some time after the ceremony that the groom is permitted to take the veil from off the bride's face, and it must be a time of great anxiety for both of them if they have never seen each other before. Very often the bride has lived in the home of her husband's family for many years, perhaps since she was a baby (babies are cheap, you know, and grown-up girls are often pretty expensive, sometimes \$500), so they may be only too well acquainted with each other's looks and disposition.

## A HINDU WIDOW.

Miss Adelaide G. Frost, of Mahoba, India, said at the Student Volunteer Convention :—

AN old Brahman pilgrim, a widow, comes to see us frequently. Her name is Ramabai, but she is not our famous Ramabai of Mukti. She has been all over India seeking by some penance to mitigate the punishment for the sin which caused her widowhood. She knows not what the sin is; perhaps it was committed after a previous birth. In the early days of our orphanage, when the famine was desolating our district, she first visited us and heard of the Saviour who can save from sin.

How well I remember her keen eyes, shaven head, dingy, scant white widow's drapery, and the single iron band on her arm. When she returned she found, not the wretched famine waifs, but more than a hundred happy girls in the schoolroom. As they crowded about her, she exclaimed, "Light in the darkness! Light in the darkness!" Eagerly our girls told her who had wrought the change, and sang to her of Jesus' love. It is a picture that I shall never forget,—young India of the shining face and old India hopelessly shaking her widowed head.

At that time she told me the story of her early widowhood and that there was no one to pity. "I went and poured out my grief to the fields," were her words. We pray that she may become truly the Master's. She has groped in darkness through a long life.

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THREE VILLAGES VISITED.

BY MISS AGNES FENENGA.

MARDIN, TURKEY, May 15, 1903.

THURSDAY, April 2d, Miss Steele and I, accompanied by one servant, a cartergie, and a zabtieh, started on our two days' horseback ride for Diarbekir. I visited many of our Protestant Arabic friends in Diarbekir, and spent one day each in the three villages near, but across the Tigris, and so had the privilege of crossing an old ten-arched Roman bridge. The rides to and from these villages were very enjoyable. Part of the way led along the river, in between the orchards and summer gardens; the peach and currant and other trees were in full bloom, so they were pretty and fragrant.

Monday I spent at Karrabash, a village from which we have nine girls in our high school and the teacher of the primary department of our city schools, the banner village of our field. I visited the two schools there, one for boys and one for girls. Both seem to be doing good work and preparing more material for us. I visited at the homes of all our girls and the pupils of our Bible woman there. So my day was very full, although I spent only some fifteen or twenty minutes at each home. The mothers of our girls would usually follow me from place to place, so the small, sun-dried brick house wherever I happened to be was always full.

My Arabic vocabulary is still very limited, but they seemed to understand me. I led in prayer twice, which was embarrassing, for it seems so much harder to pray than to talk in a foreign language. They were just finishing their church building, which, as well as their homes, had been destroyed in the massacres. The women had plastered it with their own hands, and the men were putting in a real good, substantial door. It has no floor or windows yet, but these they hope to put in next year. In the whole village I did not see one pane of glass. Such a contrast from Kutturbul, the next village I visited, where the buildings are much like the Diarbekir buildings with much glass. From this village we have three girls, all in the fifth class. Very spiritual little girls, they started a daily prayer meeting for the members of their class some two months ago, and one by one they have succeeded in bringing all their classmates in and set the example for the older girls to do likewise.

Kutturbul suffered dreadfully at the time of the massacres. Many of the houses are still in ruins, and the village it seems will never attain to its former prosperity. How sad it was to see the hole in the church roof where the fire and gas were poured on the poor refugees, to see the bullet holes thickly studding the green court, to stand above an old well filled with the massacred, to see the maimed, and saddest of all to speak with mothers who are in the dreadful uncertainty as to whether their daughters are dead or still in bondage among the Moslem Kurds, as some are known to be. We have no school here, but a young preacher and his wife are doing good work. They are both former students of our schools, so it seemed a real treat to be a guest in their home. She is rather diffident and young, but we hope she will soon be more inspired for her Master's work through her bulwark of a husband. I tried to urge her to conduct a weekly woman's meeting such as they have in Karrabash, but was unsuccessful. In the next village, Karabe, I visited the six Protestant families and a few Syrian families among them at the home of the wife of a bishop who had just died. All received me very kindly and gave me the utmost attention,



especially in guarding me from the village dogs, which are very fierce in this country. We have one girl from this village. They have no church but meet in the houses; having one of our young men graduates to help them.

They do so want a house to worship in, and took me into one which they could buy and fix up for \$50, but of course it is out of the question to help them to it and they feel they are unable to do very much towards it themselves. You just cannot know how thankful I am to have visited these three villages and the homes of the girls from them. I feel I can appreciate them so much better and deal more wisely with them too. How I do admire our graduates who can go and live and work for their people in such different surroundings from what they have been used to here. It certainly must be hard for them.

We found Mr. Campbell, an English touring evangelist, here when we came. He spent three weeks here and helped to bring many to a final decision. Our school was ready for a revival and every one of our girls but one or two have declared themselves on the Lord's side, and some have applied for admission to the church. We must now work with them and pray for them that they may remain steadfast.

Mr. Andrus and I have been elected delegates to our annual meeting to be held at Van during the latter part of July. We expect to leave here July 3d on horseback, spend our first Sunday at Kulleth, and the second at Bitlis; come back by the mountains, and visit some of our out-stations. It will be warm, but I am looking forward to it with much pleasure.

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Rev. J. P. Jones, D.D., Madura, India, at the last meeting of the International Missionary Union, said:—

OF the Tamil native Protestant Christians, two hundred and sixty thousand were requiring more literature than could be furnished, to say nothing of the hundreds of thousands of non-Christians who could read and were without literature fit to circulate. Fifty thousand of these Tamil Christians could read. There are in India forty-one Christian presses and publishing houses issuing two hundred million pages annually. There were in circulation seventy-six translations of the Scriptures, and the eighteen tract societies had published forty million copies of their publications. There are one hundred and forty-seven magazines and other periodicals published in India for native Christians, with an average circulation of a thousand each. There are in India fifteen million readers among native peoples; not less than a million youths are sent forth annually from its institutions with an ability to read some in English, but mostly in vernaculars, and with eager-

ness to pursue anything that may be sent forth from Christian presses. The books accessible from native presses are morally unwholesome. Anti-Christian literature translated from Bradlaugh and Ingersoll finds a large circulation. If we despise this day of great opportunity in this increasingly important department of work, it will not only handicap us seriously in other departments; it will also delay considerably the coming of the great day to which we all look with so much eagerness.

## STORY OF A NATIVE WOMAN.

BY MRS. ELLIOTT.

A CARPENTER, whose home was in one of the far-off coral islands, once came to Kusaie with his wife and little boy. The woman had never seen schools or churches before, and she at once became interested in them. She did not allow rain or darkness or anything to keep her from the prayer meeting. She and her little boy went to school together and the little fellow learned faster than his mother, often helping her with her lessons. They learned to read the Testament and some songs from the hymn book. After three years she and her husband and the boy all went back to their own island, where she told a few of her people about God. Others came and wanted to hear also. She began to teach the children, and soon all the people, young and old, came to her to school. Her husband built her a large, beautiful home for her schoolhouse, where she taught the people all that she had learned. Now she is anxious to learn more about the Bible, and to have a teacher sent to help her.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM JULY 10 TO AUGUST 10, 1903.

COLORADO . . . . .	284 18	Previously acknowledged . . . . .	37,588 09
ILLINOIS . . . . .	1,867 94	Total since October, 1902 . . . . .	\$41,925 13
INDIANA . . . . .	74 45	CONTRIBUTIONS FOR DEBT.	
IOWA . . . . .	356 02	Receipts for the month . . . . .	14 00
KANSAS . . . . .	112 67	Previously acknowledged . . . . .	3,133 19
MICHIGAN . . . . .	326 10	Total since October, 1902 . . . . .	\$3,147 19
MINNESOTA . . . . .	256 62	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEBRASKA . . . . .	68 70	Receipts for the month . . . . .	15 00
NORTH DAKOTA . . . . .	26 36	Previously acknowledged . . . . .	343 07
OHIO . . . . .	293 17	Total since October, 1902 . . . . .	\$358 07
SOUTH DAKOTA . . . . .	61 50	MRS. E. M. WILLIAMS, Ass't Treas.	
WISCONSIN . . . . .	258 47		
MASSACHUSETTS . . . . .	123 38		
JAPAN . . . . .	18 00		
TURKEY . . . . .	29 18		
MISCELLANEOUS . . . . .	180 00		
Receipts for the month . . . . .	\$4,337 04		





*Yours very sincerely,  
Alice Gordon Culick*



# Life and Light

VOL. XXXIII.

NOVEMBER, 1903.

NO. 11.

We shall look for you at New Haven, November 4th and 5th.

OUR TREASURY FOR THE YEAR. The books of our Treasurer close on October 18th, and at the date of this writing no one can tell how we shall stand at that time. We know that many have made great effort, and some have made great sacrifice, in order that the sum needed to carry on our present work may not fail. If the last two weeks of the year prove that all our constituency have done their utmost, then the Treasurer's report at our annual meeting will be full of joy and thanksgiving. In any case the experience of this year should be a step to larger and higher things in the year to come.

MISSIONARY PERSONALS. Among the privileges of the workers in the Rooms of the Woman's Board one most highly prized is that of frequent greeting of missionaries, either as they go forth to their field or on their return. During the three months past we have welcomed Mrs. Laura B. Bridgman and Miss Laura M. Mellen, from the Zulu Mission. With them came Miss Lilla Ireland, daughter of a beloved worker, and herself a devoted helper, though not under appointment. From Turkey have come Miss Jones of Gedik Pasha in Constantinople, Miss Lord, principal of the Girls' School at Erzroom, Miss Blakely, in charge of Central Turkey Girls' College at Marash, and Mrs. Parmelee, wife of the late Dr. Parmelee of Trebizond. India has sent Mrs. Elizabeth D. Harding of Sholapur, Mrs. David S. Herrick of Battalagundu, and Miss Mary M. Root of Madura. Mrs. Edward S. Hume of Bombay and Miss Emily Hartwell of Foochow have also just arrived. From Japan have come Dr. De Forest of Sendai, and Mrs. Rowland of Sapporo, accompanying her husband who is here on sick leave. Miss Prescott of Mexico has looked in upon us several

times. Miss Susie Riggs has returned to Marsovan, Miss Graf to Mardin, Miss Foreman to Aintab, Mrs. Marden to Constantinople, and Miss Wright, not now an appointed missionary, has gone to assist in the care of orphans. Mr. and Mrs. Herbert Allen, after some years in this country, have gone back to the Western Turkey Mission, he being stationed for the present at Bardezag. Mr. Allen's father, a veteran in missionary work in Turkey, and Miss Annie Allen, his daughter, accompany them. Miss Allen will probably share with Miss Powers the care of the Girls' School at Brousa. Dr. Harriet E. Parker has gone back to the care of her hospital in Madura, and Miss Mary T. Noyes hastened her departure to be present at the formal opening of Capron Hall. This is planned for our Thanksgiving day. Dr. and Mrs. Goodrich, whose burning words have touched many hearts, have returned to their work in Tungcho, Miss Luella Miner accompanying them. Miss Hannah Hume, who at one time planned to come into our work as an assistant secretary, was married at New Haven, on October 1st, to Rev. Theodore S. Lee, and they are under appointment to the Marathi Mission.

**OUR HEROIC MISSIONARIES.** In all the "reign of terror" in Macedonia our missionaries go on steadily with their work. Though affording them all possible protection and information, the American Board has given them authority to withdraw from the country whenever it may seem wise. But those at Monastir fear that their withdrawal would cause a panic among native Christians, and their presence will both prevent such a panic, and be a great support to the suffering and disheartened. Many of the terror stricken come to the missionary premises to sleep, and their weak faith is enforced by the calmness of those to whom they look for guidance. One writes: "Whatever comes to us it is right that we should be here. We can leave the rest with God."

**MISSION STUDY CLASSES.** It is inspiring to learn of the general movement to form Mission Study classes among the young people of all churches and denominations. While these classes are not likely ever to do the work of our auxiliaries, they may prove a valuable addition to it, and experienced workers from our societies may be the greatest possible aid to the classes. It is proposed that the classes hold two courses of study during the winter, meeting once a week, seven weeks being allotted to each course. For the first, which should begin as early in November as possible, is, *Princely Men in the Heavenly Kingdom*, by Harlan P. Beach; price in cloth, 50 cents, paper, 35 cents. This book contains six biographical studies of the lives of eminent missionaries in China. The first meeting of the class would be for organization, enrollment, etc., the six weeks following being devoted

to the study of the text-book, and the seventh to a chapter on the work of the American Board in China by Dr. Judson Smith. The book to be used for the second course, which will begin after the holiday season, will be either *Rex Christus*, by Dr. Arthur Smith, or one being especially prepared by the same author for the Societies of Christian Endeavor. The Woman's Board urges the formation of these classes, and desires to lend all possible assistance toward them. For text-books, enrollment cards, suggestions to leaders, and replies to questions, address Miss Kate G. Lamson, 704 Congregational House, Boston.

**THE DEPUTATION TO AFRICA.** The farewell reception given to our brethren by the Mayor of Durban and some three hundred of the leading citizens, on the evening of July 27th, proved to be a very elegant affair. The fine hall was beautifully decorated, and many ladies graced the occasion. After the introductions and an hour's delightful musical entertainment most cordial welcoming addresses were made by the Mayor, by Sir Benjamin Greenacre, Sir David Hunter, and others; and a letter, most appreciative of our mission, was read from the Governor of the colony, who resides elsewhere. At the close of the evening fifteen of the missionaries, who had now become very dear to the travelers, accompanied them to the ship and parted from them with prayer. Next morning they sailed northward towards Beira, the point of entrance for their inland journey to Gazaland in Rhodesia. From Beira the first day's journey was by sail to Umtali. The Deputation was accompanied by Rev. and Mrs. George Wilder, returning to their work, and by Zulu evangelists, who with their families were to join the mission. The Zulu language is understood in Gazaland, and the Zulu Bible and other books can be used in the schools. At Umtali the party was met by Mr. Bates, from Mt. Silinda, bringing carriers for the luggage and donkeys for the travelers. They set forth on the fourth of August over a rough and sandy path, now very dusty, for the dry season was at its height. Winter brownness was over all the land. As the donkeys would travel only about two and a half miles an hour, the riding was so wearisome that they walked much of the way, climbing ever upward toward Melsetter, the home of the British resident and of our Miss Gilson's school. At night they slept on the ground, but arose unharmed in the morning, and all were well when they reached Melsetter, six thousand feet above the sea. Miss Gilson's delighted welcome was very cheering, and never had baths and beds seemed so refreshing. After three days' inspection of Miss Gilson's excellent work the party again took the road for Mt. Silinda, Miss Gilson accompanying them. Reaching there in three days they had a warm recep-

tion from the missionaries,—Dr. and Mrs. Thompson, Mrs. Bates, and Mr. and Mrs. Fuller. Dr. and Mrs. Lawrence came over from Chikore, the second station of the mission, twenty or thirty miles away. They were greatly disappointed to find that the visitors could remain only a week; but at the last date, August 18th, from Silinda, when they had been there but a day, they had had time to admire the beautiful country, the flourishing gardens, kept fresh by irrigation, and the comfortable homes, and to wonder at the Christian work accomplished in so short a time by a mission force so small. On the eleventh of September the word “Successful,” cabled from Beira, told that the Deputation had done its work, and had safely returned to the coast in season for the German steamer of September 12th, sailing up the east coast, through the Red Sea and the Mediterranean to Naples. It is due at Naples October 12th, and it is hoped that the party will reach this country by the 28th of October. No attempt is made here to describe their work in Africa. Most appreciative letters are arriving from Natal, expressing a conviction that lasting good will follow it.

J. C. M.

WORDS IN      At the meeting of the Executive Committee of the LOVING MEMORY. Woman's Board, September 21st, a memorial service was held for Mrs. Alice Gordon Gulick. Her sister, Miss Anna Gordon, had been with her in Switzerland, and her presence here was a precious opportunity to share with her our sorrow over our great loss. Appreciative words were spoken of this brave and beloved woman, and sympathy for the bereaved found expression in prayer for strength and comfort to be given them. On Tuesday, the 29th, a cablegram brought to Miss Borden the message that the burial service for Mrs. Gulick was to be held in Madrid at 2 P. M. on the 30th. As 9.15 A. M. on that day would be the corresponding hour in Boston, a service in sympathy, led by Rev. Dr. J. L. Barton, was held in the Rooms of the Woman's Board. Although the notice was necessarily much limited, about fifty were present, representing different organizations with which she had been connected, and the occasion was one of tender interest. Recollections of Mrs. Gulick and tributes to her worth were given by Miss Borden, Mrs. E. W. Blatchford, of Chicago, Mrs. L. C. Purington, in behalf of the Woman's Christian Temperance Union, Miss Stanwood, Mrs. Elizabeth D. Harding, of Sholapur, Dr. Barton, Mr. Amos R. Wells, Mr. Van Ogden Vogt, the Secretary of the Christian Endeavor Society, Col. C. A. Hopkins, and Hon. S. B. Capen, President of the Board of Trustees of the International Institute. Prayers were offered, and hymns, with their blessed interpretation of the feeling in all hearts, were sung. It was a heaven-given link with those who were rendering their last service of love in distant Spain.

S. B. C.



EASTERN  
CONNECTICUT  
BRANCH. In the death of Mrs. William S. Palmer, at her home in Norwich Town, September 2d, the Eastern Connecticut Branch loses sight of one of its early and highly valued workers. Mrs. Palmer's experience as a teacher made it easy for her in the early years of her married life, as a pastor's wife, to initiate plans for woman's work, and to the end she was closely identified with such service. A society of young ladies in Norwich, which she organized as the "Thistle-down," remembers her as its first president and a constant promoter of its interests. At the organization of the Eastern Connecticut Branch she was elected one of its vice presidents, which office she held for many years. Among her gifts, her clear, full voice turned to good account in many a large meeting, and the valuable service she rendered in various ways will long be remembered. Another has passed on, Mrs. William S. Eakin, of New London, who for several years served as one of the secretaries of the Branch, and whose interest in the work did not abate in the sorrow and weakness of her last days.

A DEVOTED  
LIFE. The Woman's Union Missionary Society, the pioneer society of its kind in America, loses much in the going hence of Miss Sarah F. Gardner, for twenty-four years a most efficient missionary in India. With an attractive personality, rare mental ability, and a heart glowing with Christian love, she gave herself gladly and wholly to helping the girls and women of India. Put in charge of the orphanage in Calcutta, she noticed now and then a girl deserving special training. To meet this need she organized a school which might eventually become a Christian college, where the Bible was the most important study in all the work. To this school she added a department called the converts' home, where women convinced of the blessedness of Christianity might find shelter and be trained for service. Noting the great need of Christian literature, she published and arranged for the sale of Stalker's *Life of Christ*, MacNeill's *Spirit-filled Life*, and many other evangelical books. These publications have been a great power for good all through the country. She had great fascination for the young, and through the Christian Endeavor Society of her own organizing she led many native girls to a higher Christian development and greater consecration to His cause. "Her keen intellect led her to study every situation in the Orient, and plan for a future of great events; her calm poise averted many complications in mission issues; her success in Oriental languages gave her added power with the subtleties of the Indian mind, and her deep consecration and native graces adorned the doctrines she sought to impart."

## MRS. ALICE GORDON GULICK.

IT was a sad message to the Woman's Board, as well as to a multitude of individual friends, which came over the cable from England announcing the death of Mrs. Alice Gordon Gulick in London, on the evening of September 14th. There had been solicitude for her all the summer since the International Temperance Convention in Geneva, when a severe cold, added to unusual exhaustion, made it impossible for her to utter the words she would have spoken. Upon that occasion the three Gordon sisters stood together upon the platform for a minute or two, and then Mrs. Gulick with quivering lip silently turned away. Accompanied by her sister, Miss Elizabeth Gordon, and her daughter Grace, she went to Lucerne, where she remained for several weeks, not regaining the strength she sought, but still courageously hopeful that health would come. Her active mind was alert with plans for the removal of the school from Biarritz to Madrid, and by her dictation many letters were written to those who awaited her suggestions, counsel and decisions. She seemed not to share the anxiety of others, no hint of which was spoken to her, and in pain and weakness the brave spirit mightily asserted itself, doing its very best to conquer the sure and subtle advance of disease. Must she not live? Was she not close to the realization of long-cherished hopes? Madrid had opened its doors, and the way was plain for her to enter, leading her efficient co-workers and the company of Spanish girls who compose the school. Perhaps a change of surroundings and other conditions would more quickly cure, and she went to England under Lady Henry Somerset's friendly and generous auspices. Medical skill did what it could, but professional judgment gave no hope of ultimate recovery. Mr. Gulick, overwhelmed with care and work connected with the transfer of the school, carried a heavy burden; but he must go to his wife, and was on the eve of starting for London. The elder daughter, Bessie, crossing the Atlantic, was within two days of the English coast. Those who were watching from hour to hour did not see the angel approaching to bear away the beloved one or dream that he could be so near. She thought she was soon going to Madrid, but it was the gate of another city that was opening for her, a city more beautiful, the celestial, to be henceforth her habitation.

A sense of personal loss has come to many a heart up and down this land, for perhaps no woman connected with the Boards, except our Macedonian captive, has addressed so many audiences here at home and has been so well known in her personality and the purpose of her mission. The fine physique,

the queenly bearing, the serious and lighter play of expression, the eyes that would fill with tears and then smile, the full, melodious voice, all have made an impression not to be forgotten. Added to this was the story of the work for Spanish girls from the small beginnings in Santander to the present time, a work which the Woman's Board has fostered and followed through the various phases of the school history in San Sebastian and Biarritz, rejoicing to-day in the girls trained to lead better and happier lives and to help their own countrywomen. Seldom is it given to any woman to make such a record as founder and principal of a school. While she spared no pains in laying broad educational foundations, upon which she well knew how to build, she never lost sight of character making, to which she gave the prominent place, and true to her colors, always recognized the spirit and motive of the Woman's Board in supporting this work. Many times appointments have been made and kept under circumstances which would have rendered it impossible for almost any other woman to face an audience and speak with the necessary self-control. We have marveled that with her sensitive nature this was possible. In the face of heart-breaking sorrow she has gone on with determination born of settled conviction as to the worthiness of her cause and a faith which could surmount innumerable obstacles. Moved by her personality, by her simple, straightforward account of the school history, and by her clear statement of needs, many have contributed generously to the International Institute for Girls in Spain.

Ready to minister comfort and help to Spanish soldiers in Portsmouth and to Cubans in Cambridge, she spared not herself, and many among them, now widely scattered, gratefully recall her kind words and deeds.

After years of working and waiting she had a vision of what seemed to her the promised land, but she was not permitted to enter in. Her teachers and pupils go to Madrid without her. Thither the precious form was carried, and on the afternoon of September thirtieth a funeral service was held. Shall her resting place be a Mecca for many of Spain's daughters?

"Give her of the fruit of her hands, and let her own works praise her in the gates."

E. H. S.

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TWO WORDS FROM OUR LORD.—Our Lord's two works are his finished and his unfinished work. The first he invites us to accept as his free gift to us. The other he asks us to continue for him in the world by telling men that his finished work is theirs for acceptance. The two words of the Lord are "Come," "Go,"—come to me for personal healing; go for me to the healing of the world.

## FROM FOOCHOW TO KULIANG.

BY MRS. CORDA P. GRACEY.

[So many missionaries, sometimes one hundred and fifty at once, go to Kuliang for rest, that we shall be glad to learn their way thither.—ED.]



WE have been having cooler weather since the "passing of the typhoon," and have been spending a few days at the consulate in Foochow. As we had been at Kuliang since the first week in June it was a great pleasure to be at home again. The mercury ranged from 82°–88° during the three days of our visit; quite cool for Foochow, although the excessive humidity of this climate makes it seem much hotter than in America when the mercury rises to the eighties. When it rises to 92°–98° here it is almost unendurable, and all who can flee to a higher altitude, to the hills, which, fortunately, are but a four hours' journey from the hot plain, where the city lies scorching beneath a torrid sun for four months of the year. An account of our return trip may interest you.



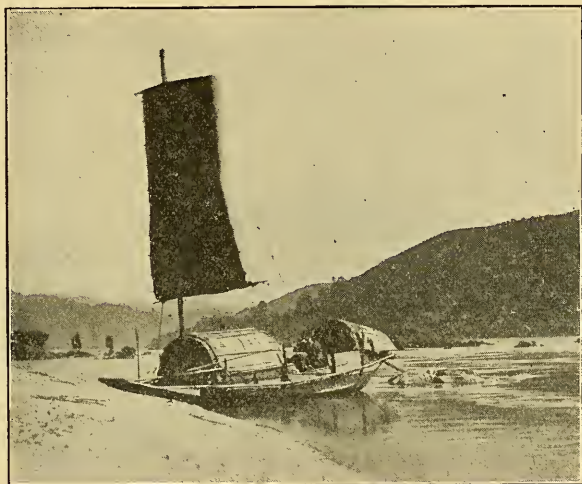
CITY OF FOOCHOW.

On extreme right the famous bridge called from its antiquity the "Bridge of a Thousand Ages."

On Saturday, August 15th, at 3.30 P. M., we left the consulate in our sedan chairs, rode to the jetty, and crawling into a sampan, after storing our coolies and chairs in another, we proceeded down the Min, our boat being



managed by the owners, a man and boy rowing, while the wife and mother attended to the third oar and the rudder. "In the hinder part of the ship" were three younger members of the family, one, the youngest, lying asleep in the bottom of the boat with a rope tied to his body, to which was attached a bamboo float. Should he, while playing about, take an accidental plunge into the river his mother would thus be able to locate him, and by it pull him back into the boat. I saw an accident of this kind near Ewo jetty one day. The baby, a child of three years, perhaps, fell overboard. I heard the splash and the outcry of children; then I saw the mother draw him in,



SAMPAN ON MIN RIVER.

give him a good pounding on the head, and set him down very hard on the bottom of the boat, and then went about her business. Clad only in nature's dress, there was no danger of taking cold from wet clothing. In hundreds of boats like these live the boatmen with their families. The children are here born, here marry, rear children, and here expect to end their days,—a very simple existence.

We took our afternoon tea on board, and after a delightful ride landed, near five o'clock, at a small village at the foot of Kushan, the highest peak of the range of hills lying east of Foochow, the altitude being some three thousand feet above the sea. The sky was overcast, which made it much more comfortable for the stiff climb which was before us, and the cool

shadows of the peaks appeared to beckon to us as if to say, "Come up higher!"

After a short ride across rice fields, and past lotus gardens, and along the foot hills, we arrived at a joss-house, or temple, where it is customary to change coolies for mountain carriers. After loud discussions, in an unknown tongue, the coolies adjusted themselves and we started. Several foreigners joined our party here, so that we formed quite a procession as we wound around the hills by the irregular stone pathway, looking down into a deep ravine on our left, so richly green and dark, with its foaming waterfall leaping from rock to terrace, stopping for a moment to turn the big wheel for a primitive rice mill, then plunging down toward the valley, mingling its waters with the hurrying brooks which are everywhere on these hills. A change, and we creep cautiously around a bold, rocky precipice. The coolies feel their way over the smoothly worn stones, and we agree with Dr. Hale that it is better to "look up, not down," and instinctively follow his advice. All dangers, seen and unseen, are soon forgotten, however, for we come out to the beautiful hills again, where flocks of goats, with their kids, call to each other, and pretty peasant girls in the most picturesque costumes gaze wonderingly at us as we pass.

The chair bearers lag, for this is a steep ascent, and the head coolie slips a bit! I am startled, but there is only one way, that is, to press on; and after halting a bit to repair my chair, which has been in collision with a fagot woman, who was broader than the path, the coolies appear to take fresh courage, and we are soon at Bellevue. Three quarters of the distance has been covered. The bearers refresh themselves with tea and are ready to go on. Here we see many burden bearers on their way to the plain, looking heated and tired after the day's work, and they stand at one side for the procession to pass, some smiling and happy, others stolid or complaining. "Onward and upward" still! And one wishes for a thousand eyes to see and admire the beauties which are so lavishly spread out before us. One by one our companions wander off, to the right, to the left, and like Bunyan's Pilgrim, "we saw them no more." We passed through several Chinese villages, and it is quite fascinating to peep in at the open inn and to watch the travelers who have stopped for their "chow," bending low over bowls of steaming rice, which they are stuffing into their mouths while they gaze out at us with their dull, tired eyes.

Chinese dogs, ill-natured and cowardly, barked from behind trees and around corners at the hated foreigners. For the dog and the buffalo cow never become accustomed to strangers, but bark and sniff, and always appear to consider us intruders. We hurry on through the settlement near the

mission chapel, and up over the hill by the children's beautiful "see-saw tree," through the dirty village, where many years ago Dr. Woodhull lived, the first missionary to occupy a house at Kuliang. The house still stands, and is at present occupied by several girls from the Foochow Girls' Seminary.

Here our friend, the British consul, left us, and from this time on we were obliged to look well to our steps as we continued our way over a treacherous path, which was hidden by a dense fog that had closed in upon us. It was growing dark, too, and this did not add to our confidence. Just here our foremost coolie called out, "Look, see! Have catchee lantern," and peering into the darkness, in the dim distance, appeared the welcome



PAGODA ANCHORAGE NEAR FOOCHOW; STATION HOUSE.

light, a veritable "Star in the East" for us, borne in the hands of a coolie, whom the "boy" had sent out for a guide. We were greatly cheered. How comfortable to have our path lighted! But as we were picking our way across a very dangerous causeway, over which small brooks and tiny waterfalls leaped and sung, there was a sudden flare, a babel of voices, and our light went out in darkness. Silently the coolies feel their way, step by step, scarcely daring to raise their sandaled feet from the ground. How long the moments seemed before a match could be found, or before we reached the village near our own cottage, where we "borrowed fire." Then joyfully the coolies trooped up over the hill, through the pine groves, and down the steps to our bungalow. A bright light shone out, the "boy" appeared to welcome us, and we were "home again." A bath, a good

dinner, a short walk on the veranda, and we were ready to retire, congratulating ourselves that Kuliang exists—a retired and refreshing resting place for tired missionaries and common mortals from the tropical heat of Foo-chow. Tired after our trip, we slept until the beautiful green hills were flooded with the first rays of the rising sun. I am sure we all felt, if we did not express it in words, “It is good for us to be here.”

KULIANG, August 21, 1903.

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### OUR DAILY PRAYER IN NOVEMBER.

WE need very much those gifts for which we are all to pray in the first week of November. To give up our own will to the Divine, so that the Holy Spirit can “direct all our work” is not an easy thing. We must pray for the guidance, and pray that we may be willing to follow that guidance. All those who take part in the great meetings, in prayer, in address, in discussion, in listening, will need our prayer, that the best and utmost good may be gained and kept. If we realize even faintly the number of women in China, and their unspeakable need, we shall find ourselves praying for them as a matter of relief from the burden. Pray more and more earnestly.

Mrs. Roberts was in this country at the time of her husband’s thrilling escape from the Boxers in 1900. She returned in the autumn of 1901 to share with him the labors, the perils, and the joys of missionary life in China. After a winter at Tientsin they removed to Kalgan, living very uncomfortably in two rooms over the gate house till their little home was completed. The Christian Chinese women rejoiced greatly at her return to them.

Mrs. Sprague, energetic, versatile, reinforces the labor of her husband in many womanly ways.

Mrs. Pitkin, wife of Rev. Horace Pitkin, of blessed memory, is now in this country training her little son, who bears his father’s name. We shall pray tenderly for her, and for the little lad also, on whom rests his father’s call to work for China’s dying souls.

Miss Reed sends us letters full of enthusiasm and devotion, saying she finds enough to do to keep four women busy. If the proposed union with the Presbyterian mission for school work is realized Miss Reed will probably be transferred to Peking in the near future, to work in the Bridgman School. The day and village schools are slowly recovering from the scattering of three years ago, and are doing a blessed work.



Five years ago there were seven native pastors in the North China Mission. Only four of these are now alive, and one of them has lost home and property for Christ's sake. Two of them were martyred, and the story of Pastor Mung, as told by Dr. Goodrich, shows the stuff of which these native pastors are made. "A blessed little revival came to them in the spring before the Boxer trouble. How well I remember the day when Pastor Mung arose among the first, and with the tears streaming down his face, dedicated himself anew to God and to the work of bringing men to God. Then came our annual meeting at Tung-cho, during which the muttering of the storm about to break over our heads grew louder and angrier. At length the railroad station was burned, the rails and ties were torn up, and news came that Pao-ting-fu was surrounded by a dreadful mob of Boxers, with no outlook for escape. Mr. Pitkin wrote a letter, at once pathetic and heroic, the words of a man going to his death. Suddenly Pastor Mung thrilled us by saying, 'I am going home; my place is with Mr. Pitkin.' And away he went, into the jaws of death, and remained by Mr. Pitkin's side till he was seized and dragged to a Boxer temple, where he met death like a hero. I can almost see his shining face, as the chariot of fire caught him away to the skies, where he has found an everlasting spring. It pays for a lifetime of toil to save one such man." His name should be immortal with that of Regulus, the patriot of Rome.

Mrs. Stanley is the veteran of the mission, and with her long and wide experience she is an invaluable helper to all the workers there. She is like a mother to many younger workers, and her hospitable home has proved a welcome resting-place to many a tired pilgrim. She has two daughters, Mrs. George D. Wilder, of Tung-cho, and Mrs. Gammon, whose husband is agent of the American Bible Society; and her son is now under appointment of the American Board to go back to his native land to tell the gospel there.

Mrs. Chapin makes a Christian home, always a most useful object lesson among non-Christian peoples.

Mrs. Perkins, giving her first care to her own little children, finds place—makes place were the better word—for much work with the mothers and children within her reach.

The Misses Wyckoff, twin sisters in birth, are twin also in their patient, large-hearted fidelity to the work among the daughters of China. Miss Gertrude Wyckoff has care of a school for girls, while her sister devotes her time and strength to the arduous and useful work of touring.

Mrs. Porter is now in Prescott, Arizona, caring for her invalid husband.

Mrs. Peck has been detained in San Francisco by family cares for several

years. She is now the president of the W. B. M. P., and her missionary zeal has found ample scope and abundant fruit in rousing the interest of Christian women at home.

Mrs. Smith, the wife of Dr. Arthur H. Smith, the author of *Chinese Characteristics* and *Village Life in China*, and whose latest work is *Rex Christus*, our text-book for next year's United Study of Missions, is untiring in her devotion. Fertile in expedient and patient in execution, her



MRS. DAVIS WITH THREE SONS. MRS. WILLIAMS WITH THREE DAUGHTERS.

gifted soul is continually devising new ways to help the benighted women whom she loves.

Mrs. Tucker, herself a physician, though only a new recruit, is already hard at work. A great student, she has already gained enough of the language to be of much use.

Miss Porter was the first single woman to go to China as a missionary, and succeeded Mrs. Bridgman, the founder, in charge of the Bridgman School for girls at Peking. With many and varied gifts she can stand at the head of a school, or guide evangelistic work successfully. While in this country a few years ago she was an efficient secretary of the W. B. M. I.

Mrs. Atwood, the worthy helpmeet of Dr. Atwood, whose work in the Shanoi Mission was temporarily broken up in the great uprising, has now returned with him to China, and they have been for awhile located at Pao-ting-fu.

Mrs. Davis and Mrs. Williams were both made widows on that memorable July 31, 1900, and, each with three children, are now in this country. They, and their fatherless little ones, need our tender and earnest prayer.

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## MISSIONARY LETTERS.

### TURKEY.

Miss Pierce, of Aintab, writing on August 4th, from her vacation resting place near Marash, says :—

THE friends in Marash, and we with them, are rejoicing that at last permission has come to put up the needed buildings, the one for the girls' college and the one for the theological seminary, which was burned at the time of the massacres. Work is being commenced on these buildings now while we are here.

I regret to say that a visitation of cholera is imminent in this region. It is already in Aleppo, and in a few weeks it may reach Aintab. We have been quite free from it for several years now, and how it will affect our return or the opening of school we cannot tell.

It is pleasant to know that the revival of the past winter at Aintab still continues. Though not in the same degree, it may be more gratifying, as it shows us that it is permanent and real.

One happy thing in the Woman's Conference in Aintab this year was the coming together of quite a number of our old graduates, most of whom have become veterans in the work of teachers and Bible women. I was so glad to see them, some whom I had not met for twenty years or more. It was a busy time with us just then, but I gathered them together one day for a little visit, and we had a most delightful season of conversation and prayer. They had many reminiscences of their school life to relate, and almost all wanted to confess some transgression of the rules of school which had perhaps never come to my knowledge.

Mrs. Andrus writes from Mardin, on August 5th :—

We were in the city till three days ago, when we came to our retreat on the hills. The heat in the city was very great, but more than that we needed to get away from the noise and the steady stream of callers, who some days give us no leisure to eat and to drink. It is only in desert places that we

can really rest, and we hope that our month here will do us all good, so that when we go back we may do better work than would otherwise have been possible. . . . Last year was on the whole a good one; not so much because my cares were lightened by Miss Fenenga's help, though that was very marked, as because of the spirit of the school from the beginning, and specially in the second half year, after our marked spiritual awakening. . . . Of the thirty-nine soon to be received to the church, twenty-seven are women and girls, only two or three older women. All but four or five of these have been at some time connected with the school, which is great cause for encouragement and rejoicing. I was grieved however that some older women, who have long been in our hearts, were not reached.

Our city Bible women are doing good work, but they need more active supervision than has been possible in the two years and a half since Miss Pratt left; while the village work is almost entirely without the oversight that it requires. We are very glad to think of Miss Graf as soon to sail, and if the Lord bring her safely to us we shall be much better equipped for service. But we can hardly say fully equipped, even so far as young ladies are concerned, for we need a touring lady to take up the work Miss Pratt did for so many years.

From Smyrna, on August 4th, Miss Pohl wrote :—

My last year's training class was certainly exceptional as far as numbers and training go. There were ten young ladies in all, from seven different localities. They were all Christian girls, and so their influence was strong on the right side. Miss Halsey and I divided the care of them, and I truly think that they did very good work, though their different preparation and, in the case of some, their very limited knowledge of English was a great hindrance. I could give their well-merited diplomas to all but one, and all but this one and one other, are to teach. The Crown Princess of Greece is sending this other to England, that she may take a nurse's training for her children's hospital. In a sense it was new work, but I enjoyed it very much and I look forward to my teachers' training class this year. So far as I know it will be composed entirely of our own graduates. They, too, have worked well, and some of them give wonderful promise. I never had better pupils in psychology and ethics than two of them, and they will make splendid teachers.

Yes, it was a hard year with plenty of labor, and sorrow, and illness and death, but it was also a blessed year. Eight girls joined the church and four others came into the full light of Christ. The teachers kept in pretty good health, the annual meeting was a joy to us all, and we are thankful for all God's goodness to us.



Miss Kinney, of Adabazar, writes from her vacation rest in Bardezag, evidently still keeping in her heart her work in the girls' school:—

Another thing which rejoices our hearts is the financial condition of the school. We began last year with a debt of ninety liras (toward \$400) facing us; but when the year closed we not only had paid off that debt, but had forty liras in the treasury. We have also the satisfaction of knowing that the school was never better kept up than it has been this year. This happy state of affairs is due almost entirely to our steward, a young man of much ability and a most earnest Christian worker.

Miss Mary Riggs, also of Adabazar, spent the vacation with her parents in Marsovan. After recounting some interesting travel experiences which we cannot reproduce here she says:—

The past school year has been of great interest to me, for in it I have begun new work in a new field. It was not so hard to me as the first year is to most missionaries, for I did not have to begin at the very beginning of things as many do. [Miss Riggs is the daughter of Dr. Edward Riggs, now of Marsovan, and was born in Sivas.—Ed.] It was a great advantage to know the ways of the people, their peculiar customs, their ways of regarding things, and especially to know something of their language.

The fact that I could at once understand something of what they said to me in Armenian and in a few weeks could talk a little pleased the people very much. It is a great trial to them to have a person come out to them and not to be able to converse with her for a long time. We always think how hard it is for the missionary, but not much thought is given to the fact that it is very hard for the people.

Marsovan is much changed in the thirteen years since I left here. The city and country around are the same, but the missionary grounds are almost beyond recognition. They have been much enlarged and several walls have been torn down, making it all one inclosure. The girls' school, the orphanage buildings, the hospital, the self-help department buildings, and two new dwelling houses have sprung up, in all ten or twelve more than there were when I was here last. Another change for which I was not prepared is in the grounds themselves. A whole grove of trees and some beautiful gardens and grass plots have grown up where before there was nothing but gravel and weeds. I had heard of the new buildings from time to time as they were put up, but the trees had grown so gradually that the letters had not mentioned them. The greatest change of all, however, is in the missionary circle. My parents are the only ones here who were here in my childhood. The Whites and Carringtons, the ladies at the girls' school, and the tutors at the college have all come since then.

## INDIA.

Dr. Grieve tells the outline of her year's experience in a letter from Satara, July 31st:—

I came to Satara a little more than a year ago, as you know, and started work. Dr. Harding then expected to come to Wai as soon as Ahmednagar was relieved. But God, in his providence, has removed him from us, so that I am still the only medical worker in this whole district of about a million and a quarter of people. It does not seem as if the friends at home can realize how needy this district is,—all the more needy now that Mr. Bruce is ill and can only direct his work from his couch.

I wrote you last year about starting my dispensary. I kept it open as long as I could, but it became infected, a man in the other part of the house having the plague, so that it was unsafe to bring patients there. After that, they came to my house, often carrying the plague patients along. . . . For three months almost my whole time was taken up with the plague work in the city, going to the people's houses, and there were many calls to the villages outside. The city was almost deserted, and the plague raged among those who remained. As I made my rounds on Christmas morning it seemed as if in every occupied house one, at least, lay dead. And they had died without knowing of Him who was born that day "a Saviour."

With care many recovered; but many, especially the children, died, and it is so hard to see the children die. I tried to comfort the mothers, telling them Jesus had taken their little ones to heaven; but they said, "Oh, no, they could not go to heaven because they were only children." Still, they wanted me to tell it to them again, and they asked me to come back.

I asked my pundit about it one day and he said, "Heaven is gained by works of merit—how else could it possibly be?—and by attaining to holiness. This purity can be gained only by suffering." I said: "But surely the children are pure. Why can they not go to heaven?" He replied: "It is impossible. They cannot attain to purity, for they have never sinned, and never suffered." The Hindus have many conceptions of heaven but in none of them is there any place for children.

In January I myself had a light attack of the disease, as my house had become infected; so at the order of the authorities I had to move out. There was no place to move to, and not even a tent could be hired, so we had to go to Mahableshwar for a few weeks.

My mother and sister wanted to go to Kashmir for a little trip, so as my work was all broken up and I had not regained my strength, they persuaded me to go along, and Miss Fowler, of Sholapur, also went. We spent a month there, on the river and on the mountain. Everything was in the freshness of

spring, with the fruit trees all in blossom, and the waterfalls tumbling down the hillsides. I don't know whether the grand snow-clad mountains or the little wild flowers were more beautiful. Probably it took them all to make up the harmony of beauty.

And now I am back, trying to start the work all over again. The people are friendly; the plague work has opened the way to the city, yet there is some opposition.

I have not been able to get a house for the city dispensary. I had two engaged, one after the other, even paying five months rent in advance on one, but the people drew back. After some trouble the money was returned; I am not sure of the real reason. I looked at about twenty houses. Some asked ridiculous rents, and one feared I would cook mutton in the dispensary. A friendly Brahmin who was trying to get a house for me advised me "to leave out religion for six months," thinking that would meet the emergency. The occupant of one house I wanted was moving out, but they told him it would hurt his religion to let me in, so he locked up the empty house, and is paying the rent for it to keep me out. But a Brahmin friend tells me the chief reason is this: A short time ago a woman went to Poona for treatment. She was cured and came home, but after a short time she left her husband and returned to the missionaries, saying she had embraced Christianity. The Hindu papers here and at Poona were full of it, and due warning was given against mission doctors.

Now Mr. Bruce is coming to my help. An old chapel built more than fifty years ago has been used till lately for a school. Now, for several reasons, the school must be closed, and Mr. Bruce offers me the building if I can put it in repair. It is unsafe at present as the roof is coming down, but I hope to get it fixed when the rains slack. It is in a splendid position, and it will be a great advantage to have our own building if I can manage the repairs. In the meantime patients are coming here to the house, and I go down into the city when called.

A recent letter from Mrs. Mary E. Bissell, of Ahmednagar, gives a cheering word:—

I have been looking after the classes of women that are being taught by the Bible women the last two weeks. Two classes came up to the house, and I had them on the veranda. One thing I was very glad to find that quite a number of one class are wishing to be baptized and received into the church. There was a good deal of plague in their neighborhood six months ago. At that time several of their number died. They had been intending to be baptized, and were greatly distressed when they found

plague had caught them and would not wait. These who are left said they did not want to have the like happen to them. They want the stamp upon them that they belong to Christ. So the pastor has told them to meet the church committee and then come for baptism next Sunday. There will be six of them.

#### AFRICA.

Miss Frost, of Umzumbe, gives interesting details of the life at the Home in that station. After speaking of their isolation twelve miles from the railroad station, she adds:—

As for ourselves we have no occasion to be lonely, as we are three white ladies and five white children, besides eighty odd native girls and five native teachers. We wouldn't have time to attend to neighbors.

After telling of their busy Sundays, with the first service at dawn, then breakfast, Sunday school, housework, preaching service, she says:—

After our late dinner there is a free time till the half-past four afternoon service. During this interval many get together to sing hymns or to hold extra meetings by themselves in the school and class rooms, for they never seem to tire of religious exercises. About twenty minutes from the time when they are dismissed from the last service they are all in the dormitory, each rolled up in her own particular blanket on her mat in her own little corner. Lights are out and darkness and silence reign till four o'clock Monday morning, when the girls who cook the porridge for breakfast are let out. It is necessary to padlock the gate at the foot of the stairs, and to call the roll every night to see that the flock is all in the fold and safe for the night. The gate is locked again for two hours longer and then the bell rings,—at six now in the short days, and earlier in the summer,—and then there is a general scramble to get awake and dressed, prayers said, and downstairs for the buckets to bring water from the river. One section goes before breakfast and the rest after. Those who do not go to the river before breakfast take hoes or sickles and work in the garden or cut grass or do whatever else is required. Breakfast is at seven, drill at eight, then prayers, and at nine all disperse to their classes, where they remain till twelve, with a fifteen minute recess at 10.30.

Afternoon work is varied. On Wednesdays all who do not pay a fee going for wood, to return at 4.30 with fagots of dry wood on their heads, some of them so heavy that I cannot lift them. These girls have wonderfully developed muscles, almost like oxen for lifting and carrying. It is, however, with a sigh of relief that many of them throw down their bundles of wood and cast away the cleverly twisted and tied bunches of grass that serve to protect their heads.



The evenings are varied—most for study, Wednesdays for the regular missionary meeting, and Fridays some entertainment with perhaps temperance recitations, poetry, Scripture, and songs.

Saturday is a busy day from 5.30 A. M. to 9 P. M., for the entire place is turned inside out and cleaned, ashes, soap, water, and paraffin not being spared in the endeavor to clean and disinfect the premises. There have been times when I could not find a place in which to sit for a little sewing or writing; but out of confusion comes order, and by Sunday morning everything is quiet, yard swept, lawn raked, verandas white, clean, and cool with water and ashes, school and class rooms and even our own living rooms sweet and wholesome, and we are ready to enjoy a true Sabbath rest. We feel that the saving of the souls of these girls is the purpose of the school, and that all our work must converge toward this one main end.

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#### RECENT NEWS FROM OTHER FIELDS.

*Africa.*—It is a great gratification to learn that a medical man with a missionary heart has been appointed as superintending medical officer of the Uganda and East Africa British Protectorate. He is a second Robert Moffatt, a grandson of that illustrious missionary who gave his life to South Africa, and a nephew of the noble wife of David Livingstone.

Every Christian must rejoice in that thrill of awakened missionary interest in the South African natives which has followed the close of the Boer war. An English writer justly says that "the Dutch Church in the Transvaal did not recognize the claims of the native. He was a Canaanite to be exterminated, or kept in subjection, or driven out." And he adds that "the Church must endeavor to soften the feelings of the average white and to mend his manners. . . . He is apt to think of the native much as he thinks of an ox." This statement does not apply to the Dutch alone; it has been too true of European colonists.

*In England.*—The income of the English Church Missionary Society for its fiscal year just ended reached the immense sum of one million seven hundred thousand dollars, while the expenditure was one million seven hundred and fifty thousand dollars. Within the past fifteen years the number of its missionaries has doubled. Fifteen years ago the annual baptisms were twenty-six hundred; last year they were nine thousand six hundred.

In spite of this wonderful success, there are not wanting those who think that the present deficit of fifty thousand dollars must be met by curtailing the work. Instead of this, the committee of the Church Missionary Society calls

for five hundred more missionaries and an income of two million for the coming year. As one of this Society's secretaries used to say, "Answers to prayers are calls to sacrifice."

If this same Society has many such givers as one recently reported it will go forward triumphantly. A layman sent it through his pastor one thousand dollars,—the fruit of hard labor as a gardener and of strict economy. His only request was "that the money might be compelled to work as hard for the Lord Jesus Christ as he had worked to earn it."

*India.*—Miss Susie Sorabji, an enlightened Indian lady whose name is now well known in America, says in an article in the *American Churchman* that the British census of 1891 gives the following startling statistics of early marriages. There are in India thirteen thousand little widows not yet four years old, eighty thousand under nine years, and over two hundred thousand hardly fourteen. After describing the amazing cruelties and life-long oppression they suffer, the article adds: "Oh! Christian women, how *can* we, how *dare* we, have any peace or joy while such things are?"

The Himalayan Mission of the Moravians at Kyelang furnishes a unique instance of prolonged and uninterrupted missionary service. Last May there returned to Herrnhut, in Germany, a veteran missionary couple, Mr. and Mrs. Heyde, after fifty years' absence. Not once during the half century had they been home on furlough. For the last four or five years they have been at work upon the revision of the New Testament in the Tibetan language at the request of the British and Foreign Bible Society. The Indian government has also honored Mr. Heyde by committing to his hands the revision of a celebrated dictionary of the Tibetan language.

The plans of the United Free Church of Scotland for a Missionary Industrial Company to aid in its foreign work are taking form. The nominal capital will be fifty thousand dollars, but at present only six thousand shares of five dollars each are being issued. Operations are to begin by taking over the mission presses at Ajmer and Poona and developing their work. All profits, after paying five per cent interest upon the paid-up capital and after the formation of a reserve fund equal to one half the paid-up capital, will go to the foreign mission work of the new church.

*The Philippines.*—It is said that three million Filipinos have definitely and forever abandoned the Roman Church. This may not mean at present much more than a protest against the friars, but it opens the door for the pure gospel. The new organization, known as "The Filipino National Church," has for its watchword "No Popery," but its founder, Archbishop Aglipay, says that the body of his doctrine is not yet complete. Dr.

Lerrigo, a Baptist missionary on the island of Jaro, writes to the *Baptist Missionary Magazine* that the limit of Bishop Aglipay's advance toward Protestant Christianity seems to be the severing of allegiance to the Pope, and the open Bible. In other things he carries on the methods of the Roman Church.

The usual May Festival of Flowers was observed by his followers with a procession, bearing banners on which were painted the Sacred Hearts of Jesus and Mary. Three hundred blue-robed women graced the procession, carrying candles lighted in honor of the Virgin, whose image surmounted a shrine mounted upon a wagon. One of Dr. Lerrigo's faithful Christians beholding it said, "It is beautiful, but all worldly and nowise of the Spirit." But if the Bible shall be freely circulated and read, as is now permitted, it will do its own glorious work and accomplish the Lord's good pleasure.

*Formosa.*—The Christians of Japan have begun foreign missionary work in this island, which was ceded to Japan at the close of the Chinese war. It has nearly three million inhabitants, of whom two and a half million are Chinese. There are now forty thousand Japanese immigrants besides the military force. They are the ruling class; and they have entered upon a life of peculiar temptations. Corruption in office and general immorality abound. Christians in Japan are recognizing their duty and opportunity, and three ordained missionaries with their families are now living in three cities, and already two churches have been organized. Other towns are pleading for teachers.

The English and the Canadian Presbyterians have long been on the ground and our American Presbyterians are planning to enter.

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## FACTS TO KNOW.

A STRIKING paper by Rev. S. M. Zwemer, D.D., called "What Business has a Business Man with Foreign Missions?" gives these facts:—

"Whatever branch of finance or trade you are engaged in, I challenge you to read up its history, and you will find yourself face to face with foreign missions. There are no banks or drafts in heathendom. There is no partnership in Mohammedan lands, for no one trusts his neighbor. Modern commerce is the fruit of Christianity no less than modern civilization. The fact that London and New York, and not Peking or Constantinople, are the financial pillars of the world is due to Columba and Augustine. Missions not only promote, but create commerce. Ipecac and quinine and India rubber were discovered by missionaries; the first steamships on African lakes were built for missions; ploughs were first sold in Turkey by American missionaries; Yankee clocks have followed Yankee school-teachers from China to Peru. Commercial facts like these are so numerous and novel that I commend to you their perusal in books like Warneck's *Modern Missions and Culture*, or the Ely volume on *Missions and Science*."

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

ATTENTION, young ladies! Let no one of you who is within reach of New Haven miss the young ladies' session, at the Annual Meeting of the Board on Wednesday afternoon, November 4th, at the Plymouth Church, New Haven. Tickets will be needed to admit you to the reserved part of the house, and only young ladies are entitled to those tickets. They will be sent you freely on application to Miss Lillian E. Prudden, 372 Orange St., New Haven, Conn.

## HELPS FOR LEADERS.

### AN ILLUSTRATIVE EXHIBIT AND A PRIZE.

WHAT work has your Junior Auxiliary (Young Ladies' Missionary Society) been doing to illustrate or assist in developing a line of study in foreign missions? What similar work has your Children's Mission Circle done, or what to employ little fingers in ways that can be turned into money for the treasury?

The Committee on Junior Work of the Woman's Board proposes to make a collection of specimens of such work in order to show what has been done, and to suggest the possibilities in this direction to those who have not already undertaken it. We, therefore, invite you to send us articles with permission to retain such as are adapted to our use in this illustrative exhibit. The last of April, 1904, prizes will be awarded as follows for the finest specimens of work done under the two classes:—

I. Junior Auxiliary or young ladies' work: (a) Maps. (b) Charts or diagrams. (c) Cards or programs (decorative or illustrative). (d) Society bulletin or paper. Prize: A silk saree from India.

II. Children's Mission Circle work: (a) Maps. (b) Cards or booklets illustrating the work in a certain field, *e. g.*, China; attached to the card being a postage stamp of that country, flag, pictures of places, scenery and noted people, items of information, list of missionaries with their stations. (c) Missionary scrapbooks (1) illustrating some foreign field; (2) to be sent



to some foreign field. (d) Leather work, basket weaving, or other handiwork made to be sold for the benefit of the treasury. Prize: A Chinese plaything or object of interest to be brought from China.

All articles sent for competition must illustrate or have direct bearing upon the work of the Woman's Board. Packages must be sent prepaid, and distinctly marked with the name of the society and the name of the article; also the name and address of the individual who did the work. If the return is desired, in case it is not accepted for the exhibit, the expense must be met by the one sending.

Address all packages and communications to Miss Kate G. Lamson, 704 Congregational House, Boston, Mass.

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## Our Work at Home.

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MISS MARTHA'S MONEY MEASURE.

BY EMMA J. CUMMINGS PARK.



MISS SUSAN BROWN was just finishing her housework one beautiful September morning, and planning great things in needlework, when a small girl appeared outside the screen door. In response to Miss Susan's cheery greeting she presented a crumpled and sticky envelope, upon the back of which Miss Susan was able to decipher her own name.

"Where did you get this?" she asked.

"It's Miss Wilson's. She gave me two pieces of gingerbread for bringing it here."

"Yes, I see she did," laughed Miss Susan. "Perhaps you could take a note back for a couple of cookies."

The small maiden agreed, and placidly munched the remainder of Miss Martha's fee while Miss Susan read:—

*Dear Susan:* Confession is said to be good for the soul; but I am not a Catholic, and have no priest, and I do not care to go to our pastor. Will you bring your work and spend the day with me? I am in the valley of humiliation and a mire of perplexity, and want to talk my difficulties over with you.

Your friend,      MARTHA WILSON.

Without hesitation Miss Susan told the sticky little messenger that she would give her the cookies, but would take Miss Martha's answer herself; and very soon, workbag in hand, she was on her way to her friend's house.

Miss Martha, who lived alone, was watching for her, and greeted her with unwonted eagerness. As soon as the friends were seated, with her usual directness she opened the subject by saying: "Well, Susan, you have a heavy responsibility to-day, for I am in honest doubt as to how much mischief I have done, and whether to try to undo it or not, and I want your candid judgment. I have been awake thinking most of the night, until I am so confused that I want another's opinion."

Miss Susan's wonder grew, and she asked: "What is the trouble?"

"Well," replied Miss Martha, "of course you remember that at the last election of the Missionary Society I was made collector for the foreign department instead of the home."

"Yes," said Miss Susan, "Mrs. Grey was willing to work for her own land, but no other; so you volunteered to change."

"Exactly," agreed Miss Martha; "and I confess, in the first place, that I was taken aback myself when Mrs. Crosby told me what our apportionment was for this year, and I wanted to write and tell the Associational Secretary that we could not raise it."

"Why, Martha! Who did you suppose would pay the balance!"

"I did not stop to think of that; but Mrs. Crosby showed me the Secretary's letter that came with the apportionment, and it set me right at once. She wrote that she knew it was more than our circle had ever done before, but wanted us to understand clearly that she was not the one who decided the amount asked from our association—that was settled by the State Secretary; and as her subordinate the associational officer had no right to increase or diminish it. It was clearly her duty simply to apportion the sum according to her best judgment among her circles. Then she went on to explain. So I felt that it was no Secretary or Society that was asking our circle for our share of that apportionment, but God himself, and I felt that we must give it—every cent of it."

Miss Susan had been listening most attentively, and now she said: "I am glad that the Secretary wrote just as she did; I wish every member of the circle could read that letter. I am so tired of hearing complaints about 'the demands of the Society.'"

"So am I," responded Miss Martha. "But I want to give you the rest of the letter, and then I can tell my story. She said that we would all murmur if our work should cease to grow (I am afraid that some of us would not, but it was charitable of her to take that view), but that as business women we could not expect to conduct an enlarging work on either a fixed or diminishing income, any more than a manufacturer could expect to double his number of hands without expanding his pay roll."

"That is sound common sense," commented Miss Susan.

"Yes, it is; and I proposed what I considered an excellent plan. I told Mrs. Crosby that if she approved, instead of scrambling in March for a dollar apiece from our women, and then sending it to the treasury at the last minute, I would start at once and visit the women, taking time to state the case fully to each one, and then ask each what she would contribute as her share of our apportionment, to be paid before March 1. That would give them a chance to be laying it aside a little at a time if they needed to, and also to think whether God's apportionment of this money is the same for the woman who has four dollars a week income as for the one who has fifty. Really, I believe that ever so many who could give more are contented to give just the annual dollar because they think it is all the Society needs, and I wanted to introduce a money-measuring system in which the contributions of the rich should not be in inverse proportion to their means. It did seem to me that in that way we could meet our full apportionment easily."

Miss Susan was absorbed now; her friend's plan impressed her as so entirely reasonable and feasible that she found it hard to conceive how it could have miscarried. She said: "I do believe you have found the right key, Martha, not only to missionary funds, but to funds for all Christian work."

"I decided to begin with Mrs. Bland, because in my wisdom I thought that the wife of a prosperous lawyer could afford to give largely, and also that, her social ambition being flattered by receiving the first appeal, she would head my paper with something handsome. If that was worldly wisdom, I was sufficiently punished. She was sorry, but doubted if she could give her usual dollar this year. It seems that Mr. Bland's practice is increasing, and he feels it imperative to increase his style of living; so they are to have a large new house, which will absolutely require almost entirely new furnishings, because, of course, things must be in keeping. As they do not mean to run in debt, they will need every cent they have. Mrs. Bland said that the Society was always needing money, and perhaps she could give more next year, but the new house would increase all their expenses."

Miss Susan interrupted to say indignantly: "Perhaps the meetings would interest her more if she ever did anything but look bored and fan herself."

"I wanted to tell her so," rejoined Miss Martha, "but my temper was in fair condition then; so, although I expressed scant sympathy for her prospective burdens, I was decently civil, and at long last, as the quaint old saying is, did obtain her promise to pay a dollar before March."

"I turned in at Dr. Lambert's; but I want to ask you one thing: If Christians spend all their money on themselves, and refuse to give for the

sake of avoiding debt, do they succeed? Don't they really incur a debt to God?"

"Of course they do," replied Miss Susan; "only so long as he does not dun them they do not realize it, and when he does dun them through such agents as you they do not recognize his voice, and hear only you or the circle or Society."

"I think you are correct, Susan. But to go on. Mrs. Lambert was very cordial and entertaining until I stated my errand; then the atmosphere changed. She said she and the Doctor had decided to retrench on giving. While he now has a good practice, a good income, and excellent health, it may not continue so. Their expenses are increasing, and they must save where they can; so the Doctor has reduced his church subscription, and she means to begin on missions, and give one dollar instead of two, and divide that between the home and foreign work. Probably Mrs. Bland had ruffled me more than I had realized, and I spoke without consideration. She was provoked, and snapped out: 'Well, the next time you pray for the heathen, perhaps you had better include the Doctor and me.'"

Tears were in Miss Martha's eyes, and Miss Susan was in doubt what to say; but Miss Martha went on hastily, "I suppose I was provoked, too, for my only reply was that there was no time to discuss the question then, and I left at once."

An eloquent silence followed, in which Miss Martha appreciated the firm, sympathizing pressure of the hand laid upon hers. After a time she went on in a subdued voice: "I ought to have come right home then; but I was too much excited to realize it, and I foolishly determined to do all that I had planned for that day (it was day before yesterday); so I went on to Mrs. Whitman's. I had hoped for a good subscription there, for you know she has lately received a large legacy from her aunt, which is wholly under her own control. Looking back, I am sure that I did not present the subject at all winningly; anyway, she said that she had never been asked for more than a dollar, and she thought that was enough. Besides, Mr. Whitman had found an excellent investment for her, which would bring in such large returns that she had put in every cent of her legacy; so she really had no more ready money than before. That was my chance to turn her thoughts to the promised legacy of the heathen and the uttermost parts of the earth. Mrs. Whitman is a good woman, but she is a young Christian, and her husband is not a Christian at all, and she needs kindly instruction in these things; but I was in no mood to consider all that, so I hurled two more texts at her. I never had Scripture come so pat as it did then, when my own spirit was neither reverent nor right. So I quoted the Master's word,



'Take heed, and beware of covetousness,' and John's question, 'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Poor Mrs. Whitman looked rather frightened, but said that she could promise only her dollar."

Miss Susan had resumed her sewing, and still maintained her silence; for while she understood that her friend's conscience troubled her because of the spirit she had manifested, she also recognized that she had spoken justly, if not quite kindly. After waiting a few moments she said quietly, "Well, Martha?"

Miss Martha resumed: "I did have sense enough to come home then, but not enough to realize my own spirit, and the more I thought the more indignant I grew with those three women; and when I prayed I was so busy asking that they might see their errors that I forgot that I might have some, too. Yesterday forenoon I nursed the same feeling, and after dinner started out to make more missionary calls, determined to instruct every woman in the church as to her duties. I really don't quite see what possessed me. Mrs. Parker was the next victim. I found her busy with a dressmaker. Ordinarily, I should have cut my call short and waited for a more opportune time; but no, I was self-appointed censor to my sisters, and I felt that my errand was of more importance than mere dresses. Mrs. Parker said that now her daughters were growing up, and anxious to appear as well as their associates, and she liked to indulge them; so it was hard work to make the money go as far as she wanted it to. When I asked if Mr. Parker's salary had not been raised lately, she said, 'Yes,' and she was so glad, because now she could get more for the girls. I asked her if she could not give more for missions this year, and told her about our apportionment; but she looked astonished, and said that the girls needed so much more since their increase of income that she would have less ready money than ever. I do believe, Susan, that the same one who so glibly quoted Scripture to our Lord in the wilderness was with me all the afternoon."

Miss Susan's shrewd eyes twinkled as she pictured to herself Mrs. Parker's dismay at receiving that solemn message in the midst of her mundane labors, and she began to think that Miss Martha was mistaken as to the source of her inspiration. She said quietly: "Well, those words certainly fitted the occasion, and may do Mrs. Parker good yet. Did you make any other calls?"

"Yes," said Miss Martha, "two others. I went next to Mrs. Leavitt's. The other four had all been more than comfortably well-to-do, and I had utterly failed, so I uncharitably said to myself that of course Mrs. Leavitt

would not increase her subscription, but I would see what excuse she would offer. In short, I went in the spirit of an un-Christian scientist. I did not state the case at all in the winning way of women in books, or indeed that I had planned in the first place, but put it dryly, and then sat bolt upright and waited. I did not have to wait long. Her plea was the increased expense of living, and she said that the coal and oil and beef and wheat trusts had raised the prices so that they found it hard to buy the necessities of life, and they could not indulge in the luxury of giving. She was the first one that had called it a luxury, but that implied that she could easily dispense with it. I said, sarcastically, that they must feel their deprivations keenly, for she had always set such a bountiful table that it must be hard to come down to bare necessities. She colored some, but answered promptly, that of course, after having had such an abundance so long, she and her husband could not consent to change their style of living; good food was a necessity, but the high prices left her very little spare change from her housekeeping allowance. Then she began talking about the trusts again, and hoping that they would be stopped in some way. I drew myself up and said that I wanted to see the gospel trust ended. I said: 'You say these rich men enjoy all the luxuries of life at the expense of those who are deprived of actual necessities by prohibitive prices, and it is true; but I tell you that a majority of the Christian Church have formed practically a trust to keep the blessed hope and comfort and peace of the gospel to themselves, and heathen souls are starving for "the bread of life" and dying for want of "the water of life." because so many Christians regard obedience to the great commission as a luxury and not a necessity. Which trust is the most displeasing to God?'

Again Miss Susan's eyes twinkled appreciatively, but she only said, "And the last call?"

Miss Martha's face softened. "That was on Mrs. Barker. I said savagely to myself that the one really wealthy woman in the Church should have a chance to help raise that apportionment. I waited for her a few minutes in that beautiful, restful parlor of hers, and sat facing a Madonna with an expression of such mingled sorrow and peace that it soothed me all through. I told Mrs. Barker that I was collecting for missions, and she said, considerately, that she would give me her dollar at once, so that I should not have to ask for it again. I explained that I wanted more than a dollar; that that was an annual membership fee, but did not meet the necessary expenses of the work. Then I told her about the apportionment and the letter and my plan, and how everyone so far had disappointed me. She listened carefully and said: 'What you want is to raise our propor-

tionment, and then the apportionment will be taken care of. The sum needed is proportioned to the ability of the States, associations and circles, financially as well as numerically, and should be also to the individual members. I never saw it so clearly before. What do you think would be my fair proportion?’

“So we estimated it together, and I came home with her check for twenty-five dollars. Well, Susan, that broke me down, especially as Mrs. Barker said that she had learned a lesson, and hereafter she intended to try to meet her proportionment in every branch of Christian work.

“Well, I began to soften toward the other five and try to find excuses for them, and then all my self-righteousness came over me, and I was humiliated. What shall I do to undo the mischief? I can’t retract, for I told the truth, but my spirit was all wrong.”

Miss Susan spoke very carefully: “If you want my honest opinion, it is this. Much of your indignation was entirely righteous, and the weapon you used was ‘the sword of the Spirit, which is the word of God.’ Now don’t you believe that if he can make the wrath of man to praise him he can also use the righteous indignation of his daughter to his glory? And can’t he use his own sword yet to pierce those hearts absorbed in themselves?”

“But think of my harshness and the offense I gave,” said poor Miss Martha.

“I do think of them, and can quote only one more Bible verse: ‘If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee . . . first be reconciled to thy brother, and then come and offer thy gift.’”

Miss Martha’s face lightened, and she said, “I’ll do it as soon as I can.”

Miss Susan rose and said, “I think I won’t stay to dinner to-day, Martha, you will want to be alone now for a while, and you will need your afternoon”; and bestowing a rare kiss on her friend, she went quietly home, pondering many things in her heart.

Miss Susan never received a detailed report of the second series of calls, but she noticed with satisfaction the next Sabbath that Miss Martha received especially cordial greetings from five special women; and a month later, when the subscription paper was exhibited to her, she saw those five names, and against them sums considerably larger than a dollar each. She also saw that the apportionment of their circle had been much more than met. Miss Martha’s sole comment was, “Susan, they confessed that I spoke the truth, and I confessed that I did not speak it in love; that is all.”

And Mrs. Barker took pains to have it generally known that it was she who asked the preacher to preach a sermon on “Proportioned Giving versus

Apportioned Giving," and chose for his text, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute."—*Helping Hand*.

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### MRS. EUNICE CALDWELL COWLES.

TWENTY-FOUR years ago last May the Essex North Branch of the Woman's Board was organized. Prominent in the counsels of that day was the gifted woman who, with her husband, had for many years presided over Ipswich Seminary—Mrs. Eunice Caldwell Cowles. While she instructed, directed and stimulated, she had so aroused in her pupils a sense of personal responsibility that a share in the evangelization of the world seemed a real part of life's work. It was natural that upon her should fall the choice for president of the Branch. For three years she filled this office, exercising her brilliant gifts, and with her own zeal kindling in other hearts fires of zeal which have continued to burn. After she resigned the active duties, she was accorded the place of Honorary President of the Branch until her death. Many will recall addresses she has made in Branch and Board meetings, with the telling sentences and helpful suggestions which have fallen from her lips.

Born the year after the organization of the American Board, her life covered nearly the whole history of nineteenth century effort in foreign missions. Interested as she was in the education of the daughters of our land, she gave of her mind and soul and money to the promotion of the work of women for women the world over. Following with special love several of her "girls" who have held responsible positions at home in connection with the Woman's Board, and others who have gone to the foreign field, she has kept pace with the progress of events in this department of Christian work, as well as with other great movements of the day, even to her ninety-third year, and many there are who arise to call her blessed.

On the tenth of September, in her Ipswich home, she slept and did not waken. But was it not another birthday?

E. H. S.

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### BOOK NOTICES.

*Pioneer Missionaries of the Church.* With Introductory Note by Mr. Harlan P. Beach, Educational Secretary Student Volunteer Movement. By Rev. C. C. Creggan, D.D. Published by American Tract Society. 12mo, cloth. Pp. 334, 18 full-page portraits. Price, \$1.25, postpaid.



The press work of this book is admirable, and the portraits are a benediction, from Bishop Heber's refined, spiritual face as frontispiece, to the equally illumined countenance of the German pioneer in India, Schwartz. So many times a book is vulgarized by some coarse wood cut being admitted among fairly good illustrations, that one is thankful to escape such an infliction in this volume. Among the half dozen and more specialists who commend this collection of twenty-six biographies by Dr. Creegan, several agree that he has rendered signal service in bringing together in this compact form information difficult to obtain. Those who have character sketches to give at auxiliary meetings will have occasion to bless Dr. Creegan for making the work comparatively easy for them. One writer says of this book, "Mothers of boys will find in this work an efficient help toward keeping before their sons right ideals of manhood and work." Another says, "The life of each of these missionaries is a new testimony to the power of faith. Through faith they faced enemies of Christ in Asia, Africa, America, and the islands of the sea; and by joyful service in every conceivable capacity proved to the world the truth and the doctrine of Jesus Christ that the highest good is to bear much fruit, since by that way comes fullness of joy." The book is dedicated to students, especially Student Volunteers.

*Into All the World.* By Amos R. Wells. Published by United Society of Christian Endeavor. Pp. 231. Price, cloth, 50 cents; paper, 35 cents.

This is the first of a series of text-books called, "The Forward Mission Study Course," and edited by S. Earl Taylor and Professor Wells as a Committee of the Interdenominational Young People's Missionary Movement. This movement is one of the most encouraging signs of the times as regards the future of foreign missions, and no one could be present at one of the great annual gatherings at Silver Bay, Lake George, without a glad assurance that a mighty army of young people are being trained to take the places of those who are now at the front.

This book of Professor Wells' is an Introduction or First Book of Foreign Missions. Sixteen books are to follow. These are published by various denominational publishing houses, and are uniform in binding and price. Two books are assigned to the more important missionary fields. For example, the volume on China is by Rev. Dr. Arthur H. Smith, while biographical sketches of men connected with missions in China under the title of "Princely Men in the Heavenly Kingdom," is to be by H. P. Beach, Educational Secretary of the Student Volunteer Movement.

In his prefatory note Professor Wells says, "An attempt is here made to convey an impression of the great number of beautiful and heroic souls that have wrought to bring the world to its Redeemer." There are outline maps

showing, instead of names of towns, protectorates and mission stations and where great missionaries have lived and worked. There are also directions for the use of the book in a class, and suggestions for class work, with a list of reference books and essay subjects, besides definite questions on each chapter. Brief as the character sketches necessarily are, nearly each one of them has some illuminating anecdote which helps immensely to make real the man or woman under consideration.

## TOPICS FOR AUXILIARY MEETINGS.

### STUDY FOR DECEMBER.—REVIEW.

As we come to the last meeting of the year 1903 we naturally ask ourselves what have we done as an auxiliary, what has been done by our Board. It will be pleasant if we have followed the lesson suggested by the Central Committee to assign these chapters of *Lux Christi* that have formed the skeleton of our study to different ladies.

In a short paper the salient points of each chapter can be brought out and our memory refreshed about India: its "Dim Centuries," its "Invaders," "The Overtaken People," "The Invasion of Love," "The Century of Work for Women," "The Forces of Darkness and Forces of Light." Then too we may give "Our Work and Workers in India" to some lady who can find much of interest in the schools and hospitals and evangelistic work. Mention can be made of Dr. Parker's return to her work; of Dr. Julia Bissell's inability to return at present; of Dr. Ruth Hume's appointment and of Miss Campbell who goes as a trained nurse.

Just a glance can be taken at the work in the other countries: Turkey, Africa, China, Japan, Micronesia, and it will be strange if many do not linger longest over the work in Spain while some one speaks with tear-dimmed eyes of Alice Gordon Gulick who has just been laid to sleep in the grounds of the school at Madrid.

A pleasant addition to the afternoon's program may be made by giving some time to the reports of the annual meeting of the W. B. M. held the first week in November in New Haven.

If as we take this review we find many changes and read of one after another who has "fallen on sleep," let us not be discouraged, but remember that there is One who never changes, and that it is his cause for which we work when we devote ourselves to woman's work for woman in foreign lands.

M. J. B.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from August 18 to September 18, 1903.*

MISS SARAH LOUISE DAY, Treasurer.

### MAINE.

*Eastern Maine Branch.*—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 53; Drownville, Aux., 5.70; Rockland, Ch., 1.50; Vinal Haven, W. M. Soc., 5.  
*Western Maine Branch.*—Mrs. C. C. Chapman, Treas. Albany, Ladies' Circle, 1, Miss Angie C. Bean, 1; Auburn, High St. Ch., M. C., 20; Augusta, Aux., 7; Biddeford, Second Ch., Aux., 14; Freeport, Missionary Union, 5; Gorham, Aux., 50; Limmerick, 5; Litchfield, Aux., 10; Oxford, C. E. Soc., 2.50; Portland, Bethel Ch., 10; Wells, Second Ch.,

65 20

Aux., 22.50; Wilton, Aux., 3; Yarmouth, Aux., 20.50.	Less expenses, 6.86,	164 64
Total,		229 84

### NEW HAMPSHIRE.

*East Sullivan.*—Cong. Ch., 6 00  
*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Atkinson, Aux., 20, Flowers of Hope M. C., 19.50; Barrington, Aux., 23.34; Bath, Aux., 5; Bennington, Aux., 12; Chester, Aux., 12; Claremont, Aux., (of wh. 25 const. L. M. Mrs. Emma J. Tolles), 28; Concord, Aux.,

11.60; First Ch., Cheerful Workers M. C., 5; South Ch., Golden Rule M. C., 10; Concord, West, Aux., 7; Dover, Aux., 24.50; Dunbarton, Aux., 15; Frances-town, Aux., 9; Gilmanston, Aux., 2.30; Ladies' Circle, 5; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Martha E. Flint), 32; Hampton, Aux. (to const. L. M. Mrs. Edgar Warren), 25; C. R., 10; Hanover, Aux., 25; Wide Awake M. C., 10; Hinsdale, Aux., 4.50; Hollis, Aux., 17.85; Hudson, Aux. and C. E. Soc., 7.50; Mrs. Brown's S. S., 2.50; Jeffrey, Aux., 15; Keene, Second Ch., Aux. (to const. L. M. Miss Caroline E. Whitcomb), 25; Laconia, Mrs. G. S. Blakely, 2; Lebanon, Aux., 20.40; Lebanon, West, Aux., 17.32; Lisbon, Aux., 16.50; Littleton, Aux., 58; Manchester, Aux., First Ch., 78.80, C. R., 3; Franklin St. Ch., Aux., 101, C. R., 10; Marlboro, Ladies of Cong. Ch., 8.10; Mason, Aux., 7.75; Merrimac, Aux., 33; Newfields, Aux., 10.50; Y. L. M. C., 15; Buds of Promise, 1.50; Oxford, Aux., 1; Pembroke, Aux., 4.85; Piermont, Aux., 8.25; Plaistow and North Haverhill, M. C., 1; Portsmouth, Aux., 59.15; Raymond, Aux., 10; Rindge, Aux., 29, C. R., 1.02; Rochester, Aux. (of wh. 25 const. L. M. Miss Phoebe A. Gilman), 26; Seabrook and Hampton Falls, Aux., 8.25; Somersworth, Miss C. E. Rollins, 25; Stratham, Aux., 20; Tilton and Northfield, Aux., 32.60; Walpole, Aux., 26.25; Wilton, Aux., 32. Less expenses, 9.50, 1,041 33

Total, 1,047 33

## LEGACY.

*Exeter.*—Legacy of Miss Dora L. Merrill, by Miss Elizabeth J. Merrill, Exr., paid through Treas. New Hampshire Branch, 600 00

## VERMONT.

*Center Bennington.*—Miss A. A. Fougart, 30 00  
*Vermont Branch.*—Mrs. T. M. Howard, Treas. Ascutneyville, 15; Bakersfield, 5; Barnet, 20; Barre, 5; Barton, 23.37; Barton Landing, 30; Bellows Falls, 61.11, M. C., 3; Bennington, Second Ch., 16; Bennington, North, 16.05; Bradford, 17; Brandon, 19.75; Brattleboro, West, 29.19; Brookfield, First Ch. (of wh. a friend, 15), 27; Second Ch., 10; Burlington, College St. Ch., 41.25; First Ch., 40; C. R., 1; Cabot, 20.50; Cambridge, 10; Cambridgeport, 1; Castleton, 10; Chelsea, C. E. Soc., 7; S. P. Bacon Soc. (to const. L. M. Mrs. Louise M. Densmore), 25; Chester, 13.25; Colchester, 20.60; Corinth, East, 5.45; Cornwall, 28.45; Coventry, 15.60; Craftsburg, North, 12; Danville, 22.10; Children's Tourist Class, 1.25; Derby, 7; Dummerston, 13.20; Enosburg, 22; Y. P. Mem. Ch., 14; Essex Junction, 19.25; Fairhaven, 10; Ferrisburg, 9; Franklin, 1.36; Georgia (of wh. Mrs. C. W. Clark, 5), 15; Glover, West (of wh. 25 const. L. M. Mrs. S. L. Vincent), 30; Greensboro, 16.05; Guildhall, Aux., 6; C. E. Soc., 1.50; Hardwick, East, 22.50; Hartford, 27; Hinesburg, 2; Hyde Park, North, 5; Irasburg, 5; Jericho, First Ch. (of wh. Th. Off., 10.81), 42; Second Ch., 10; John-

son, 14; Mrs. Hill's S. S. Class, 3.25; Lyndon (of wh. 25 const. L. M. Miss E. E. Gage), 35; Lyndonville, 5, with Busy Bees, 20 (to const. L. M. Isabel Silsby); Ludlow, 33; Manchester, 67.92; Jr. C. E., 1; Middletown Springs, 25; McIndoes, 22.75; Milton, Aux., 17; Y. P. Tourist Club, 3; Montpelier, Bethany Ch., 28.55; Morrisville, 8; Newbury, 60; New Haven, 4.60; Northfield, 40; Norwich, 29.44; Orwell, 59.37; Jr. C. E. Soc., 7; Peacham, 58.64; Pittsford, 112; Post Mills (Extra-Cent-a-Day, 6.20), (with prev. contri. to const. L. M's Mrs. Martha Wilcox and Mrs. Amy Colton), 37.60; Poultney, East, 6; Randolph Centre, 15; Rochester, 12.50; Royalton, S. Skinner Mem. Soc., 3.24; Rupert, 18; Rutland, 94.59; Saxtons River, C. E. Soc., 10; Sharon, 7; Sheldon, 2.60; Shoreham, 23.35; C. E. Soc., 3.75; South Hero, 15; Springfield, 19.25; St. Albans, 61.15; C. E. Soc., 5; St. Johnsbury, South Ch. (of wh. 25 const. L. M. Mrs. Bessie Gale), 128; Miss Ely's S. S. Class, 5; Search Light Club, 38.25; St. Johnsbury, East, 16; St. Johnsbury, North, 192.95; Stowe (Th. Off., 27.75), (of wh. 25 const. L. M. Mrs. William Excell), 64.25; Strafford, 13; C. E. Soc., 10; Swanton, Undergarden S. S., 75 cts.; Thetford, 13; Primary Class, 1; Townsend, West, 5; Troy, North, 5; Underhill, 19.50; Vergennes, 29; Waterbury (with prev. contri. to const. L. M's Mrs. Myron Graves and Mrs. Nancy Marshall), 28.24; Waterville, 6.50; Waterford, Lower, 5; Wells River, Mrs. E. Baldwin, 5; Westford, 10.50; West Rutland, 16.50; Williamstown (with prev. contri. to const. L. M. Mrs. Fannie Stewart), 13; Williston, 28; Windham, 7.55; Windsor (of wh. 25 const. L. M. Mrs. Clara A. Barber), 27.75; Woodbury, South, 3; Woodstock (of wh. Th. Off., 91.91), 183.91; C. E. Soc., 5, 2,708 98

Total, 2,738 98

## LEGACY.

*Milton.*—Legacy of Mrs. Anna F. Plant, paid through Treas. of Vermont Branch, 175 32

## MASSACHUSETTS.

A Friend, 5 00  
*Andover.*—A Friend, 5 00  
*Andover and Woburn Branch.*—Mrs. G. W. Dinsmore, Treas. Lawrence, Trinity Ch., 70.60; Wakefield, Aux., 43, 113 60  
*Barnstable Branch.*—Miss Amelia Snow, Treas. Falmouth, Woman's Union, 31 20  
*Berkshire Branch.*—Mrs. Charles E. West, Treas. Dalton, Jr. C. E. Soc., 1; Housatonic, Aux., 9.02; Cradle Roll, 5; Hinsdale, Aux., 14.24; Lee, Senior Aux., 256.35; A Friend, 165; Richmond, Willing Workers, 48.50, 499 11  
*Brookline.*—Miss Grace White, 5 00  
*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., Y. L. Soc., 25; Bradford, Jr. C. E. Soc., 1; Groveland, Aux., 4; Haverhill, Centre Ch., Aux., 5; Cradle Roll, 75 cts.; Union Ch., Aux., 3; Newburyport, Aux., 38.67; North Ch., S. S., 1.25, 78 67



<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Montague, Ladies, 10.45; Orange, Aux., 7.50, Jr. C. E. Soc., 3.50; Shelburne Falls, Aux., 50 cts.,	21 95
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Northampton, Edwards Ch., Aux., 5; Westhampton, Aux., 100, Lanman Band, 30,	135 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Framingham, South, Grace Ch., Aux., 50; Natick, Aux., 10; Natick, South, Ann Eliot Soc., 10; Wellesley, Aux., 50, A Friend, 100,	220 00
<i>North Adams</i> —A Friend,	20 00
<i>Northfield.</i> —Northfield Seminary, Y. W. C. A.,	10 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 31, Second Ch., Agnes R. Allyn Mem. Fund, 20; Longmeadow, C. E. Soc., 7; Springfield, Emmanuel Ch., 10, First Ch., Miss Mary Stevens, 30; Three Rivers, C. R., 7,	105 00
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Auburndale, Miss Annie C. Strong, 5; Boston, Old South Ch., Aux., Miss Elizabeth Garritt, 25, Shawmut Ch., Aux., 300; Cambridge, First Ch., Shepard Guild, 13.35; Dorchester, Second Ch., Cent-a-Day Band, 5, Village Ch., Aux., 11; Jamaica Plain, Central Ch., C. R., 10; Neponset, Stone Ch., Aux., 8; Roxbury, Eliot Ch., Prim. Dept., S. S., 20.10,	397 45
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bennett, Treas. Gilbertville, Aux., 57.05; Whitinsville, Extra-Cent-a-Day Band, 50 cts.,	57 55
<b>Total,</b>	<b>1,704 53</b>

## RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Pawtucket, Cong. Ch., The Golden Rods, 10; Peacedale, Aux., 160; Providence, Academy Ave. Ch., Jr. C. E. Soc., 2.40, Central Ch., Prim. Dept., S. S., 5, Free Evangelical Ch., Aux., 40, Pilgrim Ch., Laurie Guild, 30, Plymouth Ch., Morning Stars, 45, Dau. of Cov., 44.61, C. R., 5; Woonsocket, Globe Cong. Ch., Ladies' Union, 48,	390 01
<b>Total,</b>	<b>390 01</b>

## CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Hampton, Aux., 20; New London, First Ch., Aux., 57, C. E. Soc., 9.56; Norwich, Park Ch., Aux., 25; Putnam, Aux., 12.39; Stonington, First Ch., Aux., 25; Wauregan, Busy Bees (to const. L. M. Bessie Westcott), 25; West Woodstock, Aux., 10,	183 95
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Canton Centre, Jr. C. E. Soc., 15; Hartford, First Ch., Aux., A Friend, 5, Wethersfield Ave. Ch., C. R., 7.75; New Britain, First Ch., C. R., 14.60; Suffield, Ladies' F. M. Soc., 12; Tolland, Aux., 57; West Hartford, 13.85,	125 20
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Branford, Aux., 14; Cheshire, Aux., 32.50; Durham, Meth. C. E. Soc.,	

1.50; Litchfield, C. E. Soc., 9.36, Daisy Chain, 125; Middletown, Long Hill Ch., C. E. Soc., 5, Jr. C. E. Soc., 3; Milton, C. E. Soc., 10; Naugatuck, Aux., 20; New Preston, A Friend, 4; New Preston Hill, Aux., 10; North Woodbury, C. E. Soc., 15; Norwalk, S. S., 15; Redding, Morning Star M. C., 20; Salisbury, Aux., 16; Sharon, B. B., 50; South Canaan, C. E. Soc., 5.35; Stamford, Aux., 25; Watertown, C. E. Soc., 10; Westport, Aux., 10, Miss Ogden, 25; Wallingford, Lilian F. Wells, 5,	430 71
<i>Southport.</i> —Miss Julia P. Roberts,	5 00
<b>Total,</b>	<b>744 86</b>

## LEGACY.

<i>Wethersfield.</i> —Legacy Miss Marietta M. Seabury (additional),	44 00
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## NEW YORK.

<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Binghamton, First Ch., Aux., 40; Blooming Grove, Kyle Miss. Soc., 72; Bridgewater, C. E. Soc., 10; Brooklyn, Park Ch., Aux., 5, Tompkins Ave. Ch., Aux., 10; Canandaigua, Aux., 50; Deansboro, Dau. of Cov., 8.50; East Smithfield, Aux., 6.85, C. E. Soc., 6.20; Gaines, Aux., 10; Harford, Pa., 11; Ithaca, S. S., 16.93; Napoli, Aux., 10; Orient, Aux., 16.25; Poughkeepsie, Aux., 68, Prim. Dept., S. S., 5; Riverhead, Sound Ave. Ch., Aux., 25; Utica, Plymouth Ch., Aux., 5; West Moreland, S. S., 10,	385 73
<i>Oakdale.</i> —A Friend,	4 00
<i>Silver Bay.</i> —Lake George, Madeline Decker,	25
<i>Tarrytown.</i> —Mrs. E. D. Bliss,	1 50
<i>Town of Hague.</i> —Union S. S. of District No. 5,	5 00
<b>Total,</b>	<b>396 48</b>

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. Asbury Park, Aux., 25; Bound Brook, Pilgrim Workers Jr. Aux., 30; Newark, Belleville Ave. Ch., Aux., Mrs. M. M. Baldwin, 5,	60 00
<b>Total,</b>	<b>60 00</b>

## ILLINOIS.

<i>Evanston.</i> —Miss Florence E. Homer,	3 00
<b>Total,</b>	<b>3 00</b>

## TURKEY.

<i>Aintab.</i> —Pupils in Boarding School,	5 87
<i>Harpoot.</i> —Euphrates College, Fem. Dept. C. E. Soc.,	22 00
<b>Total,</b>	<b>27 87</b>
General Funds,	7,220 15
Gifts for Special Objects,	122 75
Variety Account,	56 95
Legacies,	819 32
<b>Total,</b>	<b>\$8,219 17</b>



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## CHINA.

### LETTER FROM MISS BROWN.

#### PART II.

*(Concluded.)*

A DAY or two before we left we had the pleasure of attending a wedding of one of Miss Bement's teachers,—a young girl who graduated a few years ago from the Foochow Girls' College. The bridegroom also attended school in Foochow. He is brother to one of the leading Christians of Shao-wu, who is a most worthy man and a generous giver to all worthy causes. He realizes that God has prospered him in his business, and feels he must in return do all he can to help others. The two brothers have married two sisters, which is not considered proper by the Chinese. But the members of this family are quite independent in their views, and break away from many old customs. The marriage ceremony on this occasion was greatly modified. The bride refused to wear the heavy red cloth veil which every modest, self-respecting bride is supposed to wear. Instead she wore a curious gilt (metal) headdress of intricate design. From this hung a number of long red and gold tassels, which partially covered her face. She wore the conventional red-plaited silk skirt, richly embroidered, with a pale blue satin upper garment. Her fingers were adorned with long silver

finger tips about three inches in length, which tapered to a sharp point resembling birds' claws. Vicious looking things, but to the Chinese mind very elegant, and quite indispensable to a trousseau.

The bridegroom's attire was only a trifle less gorgeous, though quite as picturesque as the bride's. His long, pale blue satin garment came down to the tops of his great shoes, and over this from his shoulder was tied a brilliant red silk scarf with jaunty effect. But the poor fellow, in spite of his gay attire, looked unutterably bored, and as though he wished the whole thing over with. He relieved his feelings from time to time through a good hearty yawn, which sent his foreign guests into silent convulsions. The feast was the special feature according to our friends' thinking. There were eight hundred guests invited, and the feasting and merry-making lasted three days. Perhaps you will wonder how the family could afford to invite so large a company. According to Chinese etiquette every guest is supposed to make a gift of money or something else, enough to cover the cost of his dinner. Not our idea of hospitality, certainly, but the Chinese look upon the custom as matter of course. In this way it is easy to make large and elaborate dinners. When a guest is invited to a wedding feast, even though he cannot accept the invitation, he is under obligation to send his money just the same as though he attended the dinner. Our party of ten missionaries (the largest number that has ever been in Shao-wu) were invited to the feast the night before the wedding, and to the dinner immediately following the ceremony next day. The menu consisted of some twelve or thirteen courses, served up in the best Chinese style. There were duck, chicken, beef, pork, shark fins, eggs (which judging from appearance belonged to a good old family), meat dumplings, sugar dumplings and cakes and confections of all kinds. Some of the food tasted really very good, and if one could forget the process of baking and stewing, one might eat with relish. But that is impossible. The filthy kitchens and shops, the unwashed hands of the cooks, will rise up and haunt the table in spite of one's good resolutions. At a Chinese feast there are always a considerable number of our canine friends, which lie under the table waiting for the scraps and crumbs. You may be sure they have good reason to think well of the foreigner's generosity, who usually sees to it that they are well supplied. Next to the dogs the melon seeds (which always appear) are our best friends at a feast, for these we know to be clean, and it is possible to spend much of the dinner hour in trying to crack one open. These are very good eating if one is skillful enough even to reach the kernel. Foreigners are told they will acquire the language rapidly if they can crack the seed open and take out the kernel whole without using their hands (Chinese fashion).

On the second day of the feast, while we were waiting for the bride and groom to appear, we had a good opportunity to see the women. As we knew nothing of the Shao-wu dialect, we were obliged to content ourselves with seeing. Their style of dress differs not a little from our Foochow dress. But we have no such vigorous, healthy children in Foochow as we saw there in that country place. It broke my heart not to be able to talk to the dear wee things. I tried playing a few little kindergarten games, but the only one that was a real success was the menagerie game. This involved a language which we both understood. So I barked and growled and roared and crowed and mewed and whistled while they shouted in glee the names of the different animals and birds I attempted to imitate. Then it was their turn to be the animals, and I did the guessing through an interpreter. Such dear children! They looked like gay little butterflies in their gay holiday clothes of blue and orange and purple and red. What a glorious opportunity for any one to do good in the world! How one longs to be able to do something to keep these innocent children in the right path! That evening after the wedding we had another very pleasant occasion, that of celebrating Mr. Walker's sixtieth birthday. This is always an important event with the Chinese, and a time of special merry-making. Several of the theological students and preachers together with the pastor came in to offer their congratulations, and to express their appreciation for all that Mr. Walker has done for them during these long years. The firecrackers and flower-pots they brought with them were enough to send an American small boy into spasms of joy. There are many other things I wish I might tell you about our trip, but I have already written at too great length, and doubtless you are wishing I had stopped before now.

I hope I may hear from the different societies to which this letter is written. I need your help in many ways, and a knowledge of your work cannot help but give encouragement. I shall hope to hear from many of you, that we may become really acquainted.

Let me ask most of all for your prayers, that this work among little children in China may be greatly blessed, that there may be renewed effort for the saving of those precious young lives.

You will all, I am sure, offer special prayer for the beginning we have made in Foochow, that it may be prospered and strengthened and used of the Lord for the upbuilding of his kingdom.

With cordial greetings to you all, and with prayers for you that you may each be filled with courage and hope for the work the Lord has given you to do, I am affectionately yours in Christ,

## ABSTRACT OF REPORT OF ANNUAL MEETING.

BY VIRGINIA BUFFORD, RECORDING SECRETARY.

THE thirtieth anniversary of the W. B. M. P. was held at Plymouth Church, September 2d, presided over by the president, Mrs. A. P. Peck, who, after calling the meeting to order, conducted devotional exercises. A hymn was sung and prayer offered, bringing all our business to the Throne of Grace; then portions of John xv. were read.

Following this the annual report of the recording secretary was read and approved. Mrs. Jones reported much literature sent to auxiliaries; Mrs. Wilcox read Mrs. Elder's report on the traveling library; Miss Piper read a report on the cradle roll. These all were encouraging, showing interest increasing. The report of the home secretaries was given by Mrs. C. B. Bradley.

Mrs. O. W. Lucas, superintendent of young people's work, said the young people generally are becoming more interested in missions, and she desires to reach all the young women in the northern part of the state.

Mrs. Dodge, treasurer, reported total receipts \$6,827.91: sent to A. B. C. F. M. \$6,396.87; cash on hand \$212. Mrs. Jewett, Branch secretary, said the Oregon, Washington and Southern Branches had sent over \$4,000, and Utah \$10.

After lunch the ladies inspected curios brought by Miss Wilson of Kusaie, and sent from China by Miss Hartwell. The church was decorated with long chains of red and yellow paper, with texts written in Chinese or English by the Christian Chinese women. Then a hymn was sung, and Dr. Meserve, of Plymouth Church, offered prayer.

The report of the nominating committee was read, and it was voted that the secretary cast the ballot. This was done, and the same board of officers re-elected, with the exception of Rev. H. M. Tenney as auditor.

The report of the foreign secretary, Mrs. Farnam, was unusually good, giving an account of our four new missionaries: Miss Laura N. Jones, who has gone to China; Miss Jean Brown to Foochow, China; Miss Vina E. Rice to Sivas, Turkey; and Miss Legge to Japan to assist Miss Denton; also telling us of our older missionaries who have been long on the field.

Miss Lillie Beanston favored us with a song, followed by Rev. H. M. Tenney, who eulogized his predecessor in office, Rev. Walter Frear, who served for twelve years. The office is now increased to district secretary, including California, Oregon, Washington, Idaho, Nevada, Utah, New Mexico, Arizona and Alaska.

The Rev. C. R. Brown of Oakland, on being introduced, congratulated the board on the treasurer's report, and on the choice of Rev. Mr. Tenney as district secretary.

A missionary just returned, Miss Louise E. Wilson of Kusaie, next addressed us.

A vote of thanks was given to the ladies of Plymouth Church, and to the young ladies who had given such beautiful music.

After prayer by Rev. Mr. Brown, the annual meeting adjourned.



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## LETTER FROM MISS CHARLOTTE D. SPENCER.

HADJIN, TURKEY, June 24, 1903.

I THINK you will like to hear about the celebration of Mrs. Coffing's seventieth birthday, on the 10th of June. We had had in mind for some time the formation of an Alumnæ Association, and it was thought, if it could be consummated on that day, it would be the most fitting memorial possible of it, and the years of faithful service which it stands for.

It seemed no light task to find the whereabouts and married names of all the eighty-seven graduates of the Hadjin Home School; but Miss Bates soon accomplished it, with her usual ready efficiency, and the invitations sent out elicited a very general and hearty response, either in person or by letter.

Of course the day opened with appropriate remembrances, some of which had come from far,—as far as from Grinnell and from the ladies of the W. B. M. I., accompanied by the kindest notes of congratulation and appreciation. A box of birthday gifts is also on the way from Detroit, and may come in at any time to give a delightful after taste.

During the day Mrs. Coffing distributed pleasure in the shape of bags of candy (sent by her sisters) to every individual within the limits of the Had-

jin Home Compound, including the families of the servants which live outside; and adults, as well as children, smacked their lips with high appreciation of American sweets and the kind friends who had thought to send them.

The day passed in listening to the prize speaking of the high school boys in the early morning, and in fitting up our large schoolroom (from the center of which the desks had been removed to the temporary structure outside, where the pupils were to sit at the coming commencement) in a homelike fashion with flowers, rugs, curtains and seats for one hundred and four guests, besides our seventy boarding pupils, who were to be allowed to come in as honorary guests.

Miss Bates had written in large letters on the blackboards appropriate mottoes, two of which on either side and above the platform ran thus: "Her children shall rise up and call her blessed." "Be not deceived; God is not mocked: whatsoever a man soweth that shall he also reap." [In the Turkish the two are about equivalent in the number of words, and come better than in the English.]

On the platform stood the long dining table spread with refreshments: heaps of crisp little rolls in the form of circles; mounds of little frosted cakes, flanked by lemonade; and last, but not least, the fruit cakes sent from America by Miss Bates' and Mrs. Coffing's friends for this special occasion,—all brightened up with the flowers which bloom with such abundant responsiveness to the magic of Mrs. Coffing's care.

When the graduates (who were invited for half past five, while their husbands and other honorary guests were to come an hour later) began to come in, it seemed more like an old-fashioned family Thanksgiving on a large scale; for some of them, in order to come at all, had to bring their babies, and surely it was fitting that the mother of all these daughters should see, at least, her youngest grandchildren. Some had come from villages one and two days' distant, who had not been "home" since their marriage.

Into the midst of this happy talk came the sound of the bell calling to order, and Miss Bates stated briefly the plan, and purpose, and scope of the work of *Alumnæ Associations*. After a few queries and answers, the question, "Shall we thus organize?" received a hearty affirmative response. The constitution was then discussed and adopted, and officers elected.

Upon the conclusion of this business session the doors were thrown open to the associational guests, and an informal literary program followed: prayer; singing, both by our girls and by the *Alumnæ Quartette*; letters from absent graduates, some of which were especially interesting; and two essays, one entitled, "A Brief History of the Hadjin Home," full of

humorous reminiscences and comparisons of past with present. The other essay was upon "The Joys and Responsibilities of the Teacher's Life."

At the close of the former the reader, on behalf of the entire Alumnae, presented Mrs. Coffing with a handsome gold pin, made in Hadjin, in the form of a Maltese cross circled by a crown, bearing the inscription: "1880. H. H. Alumnae. 1903." Other gifts followed from individuals present, and then there were, at the close, various informal but hearty expressions of appreciation and gratitude from graduates who had come in from a distance.

Refreshments followed, which the juniors had the honor of serving, and a happy social time which will long be remembered.

The guests separated feeling the height of the privilege which had been and might be theirs, and with the thought that the precious memory of this seventieth birthday, with all its lessons, should be revived in the yearly reunions of the Association.

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### MICRONESIA.

MRS. CHANNON writes that before the Jubilee feast of Kusaie, "We had been praying for a number of Kusaiens, that they might make a stand for Christ; and at the second meeting, the one after the great program and the feast, five stood up after Irving's appeal,—Fred Skillings, Joseph and Benjamin (Likaksa's sons), and Dan and South Harbor Shia. It was an important occasion. All the missionaries and schools, except Miss Olin and ourselves, returned to Mwot on the night tide at 4 A. M. Miss Olin remained at Lelu, and we were to start over the mountain path at 8 or 9 o'clock; but the Kusaiens asked to have the regular Friday meeting there. About seventy-five or one hundred attended, and about fifty or sixty women came over to Pigeon, and I had a meeting with them. It was a blessed season, and was an answer to our prayers and a great opportunity.

"We left for the river at 11.30. That side of the path is very muddy, up to the knees in places, and so we took the river when it was not too circuitous, although it sometimes reached our waists. The mountain path is a delight to walk on. To be sure, I get very tired and out of breath, and have to rest, but there is a fascination in having a chance to take such a long walk. Canoes met us at this side and took us home. We reached here at 4 P. M. We are tired and have to rest, to be sure, but the change is good, and the opportunity of helping these Kusaiens is a joy."

This extract is from a letter from a tourist to a friend in Chicago. We have no missionary work in Rome, but the Northwestern Branch of the Woman's Board of the M. E. Church has an educational and evangelistic work there which is interesting and fruit-bearing, of which we are glad to get a glimpse. The writer has an active interest in missionary work, being one of our own Board of Managers.—Ed.

BUT I must tell you of the girls' schools in Rome. The older school has been organized fifteen years. Miss Emma Hall, whom Mrs. Smith knows, organized it. Miss Hall is still in Rome, but not connected with the school. We called at the school one afternoon and had a very pleasant visit with the teachers, Misses Odgers and Beazell. They own the building, which is a good one and has a very fine garden. They have all their own vegetables, or nearly so, many lemon trees and the most wonderful roses. They loaded us down with roses, pinks and syringas when we left. There are forty-eight girls in the school, all boarding pupils. All Protestants attend the Sunday school of the Italian M. E. Church, and a long list of applicants for vacancies.

All teachers in Italy are required by the government to have a certificate from the authorities or the proper school in Italy, and the standard is very high. So the ladies have a number of Italian teachers, who come in daily and teach the branches in Italian. They, the American ladies, teach English, and, I think, classes in the Bible, and are opening an industrial department, and hope to have a kindergarten next fall. Their girls range from five to twenty-one years in age.

We also visited the Girls' College, which corresponds to a seminary in our country. Miss Vickery is in charge, and said that some of their graduates have gone to the University in Rome, where there is co-education. They have about fifty boarding pupils and two hundred and fifty day pupils, and have some of the best teachers in music and art that Rome affords. They read from the Bible every morning in the various classes, having recently introduced even the New Testament. They told us that these girls pay for their tuition, so that the school is very near self-support, as the Board owns the building; and it is a beautiful one, too, opposite the present palace of Queen Margherita. The boarding pupils come from Switzerland, Norway, Sicily, and many towns through Italy. I was very glad of the opportunity to visit these schools, though I know that the conditions are very different from those in, for instance, Turkey or Asiatic countries. Miss Beazell said that she thought, in some ways, it was more difficult for them in Rome, for they really have to keep up a social life, as they would in a metropolis at home. There are so many visitors and quite a permanent colony each winter in Rome, so that their life is not so simple as it might be, and the management of such a school, the looking after the supplies,



domestics, discipline, etc., is no easy task. Miss Beazell has been home once, on account of a breakdown, and I was more than ever impressed with the thought that it is poor economy to overwork a good teacher, who has her equipment in having learned the language. If we could only have a reserve force always preparing, and as assistants, how good it would be.

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## WOMAN'S WORK IN THE FOREIGN FIELD: AN INCIDENT.

BY MISS H. L. COLE, OF MONASTIR.

IN a little village near one of the cities of central Macedonia there once lived an ignorant orphan girl. Some years before our story begins she had heard something about the Bible through the visitation of one of our married missionaries. Being told about the school for girls in Monastir, there sprang up in her heart a desire to go there to learn more. She was sixteen years old and did not yet know how to read. Well do I remember her face when she first came to the mission school. Dull it was indeed, but containing a look of longing to see what new worlds would open to her in the realm of learning. She took the place assigned her with the very little children, mastered the alphabet and steadily moved on from grade to grade. In the Bible classes, in the Friday afternoon meeting for women, which the older girls then attended, and in the Sabbath evening service with the teachers and girls, hers was one of the first voices to be heard in giving testimony to the change the truth had wrought in her life. Seven years passed away, and the time had come for the class of which she was a member to leave the school where so many happy days had been spent, and go forth to take up the work of life.

As the class stood in the presence of teachers, trustees and the audience of nearly three hundred people gathered on that bright June day, it was difficult to recognize in the dignified deportment of the young woman who stepped forward to read her graduating essay and receive her hard-earned diploma, the simple village girl of seven years before. Had all the labors of those seven years been bestowed in vain?

\* Let us follow her as she takes up work in a village only one half hour from her own. Only three or four families in that village were Protestant. They wanted their children to be taught the Bible, and gave of their limited means toward the support of the teacher. Are her labors confined to the schoolroom alone? By no means. On Saturday she must teach the women how to cook as she was taught in the mission school. She must show them how to cut dresses after the frank style, for being ambitious

mothers they are no longer satisfied to have their daughters wear the village dress. Her own small room is a sermon in itself for neatness and tastefulness. No longer contented to sleep upon the floor, in the absence of a bedstead some boards are improvised. She must be ready to lead the weekly prayer meeting, to teach the women and children on Sunday, and when the visiting preacher is absent to conduct the Sabbath morning service.

Let us pass over a period of three years and again visit that village. There is to be a conference of the churches in that region held in that village, for now nearly the entire population of that village has become Protestant through the faithful efforts of the teacher and the visiting preacher. A church is to be organized with a resident preacher. A missionary with his delicate wife and fair-haired baby is among the guests. The wife and baby are entertained in the teacher's room, as it is the only one containing a bed raised from the floor. Our teacher friend is once more equal to the emergency, and there is no lack of wholesome food and comfortable accommodations for the missionary.

There is now in that village a school of between thirty and forty children with two teachers. The salary of one teacher is paid wholly by the people. Its graduates come to the mission school in Monastir, well prepared both in Bulgarian and English. There is a well-organized church where proportional giving is the rule, a parsonage built by the people, and a school-room.

Will eternity be long enough to measure the results obtained through the blessed influences thrown around that simple village girl through the loving generosity of the women of America?

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## INDIA.

### A DEVOUT IDOL WORSHIPER.

TAKE the case of Madam Sooboonagam, who lately visited this country from the Methodist Mission at Madras, an exceedingly attractive young lady, a very high-caste Brahman of immense wealth and exalted social position, her father having been high in the government service, one of the examiners of the university, a gentleman of great ability and culture. She was a sincere and devout idolater, beyond all praise dutiful and affectionate in her family relations. From childhood most scrupulous and persistent in all manner of religious ceremonies, giving enormous sums for charitable and religious purposes, providing the entire cost of building a heathen temple,

and largely supporting the people connected with its worship, and as the years went on, growing more and more zealous in various burdensome penances; for instance, while meditating on the Vedas, lighting a million lamps, that her soul when it left the body might find a pathway of light. But all in vain, till at last she heard of Him on whom God hath laid the iniquities of us all; and, like Bunyan's pilgrim, at the sight of the cross, her burden rolled away, and she joyfully gave herself to Jesus as Saviour and Lord. Neither the entreaties nor the threats of her grieved and angry kindred could bribe her or terrify her to deny her Lord, and so with bitterest imprecations they disowned her, and publicly celebrated her funeral rites. Jewels and palaces had lost their charm, and this child of luxury is content to labor with her hands to earn honest bread; but her chief joy is to serve as a Bible woman, telling others, even those of low caste, from whose touch she once shrank with horror, of Him who bore our sins in His own body on the tree.

—*From the Student Volunteer Report.*

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## CHINA.

Dr. William Malcolm, who has for ten years been a medical missionary of the Canadian Presbyterian Board in the Province of Honan, China, wrote on returning to that land after a furlough in the home land:—

“IT has long been recognized that if the Chinese first realize authority, they much more readily appreciate love. This has been verified by the results of the late war. Never have the natives seemed so peaceably inclined to the foreigners, and so ready to listen; and we are looking forward in the near future to the most fruitful epoch in the history of our mission. It seems most significant that we have not even once heard the term ‘foreign devil’ applied to us since landing on Chinese soil.”

Referring to the unsanitary conditions of the country, which always impress one anew when returning to China, no matter how familiar it may have been in former days there, he adds:—

“All these filthy conditions of the country and people only show the greater need of the cleansing power of the gospel, and of our not turning back, but pressing onward to contribute our small part to the world's evangelization. Where the pioneers of commercial enterprise can go to open up mines and build railroads, surely the messengers of the cross can carry the unsearchable riches of the gospel of Christ. Where the armies of the mortal king have ventured, cannot the soldiers of the King immortal, clad with the whole armor of God, have courage to go with the glad tidings of salvation?”

## A NEW DEPARTMENT IN MISSIONARY WORK.

A LETTER from Mrs. T. D. Christie, of Tarsus, gives the following sketch, which explains a phrase frequently occurring in the report of the Oorfa Station: "In Miss Shattuck's report read by another at the annual meeting in Aintab, occurred an allusion to the 'Handkerchief Department.' That seemed curious in a missionary report; but when I saw the women and girls at work, hair neatly combed, dress clean and whole, faces and hands and feet clean, taught systematic industry, to keep work clean, oh! so perfectly clean that I wondered how they did it, taught to speak gently, to be thoughtful of others, to support themselves, and, above all, receiving religious instruction, and many of them those not reached in the ordinary way, I then saw how truly the 'Handkerchief Department' deserved mention in a missionary report. At stated times a whole roomful would bring their work for inspection. Then there would be a season of worship, in which exposition of some passage from the Scriptures would form an important part. Also a verse would be taught the class to take with them to their homes. After this each one's work, consisting perhaps of many handkerchiefs, would be carefully inspected, mistakes or poor work pointed out; the same then would be turned over to a professional mender and be made right. The Oorfa women and girls pleased me much. God has done great things for them spiritually. There was a sweet peace in their faces that spoke of an inner life 'hid with Christ in God.' The Bible women had the most attractive faces I have ever seen in Turkey. Even the dress of the women, young and old, was noticeable because so scrupulously clean, well mended, simple in style and appropriate to their condition in life. In the matter of dress I felt that the influence of our brave missionary ladies permeated the whole community."

## WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1903.

ILLINOIS . . . . .	1,401 47
INDIANA . . . . .	25 00
IOWA . . . . .	212 31
KANSAS . . . . .	154 85
MICHIGAN . . . . .	1,712 73
MINNESOTA . . . . .	106 80
MISSOURI . . . . .	556 40
NEBRASKA . . . . .	95 00
OHIO . . . . .	308 60
SOUTH DAKOTA . . . . .	52 95
WISCONSIN . . . . .	307 72
CALIFORNIA . . . . .	1 00
FLORIDA . . . . .	5 00
NORTH CAROLINA . . . . .	30 00
TEXAS . . . . .	5 00

Receipts for the month . . . \$4,974 83

Previously acknowledged . . .	41,925 13
Total since October, 1902 . . .	\$46,899 96

### CONTRIBUTIONS FOR DEBT.

Receipts for the month . . .	18 00
Previously acknowledged . . .	3,147 19
Total since October, 1902 . . .	\$3,165 19

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month . . .	51 50
Previously acknowledged . . .	388 07
Total since October, 1902 . . .	\$409 57

MRS. E. M. WILLIAMS, Ass't Treas.







KINDERGARTEN (FORMERLY UNDER CARE OF MRS. HAGER), SOUTH CHINA.

# Life and Light

VOL. XXXIII.

DECEMBER, 1903.

No. 12.

**LIFE AND LIGHT** For a whole year now **LIFE AND LIGHT** has missed the  
**FOR 1904.** guiding hand of her who nurtured its infancy and cared  
for all its later growth. But what seemed impossible has been done,—the  
magazine has gone on without her, with many imperfections it is true,  
and often with an overwhelming sense of the need of her wisdom. Now,  
planning for the future, we mean to make its pages for 1904 better and  
more helpful. Much space will be given to articles which will help in  
our study of China. Mr. Beard, of Foochow, will tell us something of the  
native preachers and teachers for whom he has an enthusiastic love. Miss  
Hartwell and other missionaries of the Woman's Boards will give us the  
illuminating vision that comes from personal experience, and Mrs. Joseph  
Cook, Mrs. F. E. Clark, Miss Frances Dyer, and other favorite writers here at  
home have promised their help. We shall share with you as much as possible  
the letters directly from our missionaries; the Helps for Leaders will be more  
than ever helpful, and we shall try to bring cheer from the success of workers in  
other fields. In Our Work at Home we hope to give much of practical sug-  
gestion concerning methods of work; and, what is even more important,  
messages that shall deepen our own spiritual life, and quicken our motive  
to all missionary service. In a word, we wish to bring new light, and so  
new life to many women in the home churches. God grant that the little  
magazine may be true to its name, and bring his own blessing to many souls  
here and in lands afar.

**THE YEAR'S** We come to the close of our financial year with glad and  
**RECEIPTS.** grateful hearts. Though the legacies have been less than in  
the previous year, yet the gain in contributions has been such that our work  
for the next twelve months can go on without being cut. Most of the  
Branches have increased their gifts, and several have made the twenty per  
cent advance asked for. A most encouraging fact is that the increase has

come from many givers, there having been no large single donations. To be remembered in the gift and prayer of many is far better than to receive the help of only a few. We are assured also that in many cases all understand that this must be a permanent advance; we can never go back to the old figures; we cannot put the vigorous youth back into kilts or short clothes. Surely He who "sat over against the treasury and beheld how the people cast money in" long ago, has taken note of every gift of love and sacrifice brought to his service this last year.

**THE MEETING**      The meeting of the American Board at Manchester, AT MANCHESTER. October 13-16, was one of those which are good to remember. Perfect autumnal weather made it easy for those in the vicinity to attend single sessions, while the number from abroad who were present through the whole was large. While recognizing many limitations both of means and the number of workers, yet most of the addresses gave a strong note of cheer, and we felt more than ever sure that even now the kingdom of God is coming, and it is our privilege to see the dawn of that glad day and to hasten its coming. The word of native churches fully self-supporting, repeated as it was from Japan, from China, from India, from Africa, was full of promise, and Dr. Barton's paper on the five departments of the work, industrial, medical, literary, educational, evangelistic, made us feel that the victory over heathenism is almost in sight, and that we should be fools and cowards to let the work falter now. From first to last it was good to be there. The following facts show the progress of the work of the Board. In 1893 the number of native helpers was about 2,600; in 1903 the number was about 3,500, including preachers, pastors, evangelists, catechists, teachers and Bible-readers. In 1893 the number of churches was 430, now there are 525; and the churches and Christians which gave about \$92,700 in 1893, contributed over \$167,500 in 1903.

**THE RETURN OF**      We have followed the Deputation, which sailed for  
**THE DEPUTATION.** Africa in early April last, with warm interest and sympathy in all their pleasant and their wearying experiences. We have rejoiced in all the comfort and help they have given to the missionaries and to the native Christians, and we expect a great quickening to our own interest as we hear the story of their wanderings. But one went forth with them who comes not back. Mrs. Sydney Strong, the only woman in the party, died on shipboard just before reaching Naples. She had been an invaluable help through all the journey, and we here counted greatly on the stimulus she would bring to the women in the home churches. She has met her coronation; we rejoice and give thanks for all that she was and all that she has done. She rests, but her works will follow on and on.



A GOOD SUGGESTION. We have seen the church calendar of the First Congregational Church, Dedham, Rev. E. H. Rudd, pastor, and therein is a suggestion. Sunday, October 11th, was their foreign missionary day, and as Rev. Cyrus A. Clark, Japan, is their foreign pastor, an attractive picture of this missionary, wife and four children is given on the first page of the calendar so that every family may have this reminder of their personal relation to the distant friend of their adoption.

HELPS FOR MISSION STUDY. Those who are leading Mission Study classes and those who have charge of programs will find much help in the article for Study Helps on China, which appears on page 557. It has been prepared with great care after examining the publications of our own and other Boards, and it should be in the hands of every leader. Extra copies may be obtained from Miss A. R. Hartshorn.

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## CHINA A LITERARY NATION.

BY MISS FRANCES J. DYER.



N his return recently from an extended trip abroad, Dr. George F. Pentecost was asked this question, "If you were a young man entering upon your life work, which of the missionary fields you have just visited would you select?" Most persons may be surprised at his answer. Without the least hesitation he replied: "From every point of view, I should select China. In the first place, the Chinaman is far and away the strongest man in the East. In the second place, the solution of the Chinese question is the most important of all the questions now confronting the world."

One naturally inquires, In what respect is he the strongest man in the East? For one thing, in his powers of physical endurance. He seems incapable of fatigue, wholly devoid of "nerves," and proof against those errors of diet that kill ordinary mortals. Then this remarkable vitality is matched by an extraordinary intellectual activity. A common maxim among them is, "Study is the highest pursuit a man can follow," and they have been following it without intermission for several thousand years.

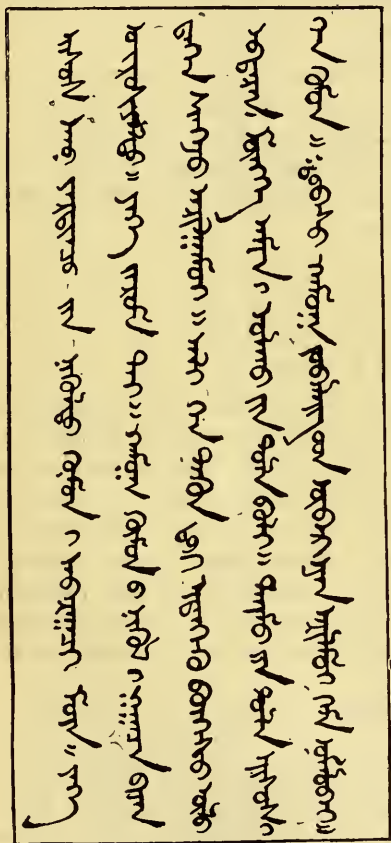
Before Abraham left Ur of the Chaldees an emperor of China had established an educational system, which is still in existence. As early as the twenty-fourth century, B. C., each family had a schoolroom, each township a high school, and each county a college, while the emperor was the patron of letters and music. Degrees corresponding to our M.A. and B.A. were

in use in the seventh century, B. C. Confucius, whose ethical teachings are often compared with those of Christ, was born nearly four hundred years before him. Mencius, another famous educator, was contemporary with Plato. Before America was ever heard of, and when England's two universities were in their infancy, the Ming emperors were busy building up an

elaborate system of literary, medical, legal, and astrological colleges. There were no short cuts to learning. The course at the Imperial University was ten years long. No wonder that the Chinese are a race of students! Dr. W. A. P. Martin, who may be said to be the founder of modern state education in the Flowery Kingdom, says that the country owes its longevity, if not its extent, to the conserving power of the student class.

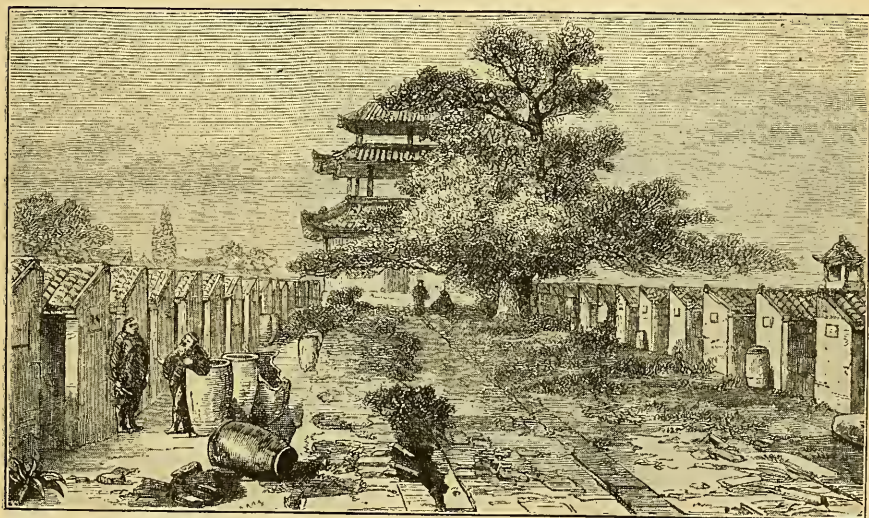
But what do the people study? Of what does their knowledge consist? Can they be called in any true sense a literary nation? The first book put into the hands of a lad—girls, of course, are not educated—is called the Three Character Classic. It is not exactly modern, having been composed eight and a half centuries ago, but “there are few compositions which have been so thoroughly ground into the memory of so many millions of the human race as this.” Dr. Smith tells us that “the little pupil is enlightened on the progressive nature of numbers; the designations of the heavenly bodies; the three relations, between prince and minister, father and son,

man and wife; the four seasons; the four directions; the five elements; the five cardinal virtues; the six kinds of grain; the six domestic animals; the seven passions; the eight kinds of music; the nine degrees of relationship, and the ten moral duties.” If the child survives, and strange to say he usually does, this classic is followed by a dry-as-dust enumeration of sur-



SPECIMEN OF CHINESE PRINTING—A  
MONGOL TRACT.

names, more than four hundred in number, which he memorizes. In like manner he saturates his mind with the works which have come down through the hands of Confucius, and in ordinary parlance are spoken of as the Chinese Classics. "Book after book is stored away in the abdomen (in which the intellectual faculties are supposed to be situated), and if the pupil is furnished with a clue of half a sentence, he can unravel from memory, as required, yards, rods, furlongs, or miles of learning." The result is that the Chinese literatus, like Pope's gentleman, has "loads of learned lumber in his head." Although Confucian education imparts a certain culture, it has been aptly called "cultured ignorance."



ROWS OF CELLS WHERE STUDENTS ARE EXAMINED.

Examinations for government positions are a distinctive feature of the Chinese educational system. In some cities examination halls are provided capable of seating six hundred to eight hundred persons. In Nanking the master's degree hall is arranged to receive thirty thousand men at the same time, and provides for each a small, separated booth or stall. But in most places the students club together and rent temporary quarters for the two weeks required for the examinations. There are thousands of competitors. Last year it was estimated that nine hundred and sixty thousand entered the lists, although less than two thousand had any chance of success. Nothing daunted by failure they act upon the principle, "If at first you don't succeed,



try, try again." Sometimes a man strives a whole lifetime before receiving the coveted degree. As a result, grandfathers and grandsons may be students together. In the province of Anhui a few years ago thirty-five of the competitors were over eighty years of age, and eighteen over ninety. Nowhere else on earth could such a scene be duplicated. The tests are very severe, lasting ten, fifteen, or even twenty hours at a time. But never a sign of fatigue on the part of these imperturbable Celestials, even though they be octogenarians.

The official examiner, called the literary chancellor, is an important functionary. He is appointed by the throne, and during his stay of three years in a province ranks as a special imperial ambassador. He lives in the greatest luxury, sleeps and walks in nothing but silk, has the best food the



DAY SCHOOL AT LIEN-SAI, FOOCHOW MISSION.

country can produce, pays for absolutely nothing he receives, and is loaded with bribes and presents. He has a flotilla of eighteen house-boats guarded by gun-boats, on the largest of which, high up on the main-sail, is this inscription: "By Imperial Command the Chancellor of the Board of Education in——Province."

On the side of the boat is this command: "Be

respectfully quiet." So the great literary man rides from point to point behind the lattice windows of his stately craft.

The Board of Rites, one of the great departments of the government, controls the whole educational system, which is superb in organization, however archaic it may be in what is taught. Peking is the literary center of the empire, and has the most famous society of scholars in Eastern Asia. Its buildings were destroyed by the Boxers in 1900.

These disjointed facts are sufficient to show that China has her literati as truly as European nations. They are the real rulers and, strange to say, were solidly opposed to the reform movement of 1898, which aimed to introduce modern ideas in education. The young emperor, Kuang Hsu,



headed one of the greatest revolutions the world has ever seen. The story of his edicts in favor of Western learning, which nearly cost him his life, is as thrilling as a romance.

The contrast between institutions founded by Christian missionaries and the Confucian colleges is too marked to escape notice. One of the strongholds of the latter is the celebrated White Deer College, older and more exclusive than Oxford, but upon it is the mildew of decline. Not thirty miles away stands a Christian college, and the difference in the character and bearing of its students shows how faith in Jesus Christ changes the whole life.

When the seed of gospel truth does take root in the Chinese mind it falls upon good ground. The memory, strengthened by long discipline, is able to retain not only single verses, but entire chapters, and even whole books of the Bible. This alone is no small advantage, for Jesus said, "The words that I speak unto you are spirit and are life." Vitalized by them, these remarkable men of the East, already strong physically and mentally, are capable of becoming a great spiritual force in solving world problems. The more we know about the Chinese the easier it is for us to see why Dr. Pentecost gave the answer quoted at the beginning of this article.

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## HOME AND CHILD LIFE IN CHINA.

BY MRS. ALICE G. WEST.

IN no less authority than that of Dr. Headland, of the Peking University, we are told that "there is nothing in China more common than babies, nothing more troublesome, nothing more attractive." And the same learned writer goes on to tell us that "a Chinese baby is a round-faced little helpless human animal, whose eyes look like two black marbles over which the skin has been stretched, and a slit made on the bias. His nose is a little kopje in the center of his face above a yawning chasm which requires constant filling to insure the preservation of law and order. On his head are small tufts of hair in various localities, which give him the appearance of the plain about Peking."

As is well known, the welcome this little human animal meets with in a Chinese home depends upon its sex. Boys are always welcome, however many may have preceded, for sons mean bread-winners, the life-long stay and support of the parents; and most of all, the defence of the souls of parents in the spirit land against an existence of lonely wandering, hungry, cold and miserable. For unless a male descendant in direct line shall burn paper money, paper clothes and houses before the ancestral shrines, how can the souls of the departed be provided for?

As to the baby girls, if only girls come, or if they come in homes where bread is scarce, their fate is hard. They are very likely to die of deliberate neglect, if not by murder; or perhaps be sold for a trifle to a family who expects to need a wife for a son some day, and thinks it cheaper to buy now than then. The killing of girl babies is frowned upon even in China, by law and public sentiment; but China is a country of contradictions, where frowns are not always heart-deep, but may be only a matter of surface intended to "save the face." To Western mothers it might seem kinder to drown a tiny baby quickly than to give it to a professional baby-peddler to be carried in a basket with others, all wailing together, up and down the street, offered to heartless passers-by for ten cents, or less if one would buy the basketful, as actually happened in one missionary's experience. Don't blame the poor mother too harshly for killing her baby, for she was perhaps herself beaten for bringing a useless girl into the world, and she is only saving her little daughter from a fate that drives thousands upon thousands of wives every year to self-murder. Chinese mothers are so ignorant of hygiene, and so incredibly careless, that even the welcomed babies have a hard time, only half of them reaching their second birthday.

When a baby girl is kept, there seems little difference in the treatment during babyhood of her and her more welcome brother. In either case the baby is a tyrant and the mother a slave. To quote Dr. Headland once more: "The baby soon becomes a little tartar. Father, mother, nurse, uncles, aunts, grandparents, are all made to do his bidding. In case any one of them seems to be recalcitrant, the little dear lies down on his baby back on the dusty ground and kicks and screams until the refractory person has repented and succumbed, when he gets up and good-naturedly goes on with his play, and allows them to go about their business."

One wonders how the older children develop any degree of meekness and docility with this inauspicious beginning. But a Chinese proverb explains: "A tree crooked in starting will straighten itself in time."

When baby is a month old there comes a great feast of congratulation, when neighbors and friends bring presents, and the baby is given its "milk-name," the home name, never to be used by strangers. His teacher will give him a second name when he begins school, and a third one will be added either at his marriage or his higher examinations. Parents often give a baby boy a contemptuous name, or even a girl's name, to trick the evil spirits into the belief that he is not worth harming. Chinese children are not supposed to need much clothing besides their little yellow skins, but they are abundantly supplied with red strings on neck and arms, many with charms of various sorts to keep off infantile ails, and the evil spirits that are the dread of Chinese, old and young.

That babies in China are played with and amused goes without saying, for they have countless nursery jingles, more familiar than any other literature, to every class, from prince to beggar.

The beginning of a queue is the same mark of dignity to a Chinese boy that the first trousers are to the little man of the West. What a convenience he finds it! His father leads him by it, it is the reins when he plays horse, later on he uses it in drawing circles in the geometry class, or to whip his donkey when he drives. Even his enemy takes advantage of it in times of disagreement.

Children of the two sexes play and work and quarrel together till they are about six years old, when they are considered boy and girl, and the poor little girl begins her weary career of seclusion and subjection. Girls of the poor have no teaching, but become little slaves about as soon as a new baby comes to the home. If there is no baby to tend, the omnipresent silkworms, the spinning and shoe binding never fail, and always fuel must be gathered. It takes the combined energies of a whole family, old and young, to keep up the supply of fuel. Except close by the coal mines the common fuel is twigs, weeds, dry leaves, and the waste in the streets, a scanty supply, barely sufficient for the short-lived fires used for cooking and to heat the brick benches that serve for beds, and which are the only warm places in cold weather.

We are told that Chinese children play merrily at a great variety of games that do not require too vigorous exertion, but to foreigners it seems as if children were always hard at work, like their elders, industriously plodding away by methods of their far-away ancestors. Many a little girl is given over, as a betrothed bride, to hard service in the house of her future mother-in-law. Marriage customs in China, as concern the little brides, are most pathetic, but too complex to be touched upon in this brief account of home life. Suffice it to say that the Chinese never associate the idea of happiness with that of marriage.

Girls in homes of wealth are allowed neither to play nor work, but are kept in strict seclusion with only scanty teaching, music, embroidery and gossip to while away the tedious hours. The wife of a high official once told a foreign lady that she hoped to be born a dog in her next existence, that she might go where she chose.



A FUTURE WIFE.



A good picture of the life of Chinese girls is seen in a little book written by Pang Tai Ku, a celebrated literary woman of China, eighteen centuries ago. She was the young widow of a philosopher, and the emperor of her day, to show her honor for the service she had rendered her blind brother in the composition of a famous history, gave her a beautiful palace on the imperial grounds, and commanded all the ladies of the court to do her reverence as the "Instructor of Women." At that time she wrote these discourses, which are still regarded in China as the standard authority on etiquette for women. Her instructions portray the modest, gentle, self-effacing lady of

silent tongue and footstep, obedient and deferential to husband and parents. But at the close of the little book the Instructor of Women betrays the sad fact that even in her day not all Chinese girls patterned after the ideal, for she appends to her treatise: "The present generation's children are very bad. They grow up following their own wills. They are stubborn and talkative, disrespectful of parents. Such girls are worse than wild cats."

It must indeed be a woman of superhuman grace and self-control who could follow all the precepts of Pang Tai Ku in the complex Chinese household that their patriarchal domestic arrangement involves. For remember, there will often be under a single roof the aged



TWO SCHOOL CHILDREN, MADIOGA.

grandfather, (to whom belongs all the property, and supreme authority over time, labor, even over life itself, of the entire household), several middle-aged sons with their wives and perhaps even a concubine or two, and last but by no means least, several groups of grandchildren from adult age down to babies. The sons' wives are all alike subject to the aged grandmother, and take precedence of each other according to the age of their respective husbands. If, as sometimes happens, the grandfather is a great-grandfather, the collection of uncles and cousins of various degrees must be something perplexing to the mind, and exasperating to the nerves of the head housekeepers. The widows in the family are the drudges *par excel.*



*lence.* One can imagine the opportunities in such a household for differences of opinion over discipline of children, or comparative claims on the patriarch's purse. Is it any wonder that in the humbler ranks of life in China, where privacy is impossible, the foreigner is often appalled by the uncontrolled torrents of invective toward each other in which the women indulge, in spite of the precepts of Pang Tai Ku?

But how can we explain the cruelty in the Chinese homes? Dr. Ament once began a missionary address by saying: "It is impossible to tell the truth about the Chinese without lying." Nowhere does that paradoxical



SCHOOLGIRLS AT PLAY, SOUTH CHINA.

statement hold truer than in regard to Chinese families in their treatment of their own members. Everyone who has had intimate knowledge of Chinese in their home life can tell of love and sacrifice and devotion and tenderness manifested there. Yet on every hand is seen heartless cruelty, and absolute lack of the commonest instincts of sympathy. Perhaps it is because the whole nation has been ground into the dust for centuries in the fierce struggle of poverty for the bare necessities of existence, till every fiber of the people is dull to suffering, both in one's self and others. Perhaps it is because the hopeless paganism in which they have been frozen for

ages has killed out all tenderness. No, not killed it, but stupefied it, for missionaries say that among the very first fruits of the new faith to manifest itself in Chinese character is an unwonted tenderness and sympathy for pain and sorrow. The world moves slowly, but it is moving surely, and into the light.

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## MISSIONARY LETTERS.

### TURKEY.

Missionaries face many of the problems that perplex us at home, often in an intensified form. For example, Miss Elizabeth C. Clarke, writing from Sofia, September 21st, says:—

THE question of time is often a puzzle to me. Surely time enough is given for all that it is one's duty to do, yet every day work is crowded out for lack of time, work that is so greatly needed that it is hard to decide what is most important. I began this school year with the determination that whatever is neglected my children shall not be—that the best interests of the kindergarten are my first care. Still, not even this is easy to decide, interests extend in so many directions. Is it not often true of one's time and effort "there is that scattereth and yet increaseth"?

As you can imagine, matters here are in a state of great uncertainty. One day we are told that war between Bulgaria and Turkey is inevitable, the next that the war cloud is blowing over. It is a time of great anxiety here and of suffering and death in Macedonia.

The subject of Macedonia comes up in every prayer meeting and voices not accustomed to public prayer are heard praying for God's mercy on that distressed people. The Young Men's Christian Association in Sofia, Philippopolis and Samokov have sent out an appeal to Christians in other lands to use their influence with God and man for the ending of these miseries. All Macedonians, and there are many such in the Sofia church, have a part in the financial burden to carry. Taxes are frequently levied on them by the committee which they can hardly refuse to pay. As if to make up for devastated fields across the boundary, an abundant harvest has been gathered in here in Bulgaria. One man said that not in the memory of his father or his grandfather had the grain crop been so heavy.

From Aintab, Miss Elizabeth Trowbridge, writing of her hospital work, gives us something of the aftermath of last winter's glorious revival:—

It is hard to have things stop, although we are very tired and need the vacation. It is hard to have to send the patients away sometimes not yet fit to go. Even if they are well, it is hard to part with them. Especially is it

hard when they have begun a new life in Christ to send them back to homes and surroundings where there is almost nothing to encourage or help them, and where there will be constant temptation to go back to the old evil lives. They seem so weak, like little children just learning to walk sent out among rocks and pitfalls. We can trust them to the Saviour who is mighty to keep.

It has been beautiful to see the change come into the lives and desires of some as we watch them day by day. The two young men from Killis we learned to care for very much. They were not demonstrative, but both seemed to be in earnest and feel that they needed our prayers, for they knew how hard things would be for them at home. Both had been drinking men, one a very hard drinker, and both were for a time very ill. It was hard to part with them. Another Killis man, a carriage driver, seriously injured in the knee, who has led a bad, rough life, has had a hard time. He is now in a house in the city. God is softening his heart wonderfully, and teaching him new things by means of all the pain.

Yusuf, a poor Kurdish lad, was in the hospital a long time, and though very quiet and apparently stupid at first, his heart seemed to open almost without our knowing it, as he listened to the talks and prayers. Then his face grew brighter, and he responded so gratefully to kindness that we could not but see a change, and finally he spoke, as if he really knew what he was saying, about God giving him a new, clean heart, and later on he prayed in a very childlike way and in the simplest Turkish, saying, "O Lord, we are all crazy, but help us as thou didst help the crazy man who came to thee." (He had heard the Sunday before of the demoniac of Gadara.) "No one has drawn us to thee, thou hast drawn us thyself, and we praise thee for giving us a new heart." He went out from the hospital and is staying now in the Khan, and though poor, ragged, and often in pain, he seems to have learned to trust and praise all the time.

For six weeks we have had a little meeting at our house for some of the men patients who had gone to the city and two or three in the hospital who were living this new life and seemed to need more personal help than they could get in the big meetings. I don't think I ever enjoyed any meetings as I have these, because it was a little company of those who had learned to love the Lord, and whom we loved, and whom He was allowing us to help a little. We came very close together and the Lord was in the midst. An earnest young college graduate, who finished his studies in June, has promised to meet with them through the summer while we are away. Some can read and some cannot, but all are glad to come and learn. We spread rugs and cushions in a small, empty room and sit on the floor, sing, have a



Bible talk on some practical subject, and talk about it freely, sometimes have an appropriate story and then a little time of prayer.

The hospital prayer meeting for all the workers has been kept up through the spring, and also the meeting for the women workers by themselves. I wish there were time and room to tell of other patients. We have had some dear children, especially some dear small boys, but I am afraid I cannot trust myself to write about them in this letter. Perhaps they can be put in a special letter for little people this summer.

I have been thinking of ways in which more can be done another year, if only the right workers can be found. One sees opportunities in so many directions right here in our medical work, enough to keep several people busy all the time. One thing that seems plainly needed is more definite, personal, evangelistic work in the wards, day by day. Also the same kind of work for the outdoor clinic patients, several hours, three days in the week, both for Dr. Hamilton's clinic and the general one. Some kind of a Bible class to help the new Christians in the hospital would be good. The old city patients should be followed up with visits and reading matter in their homes. The old patients who have gone away from Aintab would be helped with letters and tracts sent to them. If they cannot read, some neighbor or friend often can. There should be some regular work done in our little khan, which is often full. A kind of mothers' meeting, or class for the mothers of little babies born in the hospital, might be very helpful, as they are often young or know very little about getting help for themselves or their children. Some of this work could be done, at least to some extent, by hospital workers, but much of it would take more time than we could give. I hope we can find some college student again who will help us; but a student can give only a little time. A good woman who would give a good part of her time might be found, I think, but would probably have to be at least partly supported; perhaps five or six pounds, twenty-two to twenty-seven dollars, would be needed. Could anyone help us with this sum?

There is no room left in which to tell of the city work, or the good conferences we have been having here, the general one of the missionaries and native workers, and a special woman's conference for women's work, with prayer meetings, papers and discussions. Delegates came from different parts of the mission, many of them hungry for spiritual food. Many informal meetings have been held by these workers and those here. We all need much prayer and true wisdom and much love.



## NEWS FROM OTHER FIELDS.

It is said that travelers in foreign lands see only what they go to see, and that therefore many a tourist passes through mission lands without a glimpse of the beautiful and heroic work of missionaries. But now, in these latter days, there has arisen in England a "Christian Tourists' Association," organized for a missionary tour around the world. It was to start on the 8th of October, and crossing our country was to visit Japan, China, Ceylon, India, Palestine and Egypt. May its members bring cheer and help in every land to the native churches and to their devoted missionaries.

The Wesleyan Methodist Society of England was founded in 1813, and has had a noble history, but never before has it sent forth at one time so large a number of missionaries as are sailing this autumn and winter,—a total of ninety-three. The "Monthly Notices" of the society rightly says that "by the gifts of the churches they are sent, and only by the prayers of Christians can they be sustained. They are representatives and substitutes of those who stay at home; they have a right to count upon their interest, their sympathy, their constant intercessions." Surely this is true of our own missionaries also.

*India.*—The American Methodist women have the honor of having sent the first qualified lady doctor to India, Miss C. Swain, who went out in 1869. At present there are eighty-five medical missionary women in that country, forty-six of whom are English. There are forty million of India's women secluded in zenanas, and accessible only to doctors of their own sex. And there are one hundred and forty-four million of women who can neither read nor write.

Miss Susie Sorabji, the East Indian lady whose name is familiar to mission lovers, writes to *The Zenana*, an English magazine, a graphic account of a visit made by her mother and herself to an annual fair held at the famous cavern temples of Karli, where ten thousand pilgrims were gathered. In one of the caverns was a sacred stream dripping from the roof. The people believe that if a drop falls upon the palm of a devotee she will have a son; if on the wrist, her husband will die. On this occasion relays of young girls stood with trembling hand awaiting a sign from the goddess of the stream. But the stream was nearly dry, and the poor worshipers' cries were heart-rending.

When hope had given place to despair, the Sorabji ladies closed in with the words, "Sisters, whom have you been calling to? We know of One who always hears and answers." Simply and quickly they told of the true God who said, "Ho everyone that thirsteth, come ye to the waters," and

those despairing eyes moistened with new hope. The poor, simple creatures besought for more, saying, "We have never heard such good words before, mother; our hearts have never been so satisfied. Let us bring others to hear the good news." And true to their word, for two days they kept returning, bringing other women with them.

J. C. M.

#### THE NEW TESTAMENT IN SHEETSWA.

The American Bible Society has just made a New Testament in Sheetswa, a language spoken by three million natives of East Central Africa. The translation was the work of Rev. E. R. Richards, who has been twenty-three years in the Inhambani district. The only other translation for East Central Africans is the Tonga Testament, but it can be used by a comparatively small number. Sheetswa has never before been written, and this Testament, furnished by Americans, will be the beginning of a language for them in permanent form. Rev. Mr. Richards, who is now here, declares these people to be intelligent, and to have much promise in them.

For the last few years a great missionary work, under care of English Congregationalists, has been carried on most successfully in New Guinea. The pioneer work is now nearly complete, and has been done magnificently by a noble band of workers. One of them, Rev. Mr. Walker, telling his story, says the people are not by any means all degraded savages. At first he thought he could not love them, but that feeling soon passed and now he finds his work a great pleasure, a work which he "would not exchange for any other in the world." The promise is always made good, if a man give up earthly friends and goods he shall receive "a hundredfold more in this life," receive the deep peace and satisfaction that is life's best gift.

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THAT the English law against child-marriage is not enforced may be seen from the subjoined figures. These are taken from census statistics and have authority. The table recently published by the Prabasi of Allahabad shows the number of widows in Bengal from one year old and upwards: 1 year, 433; 2 years, 576; 3 years, 651; 4 years, 1,756; 5 years, 3,861; 5 to 10 years, 34,705; 10 to 15 years, 75,590; 15 to 20 years, 142,871.

The fact that babies in their first year are already widows implies that a far larger number of marriages have taken place, and it might be possible to estimate the number of wives under one, two, three, four, five years and upwards by multiplying the number of widows by thirty or forty. This applies only to Bengal, and would need to be further multiplied, according to local conditions, to find the total for all India of child-widows and child-wives, any of whom may become life-long widows long before they know what marriage means. Think of the misery of one child-widow and imagination staggers at the woe these numbers imply.

# Junior Work

EVANGELISTIC  
MEDICAL  
EDUCATIONAL

To give light to them that sit in darkness.—Luke i. 79.

## HELPS FOR LEADERS.

### MISSIONARY BOOKS FOR CHILDREN.

ONE has but to recall the many notable missionaries, who, like Mackay, Judson, Livingstone, Henry Martyn and Dr. Scudder, bear witness to the influence of a book in the early shaping of their lives, to realize what a great force leaders call to their aid when they put suitable books into children's hands. The missionary biography, written for a child's comprehension, with the dramatic tales of adventure and hardship which abound in all pioneer work, thrills the boy's heart and wins his quick sympathy. Tales of foreign countries and life contribute to his knowledge of history and geography; especially if he be taught to fit the names in the book to the names on his maps. The little lad who once read the story of our Ahmednagar hospital in his *Dayspring*, got out an atlas and found the place on the map, and with his finger on the name announced that when he grew up he was going to be a doctor right there, had at least a definite idea and a real intention. The more thoroughly missionary life is woven into daily life the closer hold it has upon the growing intelligence.

Not many years ago there was great lack of books of any kind for children, but talented pens have succeeded in creating an overwhelming secular literature for them and at last the need for missionary literature is being supplied, and a number of good books are at our service. A list of those suitable for mission circles or Sunday school libraries is given and names of others will be printed as published.

Some children will read eagerly whatever is put into their hands. Others care little for any book, and tactful suggestions are necessary. If great interest is shown by the leader herself in a certain book the inherent imitative nature of the child will be roused. Half an incident may be told and the rest safely left to curiosity. A book review can be adapted to their capacity; a group of children being asked to read a chapter apiece, and to tell it in their own language at a special meeting, in line with their training

in English at school. Few will be content to read only the assigned chapter. A book offered as a prize for constant attendance or some good work done may be a great incentive.

Bound volumes of the *Mission Dayspring*; *The Story of John G. Paton*; *Samuel Crowther*, by J. Page; *Mackay of Uganda*, by his Sister; *Lion-Hearted*, a boy's life of Hannington; *James Gilmour and His Boys*, by R. Lovett; *A Junior's Experience in Mission Lands*, by Mrs. B. B. Comegys; *Topsy Turvey Land*, by S. M. Sweemer; *With My Dogs in the Northland*, by E. R. Young; *By Canoe and Dog Train*, by E. R. Young; *Child-Life in Chinese Homes*, by Mrs. M. I. Bryson; *Child-Life in Indian Homes*, by Mrs. M. I. Bryson; *In the Tiger Jungle*, by Jacob Chamberlain; *Seven Little Sisters who Live on the Round Ball*, by Jane Andrews; *The Great Big World*; *Soo-Thai*.

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#### SIDELIGHTS FROM PERIODICALS.

TURKEY.—The Macedonian question occupies much space in the recent magazines. The *North American Review* for October contains an article entitled "The Gordian Knot in Macedonia," and the October number of the *Review of Reviews* presents one on "The Macedonian Struggle." These are exhaustive treatments of the subject. "A Possible Solution," in the *Fortnightly Review* for October, and articles in the *Monthly Review*, *Blackwood's*, and the *Contemporary Review*, for the same month, are based on personal reminiscences. For a short summary, see the *World's Work*, for October, which, under "The March of Events," reports on "Turkey and the Conscience of Christendom." The *Outlook*, for October 10th, contains "An Open Letter to Chekib Bey, the Sultan's Minister to the United States," by Rev. Edward B. Haskell, of Salonica. This is an argument against the baseless rumor that missionaries incite rebellion, and is pleasant reading because of its sound reasoning and withering sarcasm. The *Cosmopolitan* for November presents "The Turk as a Soldier," with good illustrations, one of which shows the palace of the Sultan.

JAPAN.—In the *Cosmopolitan* for November, Count Hirokichi Mutsu writes on "Japan's Wonderful Progress, as Shown by the World's Fair at Osaka," and attributes this largely to the present educational system of the country. The *Review of Reviews* for November contains an interesting article on "The Rebirth of the Japanese Language and Literature," through the decision of the government to adopt the Roman letters. This cannot fail to be of wonderful help to the missionaries in their study of the language. An article in the *North American Review* for October describes "Japan's



Growing Naval Power," and is especially interesting when compared with the account of the Turkish army referred to above.

CHINA.—The *Independent* for October 22d contains an article on "The Reform Movement in China," by Leong Kai Chew, which is especially suggestive as showing what is being done by the Chinese to elevate themselves.

E. E. P.

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## Our Work at Home.

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### OUR CHRISTIAN MEMORIALS.

BY MRS. EDWARD L. MARSH.

"THAT this may be a sign among you that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off, and these stones shall be a memorial unto the children of Israel forever."

We have come again to the great memorials of our Christian year, and it seems fitting to pause and reflect upon the significance of these anniversaries.

Happy are the families who have gathered about the ancestral fireside for Thanksgiving, if they have kept in their lives the fine courtesy of returning thanks for common daily blessings. The quiet influence of this grace of gratitude is not lightly put away. Are our children in danger of losing it, of thinking of it lightly? A specific custom is laid aside when we have ceased to cherish the motives that brought it into being. We may move away from the territorial limit of our New England Thanksgiving, but the subtle soul discipline of a reverential training is lost with peril,—peril to the individual and to society.

Close upon Thanksgiving follows Christmas, calling for the open hand and the exercise of all the generous impulses of our nature. If in November we have been taught to receive good gifts with thankful hearts, in December we are instructed to give as the Lord has prospered us, and our responsibility to others is emphasized wherever man has heard the name of Christ.

The natural time to plead for the extension of his kingdom has come; more and more at this season pastors are affording their people the opportunity to give for foreign missionary work, despite the fact that many are tempted to spend too much money upon their own immediate families, and have not so much to give away. The church is wise, however, to emphasize Christ's great mission to earth on this anniversary.

When Jesus was born the world was in darkness, the development of individual life was hampered, men had not learned to honor one another, their interest was centered in race, caste, and family. Nowhere was there the sense of freedom, such freedom as love begets. Jesus Christ was an apostle of love; he came to develop the great missionary truth that every soul is sacred, and contains within itself the principle of eternal life as a birthright from God. He taught that the tie which binds men to himself and to the Father is the indisputable tie of kinship.

The common blood of man flowed in the veins of Jesus, but the instincts of the creature failed to rule his conduct. He came to do the will of his Father, and to teach his brothers to do the same, thus lifting the spiritual life of man above the life of flesh. Christmas ever invites us to be born into the spiritual sonship of God the Father, and acknowledge the brotherhood of man in Jesus. No requisition is made upon us save to preach the gospel of love, liberty, and redemption to the world, for it is Christ's world. Thus does the vitality of the new life and the new relation to God become dependent upon its missionary force. To say we are not interested in missions is to reveal the fact that we have not apprehended the first pulse-beat of Christ's great-hearted sacrifice of his physical life in order to save and to raise men from the lusts of animalism, nor have we comprehended the tremendous significance of man's relation to the spiritual realm.

The Anglo-Saxon is not the race to which Christ came in Bethlehem of Judea. Much missionary blood has been gladly poured out that we might be able to come into the light and warmth of God's truth concerning the dignity and value of a human life in its right to the opportunity of everlasting growth.

Americans, at least, should not repudiate the missionary work of their churches. The common law of our land is based upon an individual's right to "life, liberty and the pursuit of happiness." The very name of our country is significant of the force of the missionary spirit of Jesus Christ. We stand before the world as the United States of America. The blood of all nations flows in the veins of our people, our homes are linked by ties of family with homes of every clime. If famine strikes India, poor mothers and children stretch out gaunt hands to us. Massacres in Turkey drive the undefended to our door. Our forefathers prayed for this day: "May the ends of the earth hear and be saved," they cried. Are we of the church ready for our part? Science is bending its ear to listen, to help, to answer. Race elevation is becoming an absorbing topic of investigation. All things are striving to promote fellowship and service.

In such a day as this shall the Christian church halt? Can we listen to

the Christmas carols and close the mind to our responsibility to Jesus for our fellow men? May the songs of "peace and good-will" usher in a new year full of aspiration toward better living, better loving, better serving.

We are sometimes in the habit of saying, "Charity begins at home." Let us consider our indebtedness for the comforts of home a moment. Commerce always follows the missionary, and through the avenue of trade with foreign lands luxuries reach us. Shall we not return some measure of Christian consideration and influence, that this traffic may be done under the best conditions possible?

Suppose we take away the tea, the coffee, the spice, the delicate China service that adorns our table and enhances the charm of our hospitality, the Oriental rugs, the lace, the silver, the thousand and one bits of bric-a-brac from lands afar, take away the work of these unseen hands we have never touched and never can, and, tell me, have not our homes lost something of comfort, good cheer, and loveliness?

Ah, let not the land of the Stars and Stripes quarry stumbling blocks alone to return for blessings received from the races who serve. When they send us bread let us not return the stone of indifference.

If we recall our missionaries or fail to support them, then will our greedy commerce, without any to protest, return the adder of alcoholism for the cup that cheers. Instead of loving consideration our soldiers and sailors will carry the curse of lust to the shores where women toil to send us silken drapery. The men and women in the lowly walks of life, who labor for our physical comfort, are at our mercy; and who shall be merciful in a Christian nation, if not those who have been taught in the name of Christ to exalt the spiritual nature of man!

Well for the Anglo-Saxon that the study of race elevation is becoming more and more scientific, that we have our Booker Washingtons and our Booths, but let us give humble thanks that long ago we had Carey, Paton, Livingstone, Gordon, and hundreds more, who caught sight of the glory of this human life and sought to save it from the degradation of itself.

Best of all is the fact that thousands to-day have the opportunity of keeping in their own hearts, and of teaching their children to keep the grace of gratitude memorialized by Thanksgiving, the spirit of good will by Christmas, the hunger for righteousness by the birth of the New Year. A happy New Year it will be to all who strive to obey the great commandments of the missionary Jesus "to love one another," and to "Go into all the world and preach the gospel to every creature."

## OUR DAILY PRAYER IN DECEMBER

MRS. WHITE and Mrs. Gulick, devoted always to the making and preserving a Christian home, an example to the whole community, yet find time for much direct work among the Japanese women. Miss Judson has for more than ten years carried on a night school for girls largely at her own expense. This school has done a grand work for those not otherwise reached. She also does much evangelistic work, with the aid of a magic lantern. When she arrives in a town the children shout, "The magic-lantern grandma has come," alluding, Miss Judson says, "to the fact that my hair is more white than brown, and that I wear it very much like the established fashion for old ladies in Japan."

Mrs. Farnsworth, who with her husband has given more than fifty years to preaching and living the gospel in Turkey, has recently returned with him to America, expecting to pass their remaining years here. The wrench of parting from the people they have loved and served so long was very hard to all. Mrs. Fowle, daughter of Dr. Farnsworth, has recently passed safely through a most critical experience, and will remain a while longer in this country with her children till her health is re-established. Her husband has just returned to Turkey.

"Mrs. Dodd has charge of mothers' prayer meetings, that are wonderful. Women come walking in from neighboring villages, anywhere from seventy-five to ninety-five. She is doing a great deal of good," and her influence touches a wide circle for blessing.

Mrs. Wingate, herself the child of a missionary, and for years a teacher in Marsovan, gives herself with zeal and sympathy to the help of those who are, in a way, her own people.

In more than twenty years of service Miss Burrage has built up a kindergarten, which now numbers about a hundred. She has also trained others to be kindergartners; and were it possible to know all that she has done, we should give thanks for her as we pray. Miss Orvis, a newcomer to the station, is a reinforcement greatly needed, and her power is felt for good in various ways. Miss Cushman, an efficient trained nurse, not only gives invaluable help in the hospital, but finds many opportunities for telling the comfort of the gospel to needy souls. Miss Dwight, the child and grandchild of missionaries to Turkey, came quickly and closely into the hearts of the girls in the boarding school. Young and not over strong, she is full of sympathy and earnestness, and will do much to help the pupils to know the love of Christ.



After thirty-five years of faithful service Miss Closson, one of the first single women to go out as missionaries, has returned to America. Greatly beloved, she goes in and out among us, bringing by her very presence an impulse to a life of service. Miss Loughridge takes Miss Closson's place, and begins her work with ardor and efficiency.

Mrs. Baldwin, in addition to home cares, has had supervision of the girls' school at Brousa, with the valuable aid of Miss Holt as lieutenant. Miss Holt has returned on furlough, and the school is now in care of Miss Harriet Powers, formerly of the A. C. G. C., assisted by Miss Annie Allen.

Miss Kinney teaches with marked success and enthusiasm, while Miss Sheldon is detained in this country to care for the motherless children of her sister. Miss Farnham stands at the head of the school, which has grown most blessedly under her wise guidance. Miss Hyde is now in this country, with no definite plan for return.

Mrs. Parmelee, Mrs. Chambers, and Mrs. Hubbard, all most faithful missionaries, are now in this country. May they be helped and blessed by seeing much fruit of their past labors. Miss Brewer, for several years a valued teacher, was so severely stricken by typhoid fever that she will not resume her work at present. Mrs. Perry and Mrs. Partridge make the missionaries' homes, nurse the sick, teach in the school, supervise other workers, do a thousand things, both those that are their own regular work and those that are needed to fill the gaps left vacant by the falling out of others. Miss Graffam, who was desperately ill last winter with typhoid, wrote not long ago, "I feel quite well again, and am brown as an Arab." She takes a large share of the boarding school work.

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### THIRTY-SIXTH ANNUAL MEETING OF THE WOMAN'S BOARD.

DICKENS says that humanity should find great hope in the fact that each latest child born into the world is sure to be the sweetest, brightest, dearest of all. So we take much cheer in knowing that each successive annual meeting of the Woman's Board surpasses all preceding ones. Certainly those who gathered at New Haven felt we touched the high-water mark both in numbers present and in the tone that pervaded the whole gathering.

The soft radiance of perfect Indian summer weather and a most cordial hospitality welcomed the two hundred and fifty delegates and officers who gathered in the chapel of Plymouth Church, on Tuesday morning, November 3d. Every arrangement that the most hospitable and sympathetic forethought could devise to ensure the comfort of their guests and to facilitate the

meetings had been made by the women of the New Haven Branch, and very much of the good of those three days is due to their wise and generous service.

Miss Emily S. Gilman, of Norwich, conducted the opening devotions, reading part of the fourth chapter of the Epistle to the Philippians. The quick response of several in prayer showed that from the very beginning the Spirit from whom must come all our inspiration was manifestly with us.

In her word of greeting to the assembled delegates, the President, Mrs. Judson Smith, gave a special welcome to those who were there for the first time. To see the new faces gives a welcome sense of reinforcement to the veterans.

Then followed the report of each Branch, showing in outline the work of the year. These stories were full of interest and revealed much of faithful effort, sometimes in conditions most discouraging. The twenty-four reports were given in sixty-five minutes, and the fact that so much information was given in so brief a time shows that women have learned to come straight to the point.

After the reports a brief period, too brief it seemed, was given for discussion, bringing out more clearly some of the successful and suggestive methods that had been spoken of. Miss Daggett emphasized the idea that collectors should be carefully chosen, women of influence, of tact and consecration. Miss Hubbard, of the Springfield Branch, said that in the Holyoke church the pastor calls together the collectors, discusses methods, gives advice, and sends them forth with a prayer that seems like the touch of ordaining hands. One would expect these collectors to succeed.

Several spoke warmly of the advantages of the United Study, feeling that the definite work set before the auxiliaries adds clear purpose as well as deeper sympathy to the members. Yet care must be taken not to crowd out the missionary letters and recent news, and to keep jealously time for devotion.

A deep and tender chord was touched as the discussion turned to the need of more prayer,—prayer in all our relations, for new members, for increased receipts, for more enkindling love.

This mood led, naturally, to the consideration of the special topic for the day: Enlargement,—enlargement in faith, in activities, in gifts. Mrs. C. H. Daniels presented the first division of the subject in serious words, which she emphasized in Wednesday morning's meeting. We hope to give her thought to our readers in the near future.

As the day went on the discussion warmed and tongues were loosed, till we felt that enlargement in all these ways was not merely our duty but our

privilege, our highest joy; and that to keep ourselves or our work on the present level is to miss our greatest good. We hope to tell you later some of the methods of effective work which were described.

Miss Day, our Treasurer, gave a report which should stir us all to thanksgiving for the past and high resolve for the future, showing that she had received in contributions, between October 18, 1902, and October 18, 1903, \$121,076.46, including \$4,300.65 given for special objects, and \$3,954.71 for memorial buildings. Though falling short of the \$120,000 we hoped to raise, yet, when supplemented by legacies and some receipts from other sources, this sum will make it possible to carry on our present work. We must, however, not diminish our efforts to increase our gifts till we reach the \$120,000 mark. Then, perhaps, we may set a new goal.

The devotional hour on Wednesday morning was led by Miss Elizabeth Sharp, of Dorchester, who, after reading Isaiah xxxv, spoke hopeful words, echoing the cheer of the reports given the day before, and dwelling on the thought that as the Master endured for the sake of the joy set before him, so we, sharing his work, may look for the same joy: the joy of seeing the kingdom come.

The great auditorium of the church was filled to the doors at ten on Wednesday morning, the opening hour of the first public session. Mrs. Smith, presiding, read the closing verses of St. Mark's Gospel, and Mrs. Fuller, of the Suffolk Branch, led in prayer.

Miss Daggett, in behalf of the New Haven Branch, of which she is president, put into words the welcome which had been manifest in every look and action of those wearing orange or lavender badges since we came to the city, and Mrs. Smith gave a simple and sincere response.

Miss Stanwood summed up the work of the Home Department for the year, pausing for a brief and tender tribute to the two so sorely missed in the Board rooms, Miss Abbie B. Child and Miss Elizabeth P. Studley.

Miss Day's report of the treasury was followed by Miss Kyle, who gave a swift and vivid outlook over the work in all our missions, condensing the survey given by our four corresponding secretaries. Said one, "She spoke as if she had been there," and she almost made us feel that we had been there, too.

Then we turned away from present work to dwell for a little in loving and thankful memory on the character and service of Miss Child, so long the guiding spirit in the plans and works of the Woman's Board.

Miss Stanwood, speaking for the Board officers, paid loving tribute to Miss Child as a most delightful fellow-worker. Though often perplexed and heavily burdened she was never really worried, but was ever trustful

and cheerful, bringing sunshine into the rooms with her good morning greeting. Always busy, she was never too engrossed to stop to serve, and a visitor would not dream of the amount of work she was carrying. Full of sympathy, loving to play, womanly, accomplished, she was an all-around woman. She was one who dared much and so accomplished much. Miss Daggett, in behalf of the Branches, pointed out four characteristic traits: her self-forgetfulness, her fair-mindedness, her whole-hearted consecration, and her devotion to missions; adding, "Let us follow her as she followed Christ." Miss Stone, who spoke from a missionary's standpoint, felt it impossible to speak their sense of loss or their joy for her. Continually a sympathetic friend, the word that seems to come back from her to us is, "Be thou faithful unto death and I will give thee a crown of life." She has gone where crowns are given. The singing of the hymn, "For all the saints who from their labors rest," and prayer by Mrs. Fairchild, concluded the memorial service.

As Mrs. McLaughlin, whose name was given on the program, was called to the side of a dying sister, Mrs. Daniels took her place.

Miss Closson told us a little of what Christianity does for homes in Turkey, which she had seen in thirty-five years of service; and Mrs. Harding touched every heart with stories of her own experience in many years in Sholapur, India.

Young women packed the church on Wednesday afternoon, and all felt the thrill of the vigor and purpose of their young life. After they had sung a hymn written by Miss Emily Hartwell, of China, Mrs. Smith gave them hearty welcome, and Mrs. Hannah Hume Lee, a young woman just sailing as a missionary to India, offered prayer.

Mrs. Alice G. West then showed by colored charts the amount of work that has been done toward evangelizing the world and the great task that still lies before us, appealing to the young women to utilize the vast resources which as yet are hardly touched.

Miss Michi Kawai, of Japan, now a senior in Bryn Mawr, picturesque in native costume and winning in appearance, pleaded in English most eloquent, though a little hesitating, that these girls here would be sure to send the gospel to girls in Japan. "I do not know what it will mean, I am afraid," she said, "if they have education without religion."

Dr. Rose A. Bower seemed almost to have come from another planet, as she told of school and medical work among the blacks of Western Africa, and the girls listening must have asked themselves, "Who maketh thee to differ?"

Dr. Julia Bissell, always dear to young women, told of the new hospital at Ahmednagar: of its past, when moved by suffering and death that proper



care could have prevented, the hospital was only a prayer out of her own heartache; of its present, nearing completion and complete equipment; of its future of blessed usefulness.

After Miss Emily Hartwell had told us a little of the need of China's daughters as she knew them in Foochow, the daughters of missionaries were called to the platform and Miss Stanwood introduced them to the young women. Miss Stone, doubly welcome everywhere since her captivity, spoke a preliminary word, and then we greeted Miss Mellen and Miss Tyler from Zululand; Mrs. Atherton, *née* Cook, of Honolulu; Miss Mary Hazen, Dr. Julia Bissell and her sister, Miss Emily Bissell, Mrs. Elizabeth D. Harding, Mrs. Edward S. Hume, Mrs. Miller, Dr. Ruth Hume, Mrs. Hannah Hume Lee, Miss Katharine Hume and Gertrude Hume, all of India; Miss Elizabeth Pettee and Misses Sarah and Louise De Forest, of Japan; and Mrs. Langdon S. Ward, Mrs. William Chambers and Miss Emily Wheeler, of Turkey. It was a sight to remember and we felt that such women as these were women to be proud of.

A tender and solemn presentation of the covenant, the recitation of its pledge, the singing of its hymn and a prayer of consecration, concluded the full afternoon.

At the same time of this service an overflow meeting addressed by several missionaries filled the spacious chapel, and some went away unable to find seats in either room.

Wednesday evening was memorable for two addresses, one a masterly presentation of "Present Religious Conditions in Japan," by Dr. Charles Cuthbert Hall, who lately made a lecture tour in that country; the other, a series of vivid pictures by Dr. E. E. Strong, telling a little of what the Deputation saw in Africa.

Mrs. C. M. Lamson led the half-hour prayer meeting on Thursday morning, seeking to find in the love of Christ which "constraineth us," motive sufficient for the great missionary task.

Mrs. Daniels presided through Thursday morning, reading at the opening Isaiah liv, which was followed by prayer, led by Mrs. Henry D. Noyes of Hyde Park.

Miss Kate G. Lamson gave a review of a decade of work among young people, showing great progress and blessed results.

Mrs. Tracy of Turkey and Miss Mellen of Africa told us of great things done by the power of the gospel, and of great need of many more workers. Mrs. Tracy's appeal was to young women to go, to mothers to send their daughters, and if not needed here, even to accompany them.

In her own inimitable way, Mrs. F. E. Clark urged upon the women a

wiser and more generous use of tools, leaflets, pictures, missionary biographies, *LIFE AND LIGHT*, convulsing her hearers, as she imagined our literature advertised on bill boards and fences à la Uneeda biscuit. The ushers then went through the aisles with envelopes for subscriptions to *LIFE AND LIGHT*.

We quickly grew serious again, as Miss Emily Bissell told of the growth and needs of the girls' boarding school at Ahmednagar, India, and Miss Evans showed to us the opening for new work and workers in the vacant places in China. Twenty-two of our American Board missionaries perished in 1900; only four have gone to fill their places; and the opportunities for work were never so inviting.

The election of officers was the first thing on Thursday afternoon. Some changes were made, rendered imperative by the death of Miss Child. Miss Stanwood becomes formally Home Secretary, an office whose duties she has in great part performed for several years. Miss Kate G. Lamson, so long the efficient and greatly beloved Secretary of Junior Work, will take the task of Foreign Secretary with care of the pledged work, her former work being taken by Miss Alice Seymour Browne, daughter of Dr. J. K. Browne of Harpoot. A graduate of Mt. Holyoke and of Hartford Theological Seminary, she comes to her work well equipped and full of enthusiasm, and we expect the future of our Junior Work to be worthy of its past.

Miss Long told of the girls in Guadalajara and Chihuahua,—their needs and their schools; not multiplying words, but leaving the facts to make their own appeal.

Miss Helen Lathrop proposed the following testimony to Miss Lamson's work, which was heartily adopted:—

The Secretaries for Junior Work of the Branches of the Woman's Board of Missions desire to express at this time their sincere regret at the resignation of Miss Lamson from the office of Secretary for Junior Work. For the devoted service rendered by her during the years, for the help given each one of us as officers working under her wise guidance, for the constant inspiration of her consecrated spirit, her cheer in our times of discouragement, her hope for and her faith in the young people, we express our deep gratitude. Our prayers and good will go with her into the new office she is called to fill.

Miss Patrick told of the work and opportunity of the American College for Girls in Constantinople, and somewhat in contrast Mrs. E. S. Hume pictured conditions at Bowker Hall in Bombay.

Miss Kyle moved the sending of a message of sympathy to Dr. Sydney Strong, of Illinois, whose devoted wife, a member of the Deputation to Africa, died just before reaching Naples on the return.

The great audience lingered while Miss Stone stirred us by the needs of Macedonia. Mrs. Lincoln spoke earnest words of appreciation for all those who had done so much to make the meetings a success. Mrs. Smith gave us a parting admonition to faithful service. Dr. Wright, of Mexico, pronounced the benediction, and the thirty-sixth annual meeting, with its promise of enlargement, was a matter of history. May the coming year make the promise a reality,

## HELPS TO STUDY OF CHINA.

THE subject of China is to occupy so prominent a place in the thought of missionary students this winter that it seems best to call attention to some of the many valuable study-helps within easy reach.

To begin with the indispensable atlas: nothing is equal to the *Student Volunteer Geography and Atlas*, in two volumes, one of text and one of maps, prepared by Rev. Harlan P. Beach in 1901. The price is \$4 for the set, but the books are well worth the money and being compiled from the most recent surveys, they will remain for several years to come the standard missionary authority; and, including as they do all mission lands, they will be equally valuable whatever the field studied. Both the Student Volunteer and the American Board of Commissioners for Foreign Missions sell handmade cloth maps of separate mission fields, but the price of these is \$3 each. A mission class would do much better to buy the atlas, and make its own enlarged maps therefrom.

There are several different study manuals on the subject of China; first and foremost among them in literary value being *Rex Christus*, just issued by the Woman's Board. This book was written by Dr. Arthur H. Smith, one of our leading missionaries in North China, and edited by Miss Frances J. Dyer. The price is thirty cents in paper and fifty cents in cloth. For twenty-five cents additional a set of twenty large illustrations on good paper accompany it.

There are several manuals more elementary than *Rex Christus*, as for example, *China, a Course of Twelve Lessons*, arranged by Miss Grace Weston, and published early in 1903 by the Woman's Board for junior classes. This pamphlet is sold for five cents. It is bright, entertaining, up-to-date, and well illustrated. Each lesson contains a short catechism on China, a passage of information, and a biographical paragraph. A booklet of thirty pages, entitled *Facts about China*, in dialogue form, is issued by the Methodist Woman's Board at a cost of five cents. A bright little book called *Our Juniors in China*, is a manual of ten lessons, similar in construction to Miss Weston's, issued by the Baptist Woman's Foreign Missionary Society.

A Student Volunteer text-book on China, under the title *Princely Men of the Heavenly Kingdom*, by Rev. Harlan P. Beach, takes for these "princes" Morrison, Mackenzie, Gilmour, Nevius, Mackay, and the martyrs. The book sells for thirty-five cents in paper and fifty cents in cloth. A supplementary chapter by Dr. Judson Smith on "Our Congregational Missions" will be published in November, free to buyers of the volume.

For statistics and other valuable information, there is a little fifteen cent book that ought to be in the hands of every deep student of China, namely the Rev. J. T. Gracey's *China in Outline*, published by the Methodist Board.

Another publication, bordering closely on the nature of a manual, is the series of "Lesson Leaflets" issued monthly by our Woman's Board, at a cost of twelve cents a year. The leaflets for the current year will deal with the subject of China. The following of earlier date are of present



interest: *The Millions in China*, October, 1892; *Foochow*, September, 1896; *Peking*, October, 1896; *The Awakening of China*, March, 1900; *Confucius and Ancestor Worship*, July, 1901; *The Uprising in China*, September, 1901.

Among small books not intended primarily for study manuals are several worth attention. The Methodist Board has one of sixty pages, which sells for three cents, *The Girls' Boarding School in Peking*. It is a bright, readable, modern story, with pictures on every page.

*Gilt-edged Bits of China* is a compilation of thirteen entertaining little stories of children, with pictures from life. This also is published by the Methodist Board. Its price is fifteen cents.

Our own Woman's Board has issued a booklet of deep interest, the *Memoir of Miss Morrill and Miss Gould*, edited by Miss Alice M. Kyle. It is a fit complement to *The Princely Men*. The price is fifteen cents.

The best known small book on China is perhaps Rev. Harlan P. Beach's *Dawn on the Hills of T'ang*, published by the Student Volunteer Movement, and sold by the Pilgrim Press, Boston, or thirty-five cents in paper, or fifty cents in boards.

Many single leaflets concerning China have been printed from time to time by the several denominational societies. A few of special interest and present-day value are here named: *The Hoopoe Old Lady*, by Mrs. Goodrich, and *A Chinese Caller*, by Miss Emily Hartwell, are to be obtained from the Woman's Board. The former costs two cents, the latter, three cents, being somewhat longer and in dialogue form. The Woman's Board of the Interior publishes *A Memory of China*, by Mrs. F. E. Clark, *Literary Glory*, by Miss Nellie Russell, *Women under the Ethnic Religions*, by Mrs. Moses Smith, and several by Mrs. Arthur H. Smith, too fascinating to omit, and too numerous to catalogue here. Perhaps *My Little Blind Neighbor* would please most; but a better way than to select one or another of Mrs. Smith's leaflets would be to invest fifteen cents in a dozen of different titles. It is earnestly hoped that the Board of the Interior will soon print these charming sketches of Mrs. Smith's in a low-priced booklet, which would take high rank among sidelights on China. The regular price of leaflets of the Board of the Interior is two cents each.

The Woman's Baptist Board has an entertaining and valuable leaflet of a dozen pages, by Adele M. Field, entitled *Woman in China*, especially suited for reading aloud. This Board also prints two good leaflets on *Infanticide* and *Foot Binding*. The Baptist leaflets are one cent each.

Among the Chinese leaflets issued by the Methodist Board may be named *Ancestor Worship*, *Confucius and His Teaching*, and *Robert Morrison*. These are two cents each.

The following finely illustrated leaflets may be obtained from the Mission Board of the Episcopal Church: *Medical Mission Work at Shanghai*, *A Day in a Mid-China Hospital*, *St. John's College at Shanghai*, *St. Mary's College at Shanghai*. The *Gateway to Western China* is a graphic description of Ichang, a frontier station in Hankow. School life is well given by the leaflet, *A Life at Boone School*. There is also a leaflet, comprehensive in scope, entitled *China's Need and China's Hope*, by



Bishop Graves, of Shanghai. The leaflets of the Church Mission's Society are sent free on application, but return postage should always be sent.

Valuable articles on China have appeared in recent magazines. References to many of these are given in the appendix to *Rex Christus*. A list of articles on this subject printed in *LIFE AND LIGHT* during the five years, 1898-1902, may save the time of owners of these files: May, 1898, "Omitted," by Miss Morrill; April, 1899, "Does It Pay?" by Miss Newton; July, 1899, "Hindrances to Mission Work in China," September, 1900, "My Little Sick Neighbor," by Mrs. Arthur Smith; April, 1900, "Power of the Word in China," by Mrs. Peck; November and December, 1900, "Story of the Siege of Peking," by Miss Andrews; February, 1901, "Power of Individual Native Workers," by Miss Newton; June, 1901, "Revolt of Teachings of Confucius," by Mrs. Henry Perkins; January and February, 1902, "Medical Work in Foochow," by Dr. Woodhull; October, 1902, "New Social Life in Peking," by Dr. Whiting.

Regarding books on China, of library form, pages might be written, but two or three simple suggestions must suffice. A set of seven volumes is on sale by the young people's department of the A. B. C. F. M., designed to accompany the study of *Princely Men of the Heavenly Kingdom*, but no less valuable and interesting to all other students of China. The set comprises Townsend's *Life of Robert Morrison*, Lovell's *Gilmour of Mongolia*, Mrs. Nevius' biography of her husband, John Livingston Nevius, Mrs. Bryson's *Life of John Kenneth Mackenzie, From Far Formosa*, by G. L. Mackay, Ketter's *Tragedy of Pao-ting-fu and Chinese Heroes*, by Isaac Headland. The publishers' price of these volumes sold separately is \$10.25, but the set is sold by Secretary Hicks for \$5.

The list of books for supplementary reading given in *Rex Christus* represents the high-water mark of Chinese bibliography. It was prepared by Miss Dyer, whose wide knowledge of the literature of missions and keen sympathy with students of all grades of attainment have fitted her to select as few others could do. If one author among those named in *Rex Christus* were to be mentioned as a good starting point for deeper reading, perhaps it would be Dr. Arthur H. Smith, whose *Village Life in China* and *Chinese Characteristics* combine captivating reading with unimpeachable authority.

Some of these volumes are rather high-priced for individual purchase, but they are to be found in nearly every public library; or if not, the lack of them will usually be supplied gladly on request.

It will be understood that all the denominational publications mentioned can be obtained at the headquarters of the respective missionary Boards.

The addresses of the Boards mentioned in this article are as follows:—

The A. B. C. F. M. and the Woman's Board, at the Congregational House, Boston.

The Woman's Board of the Interior, at 40 Dearborn St., Chicago.

The Methodist Woman's Foreign Missionary Society, at 36 Bromfield St., Boston.

The Baptist Foreign Missionary Society, at Tremont Temple, Boston.

The Episcopal Missionary Society, at the Church Mission House, 281 Broadway, N. Y.

A. G. W.

## TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JANUARY, 1904.

*Rex Christus*, Chapter I.

In the preface to our book for study for the new year, the author states, "There has never been a time when a larger and fuller knowledge of what China is to be was more necessary than to-day." In the "statement" of the Central Committee on the United Study of Missions we find these words, "China is in the foreground of the political world to-day, and the interests of the kingdom of God in this vast empire demand the thoughtful, prayerful study of all Christians."

With these views of the magnitude and importance of the subject we are to study, let us begin the work in the spirit indicated. May even a greater blessing come to those who open *Rex Christus* than has been given to the students of *Via Christi* and *Lux Christi*.

From the General Plan of Outline Study, by Dr. Arthur H. Smith, we present some of the most interesting subjects.

Chapter I. is entitled, "A Self-centered Empire." It can be divided in many ways, one of which is as follows:—

1. The physical features, population, and cultivation of the soil, pages 1-5.
2. Waterways and loess, climate and food products, and minerals, pages 5-10.
3. China's rulers, beginning with the legendary period, twenty-two centuries before Christ. The Chou dynasty from 1122 B. C. extended until 255 B. C., pages 10-13.
4. The Tsin dynasty, with its ambitious first emperor called the Napoleon of China, followed by the Han dynasty, which in its four hundred years immediately preceded and followed the opening of the Christian Era. The T'ang dynasty, from 620 to 907 A. D., when "China was the most civilized country on earth." The Sung dynasty, notable for its literary men, pages 13-20.
5. The Mongol dynasty, which includes the great Kublai Khan, endures but eighty years, is followed by the Ming dynasty. A striking fact is noted "that amid all the revolutions of China none have been based upon a principle," pages 20-25.
6. The Manchu dynasty began at the time of Louis XIV of France, and has continued to the present time. The map of China will be necessary to bring clearly before the auxiliaries the description of the provinces of China, a brief summary of which may fittingly conclude the afternoon study, pages 25-39.

From the "significant sentences" let us quote two: Napoleon at St. Helena said, "When China is moved it will change the face of the whole globe."

"Oh, East is East and West is West, and never the twain shall meet,  
Till earth and sky stand presently at God's great judgment seat;  
But there is neither East nor West, border nor breed nor birth,  
When two strong men stand face to face, though they come from the ends of the earth."

Officers of auxiliaries are urged to give to current events and missionary letters a portion of the time of each meeting, and to bring the needs of the work of "our own" Board and Branch in earnest prayer to the Father's listening ear.

M. J. B.

## WOMAN'S BOARD OF MISSIONS.

Receipts from September 18 to October 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

## MAINE.

*Eastern Maine Branch*.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 42.25;  
Bar Harbor, Aux., 10; Bluehill, Miss Augusta Peters, 1; Calais, Aux., 16.50;  
Ellsworth, Aux., Mrs. L. A. Emery, 8;  
Hamden, Aux., 20; Island Falls, Ladies' Miss. Union, 3.50; Norridgewock, A Friend, 5; Red Beach, Aux., 25; Rock-

land, Cong. Ch., Col. Miss. Meeting, 1.50, 132 75  
*North Farmington*.—Desert Palm Soc., 40 00  
*Western Maine Branch*.—Mrs. C. C. Chapman, Treas. Fryeburg, Aux., 3.50;  
Harpwell Centre. S. S., 1.15; Kennebunkport, Aux., 6; Minot Centre, Ladies, 16; Portland, Extra, 5; Second Parish, A Friend, 10; State Conference Col., 8.17; Waterford, Aux., 11, C. R., 4;

Windham Hill, Miss S. S. Varney, 10,  
Miss Johnson, 5. Less expenses, 2.99, 76 83

Total, 249 58

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Mrs. Allen L. French, Treas. Amherst, Aux., 9.52; Brentwood, Aux., 5, C. R., 2; Boscawen, Aux., 8, A Friend, 5; Bristol, 5; Candia, Aux., 1; Centre Harbor, Aux., 7; Concord, Aux., (of wh. South Ch. members 25 to const. L. M. Mrs. Ellen W. Bishop), 30; Derry, Central Ch., Aux., 2.35; Derry, East, First Ch., Aux., 6; Dunbarton, Aux., 4; Durham, Aux., 32.31; Rainbow M. B., 30; Franklin, Aux., 13; Hampton, Aux., 10; Hanover, Aux., 35.34; Keene, First Ch. (to const. L. M's Mrs. Isabel M. Hirsh, Mrs. Mary D. Smith), 50; Second Ch., 10; Laconia, Aux., 7; Lancaster, Aux., 5; Lebanon, Aux., 10; Lisbon, Aux., 6.40; Lyne, Aux., 50; Manchester, First Ch., 20; Meriden, Aux. (with prev. contri. const. L. M. Mrs. Lucy M. Wyman); Nashua, Aux., 33.25; Cary Miss. Chr., 6.50; Newfields, Aux., 3; Newport, Newport Workers, 5; Northwood, Aux. (to const. L. M. Miss Emma G. Bennett), 25; New Boston, Aux., 15; North Hampton, Aux., 5; Plymouth, Aux., 24.75, C. E. Soc., 5; Portsmouth, Aux., 52.20; Rindge, Aux., 5, Happy Helpers Band, 10; Somersworth, Mrs. Pope, 5, Mrs. James B. Shapleigh, 5; Warner, Aux., 1; Webster, Aux., 2.50; Wilton, Aux., 1.85. Less expenses, 3.99, 564 98

Total, 564 98

## VERMONT.

*Plainfield.*—Mrs. A. B. Taft, 3 00  
*Vermont Branch.*—Mrs. T. M. Howard, Treas. Barre, C. E. Soc., 5.50; Bellows Falls, Aux., 5; McKilburn, Miss. Soc., 35; Bennington, Second Ch., 10; Bennington Centre, Miss. Chr., 5; Burden Bearers, 5; Berkshire, East (with prev. contri. to const. L. M. Mrs. Martha Comings), 12; Brattleboro, West, Miss Anna W. Smith, 1, Aux., 7.25; Burlington, Mrs. Mary L. Page, 10; Cambridge, C. E. Soc., 2; Craftsbury, North, 2.40; Danville, 1.25; Duxbury, South, 2; Greensboro, 2.50; Hartford, 2; Manchester, Aux., 10, C. E. Soc., 10, Jr. C. E. Soc., 4.20; Newbury (with prev. contri. to const. L. M's Mrs. Elinor Knights, Mrs. L. E. Little, Mrs. Helen Worthen), 15; Newport, 12.85, C. R., 11; Norwich, 1; Putney, C. E. Soc., 10; St. Albans, 15; St. Johnsbury, North Ch., 9.90, South Ch., 2.50; Swanton, 10; Thetford, C. E. Soc., 5; Vergennes, 5; Westminster, In memory of Mrs. De Boeise, 1; Wilder, 10; Wilmington (with prev. contri. to const. L. M. Mrs. Porter J. Fitch); Woodstock (25 of wh. const. L. M. Mrs. Mabel B. Seaver), 27.60, Friends at Annual Meeting, 1.25, 269 20

Total, 272 20

## MASSACHUSETTS.

A Friend, 10 00  
*Andover.*—Society of Christian Workers, 10 00  
*Andover and Woburn Branch.*—Mrs. G.

W. Dinsmore, Treas. Andover, Free Ch., 13; Chelmsford, Aux., 20; Dracut Centre, 20; Lawrence, Lawrence St. Ch., 12.82, South Ch., 11.80; Lowell, High St. Ch., Josie L. Hitchcock, 10, Eliot Ch., 25.15, Highland Ch., Jr. C. E. Soc., 5, First Ch. (of wh. Miss Annie Robbins, 25), 91, Pawtucket Ch., 25; Lexington (of wh. 25 const. L. M. Mrs. George H. Reed), 69.49; Malden, First Ch., Aux., 120.79; Medford, Mystic Ch., Aux., 121.50, C. E. Soc., 20, Prim. Dept., S. S., 4, C. R., 2.43, Union Ch., W. C. L., 6.50, Aux., 1.50; Melrose, Aux., 74.31; Melrose Highlands (to const. L. M. Mrs. Julia Henderson), 25; Methuen, Aux., 22.09; North Woburn, 23.55; Reading, Aux. (of wh. 27.40 Th. Off.), 58.21, Y. P. M. B. (of wh. 50 const. L. M's Mrs. Cath Elena H. Blodgett, Mrs. Gertrude Nutting), 159; Stoneham, Aux. (of wh. 50 const. L. M's Mrs. Jane Macdonald, Miss Edith McKeen), 64; West Medford, W. C. L., 15; Winchester, Aux. (of wh. 10 Miss Phoebe Smith), 61.10, Seek and Save Cir., 38, C. R., 30.25; Woburn, Aux. (of wh. 100 const. L. M's Mrs. Martha A. Mugford, Mrs. Helen M. Hood, Mrs. Mary A. Hertz, Mrs. Bethiah Whitford), 115, 1,261 49

*Attleboro Falls.*—Mrs. George B. Page, 10 00

*Barnstable Co. Branch.*—Miss Amelia Snow, Treas. Centerville, Aux., 15, C. R., 5; Orleans, 1; Yarmouth, Aux., 4, 25 00

*Essex North Branch.*—Mrs. Wallace L. Kimball, Treas. Amesbury, Main St. Ch., Aux., 46; Groveland, Aux., 1; Haverhill, Centre Ch., Aux., 5, Harriet Newell M. C., 5, Kindergarten, 4.36, Crowell C. E. Soc., 40, Union Ch., Aux., 14.22; Merrimac, Aux., 30.32; Newbury, Oldtown Ch., Jr. Aux., 10; Newburyport, Aux., 39; Powell, M. C. (const. L. M. Mrs. Edward H. Newcomb), 25, Whitefield Ch., Tyler M. C., 10; South Byfield, Aux., 6.60; West Boxford, Aux., 7, Second Ch., Aux., 12, Jr. C. E. Soc., 2; Incidental Fund, Essex North, 1.20, 258 70

*Essex South Branch.*—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Friend, 25, Ivy Leaves, 40, C. R., 16, Washington St. Ch., Aux., 77; Boxford, Ladies' Aux., 14.50; Cliftondale, Aux., 33.50, C. R., 12, Prim. Dept., S. S., 3; Danvers, First Ch., Aux., 20.50, Braman M. C., 13.84, C. R., 2.80, Maple St. Ch., Aux., 72; Essex, Jr. C. E. Soc., 5; Lynn, First Ch., Aux., 25, C. R., 9.22, Central Ch., Aux., 32, North Ch., M. C., 2, C. R., 5; Manchester, Aux., 42, Jr. C. E. Soc., 5; Marblehead, Aux., 14; Middleton, Aux., 13, Willing Workers, 10; Peabody, Aux., 90; Salem, Crombie St. Ch., Aux., 32.67, C. R., 15.31, South Ch., Children, 5, Tabernacle Ch., Aux., 115.28, Kookoo Mem., 25, Light Bearers, 15, C. R., 10, Prim. Dept., S. S., 5; Sangus, Aux., 18, Local Workers, 5.87, Willing Workers, 8.50, C. R., 8.22; Swampscott, Aux. (of wh. 25 const. L. M. Mrs. James M. Pope), 81.25, Haggai Class, S. S., 16.78, C. R., 1.58; Topsfield, 30, 975 82

*Franklin Co. Branch.*—Miss Lucy A. Sparhawk, Treas. Ashfield, Aux., 26; Barnardston, 8.25; Conway, 12; Greenfield, 5.75; Northfield, 12.25; Orange, Aux., 40.88; Shelburne, Aux., 8.12; Sunderland, 13, 126 25



**Hampshire Co. Branch.**—Miss Harriet J. Kneeland, Treas. Amherst, Aux., 15, Second Ch., Aux., 9.04; Amherst, South, Jr. C. E. Soc., 5.11; Easthampton, Aux., 97.75, Covenant Band, 5.60; Granby, Aux., 10; Hadley, Aux. (of wh. 38 Th. Off.), 60.70; Hatfield, 67; Greenwich, Aux., 5; Southampton, Aux. (of wh. a friend, 15), 67.86; Westhampton (prev. contri. const. L. M.'s Addie S. Bridgman, Mrs. Henry M. Clapp, Mrs. Samuel Williams, Mrs. Mahlon K. Parsons); Williamsburg, Mrs. James, 50, Missionary Threads, 10, Th. Off. at Rally, 2.18, 405 24

**Lynnfield.**—"In His Name," 50

**Middlesex Branch.**—Mrs. E. H. Bigelow, Treas. Dover, Powissett, Aux., 8.40; Framingham, Aux., 10, Schneider Band, 25, C. R., 5; Hopkinton, Aux. (of wh. 25 const. L. M. Mrs. Emma F. Pierce), 31; Lincoln, Aux., 50, C. R., 5; Marlboro, Aux., 82; Northboro, Aux., 10; Sudbury, Aux., 31.50; Wayland, Aux., 10; Wellesley, Mrs. L. W. Gould, 1.20, 269 10

**Milton.**—M. L. R., 62 50

**Newtonville.**—Mrs. C. L. Perry, 30 00

**Norfolk and Pilgrim Branch.**—Miss Sarah B. Tirrell, Treas. A Friend, 12; Bridge-water, Aux., 10; Brockton, Porter Ch., Aux., 15, South Ch. (of wh. 25 const. L. M. Mrs. A. F. Pierce) 75, Waldo Ch., 7; Cohasset, 15.37; Duxbury, 3; Easton, Aux., Th. Off., 10; Hanover, 7; Hingham, Aux., 12; Kingston, Aux., 6.25; Marshfield, Aux., 20.64; Milton, Aux., 13; Plymouth, Aux., 21.03; Quincy, Dau. of the Cov., 10; Quincy Point, Aux., 13.35; Randolph, Aux., 27.53; Rockland, Aux., 36.60; Scituate Centre, Aux., 10; Sharon, Aux., 20; Stoughton, Aux., 5, Jr. C. E. Soc., 3; Weymouth, East, Aux., 26; Weymouth Heights, Aux., Th. Off., 22; Weymouth, South, Old South Ch., Aux., 3.25, Union Ch., Aux., 100; Whitman, Aux., 12; Wollaston, Aux., 31, Mission Study Club, 36, 583 02

**North Middlesex Branch.**—Mrs. Wayland Spaulding, Treas. Ashby, Aux., 20; Ayer, Aux., 19; Boxboro, Aux., 9.95, C. R., 1.95, C. E. Soc., 9.70; Concord, Aux., 23.52; Dunstable, 20.37; Fitchburg, C. Ch., Aux., 107; Harvard, Aux., 32.35, Mrs. Chas. L. Clay, 1.50; Littleton, Aux., 9.71, Outlook Club of United Workers, 5.15, S. S., 9.70; Townsend, Aux., 30.75; Westford, Aux., 29.25, 329 09

**Old Colony Branch.**—Miss Frances J. Runnels, Treas. Assonet, Aux., 33.69; Attleboro, Aux., 150, Second Ch., Y. L. M. C., 10; Attleboro Falls, Aux., 12, Mrs. Wilmarth's S. S. Class, 10; Attleboro, North, Aux., 30; Attleboro, South, Bethany Chapel, S. S., 29; East Taunton, Aux., 25; Fall River, First Ch., 60, Aux., 33, Willing Helpers, 30; Fairhaven, Aux., 19; Marion, Aux., 47; Middleboro, Aux. (25 of wh. const. L. M. Mrs. T. F. Hinckley), 78, Henrietta Band, 23.31; New Bedford, Aux., 210, Mrs. Betsey Kinsley, 12; North Dighton, Aux. (const. L. M.'s Miss Maria S. Briggs, Mrs. Mary B. Pierce), 50; Norton, Aux., 57, Mrs. Ratcliff's Infant Class, 3.05; Rehoboth, Aux., 20; Rochester, Aux., 34.80, C. R. Soc., 10; Somerset, Aux., 10, What-so-ever Cir., 10, Pomegranate Band, 5; Taunton, Aux., 212.88, 1,224 73

**Springfield.**—South Cong. Ch., 125 00  
**Springfield Branch.**—Mrs. Mary H. Mitchell, Treas. Agawam, Aux., 29; Blandford, Aux., 28.25; Brimfield, Aux., 44; Chicopee, First Ch., Aux., 1, Jr. Miss. Soc., 5, Third Ch., Aux., 7.20, Miss Ella M. Gaylord, 100; Chicopee Falls, Aux., 48.50; Feeding Hills, Aux., 33; Granville Centre, Aux., 11; Holyoke, Second Ch., Aux. (of wh. 125 const. L. M.'s Mrs. Herbert Clark, Mrs. C. S. Hemingway, Mrs. Jerry Hubbard, Mrs. Eliza Smith, Mrs. W. H. Snow), 538.11, Jr. C. E. Soc., 5; Indian Orchard, Aux., 18.50, C. E. Soc., 5; Longmeadow, Aux., 26; Longmeadow, East, Aux., 28; Ludlow, Aux., 28.05, C. E. Soc., 5; Ludlow Centre, Aux., 7.45; Mittineague, Aux., 60, The Gleaners, 5, C. R., 5; Monson, Aux., 77; Palmer, Second Ch., Aux., 34.11; South Hadley Falls, Aux., 8.19; Southwick, Aux., 15.90; Springfield, Hope Ch., Mission Reserves, 10, C. R., 5, Woman's Bible Class, 5, Memorial Ch., Aux. (of wh. 50 const. L. M.'s Miss Flora M. Castle, Mrs. Frederick H. Stebbins), 155.50, Lend-a-Hand Soc., 40, C. E. Soc., 15, King's Helpers, 10, North Ch., Aux., 66.50, Olivet Ch., Aux. (with prev. contri. const. L. M.'s Mrs. Lucy E. Booth, Mrs. W. H. Parsons), 35, Golden Link Aux., 60, C. R. 1, S. S., 30, Park Ch., C. E. Soc., 10, Jr. C. E. Soc., 5, South Ch., Aux., 66, St. John's Ch., Aux., 5; West Springfield, First Ch., Aux., 23.15, Mission Cir., 7.25, C. R., 10.35, Park St. Ch., Aux., 92; Westfield, First Ch., Aux., 279.91, Second Ch., Aux., 64; Wilbraham, Aux., 8; North Wilbraham, Aux., 14, 2,190 92

**Suffolk Branch.**—Miss Mary L. Pelkey, Treas. Allston, Aux., 89.58, C. E. Soc., 3.50; Auburndale, E. F. A. (const. L. M.'s), 50; Boston, Mt. Vernon Ch., Prim. Dept., S. S., 7.50, Shawmut Ch., Y. L. Aux., 40, Union Ch., Aux., 140; Brighton, Aux., 94.97, C. R., 18.12; Brookline, "D," 5, Leyden Ch., Aux., 200; Cambridge, First Ch., Aux., 47.95, North Ave. Ch., Aux., 187.02, Pilgrim Ch., Y. L. Aux. (const. L. M. Miss Ella J. Chamberlain), 25; Charlestown, Winthrop Ch., Aux., 80; Clarendon Hills, Ladies' Aid Soc., 4; Dorchester, Pilgrim Ch., Aux. (const. L. M.'s Mrs. Emma S. Canavan, Miss Emma E. Currie, Miss M. Agnes Reid), 75, Jr. C. E. Soc., 5, Second Ch., Aux., 70.14; East Boston, Maverick Ch., A Friend, 1; Everett, Mystic Side Ch., Aux., 15; Franklin, Mary Warfield Missy's Soc., 25; Mansfield, Aux., 10; Mattapan, A Friend, 2; Medfield, Aux., 5; Newton, Eliot Ch., Aux., 198, Eliot Guild, 100; Newton Centre, First Ch., Aux., 73; Newton Highlands, Aux., 22.99, A Friend, 50 cts., C. R., 28.59; Newtonville, Central Ch., Aux., 150; Neponset, Stone, Aux., 5; Revere, Two Friends, 6; Roxbury, Eliot Ch., Aux. (25 of wh. const. L. M. Mrs. Walter S. Tower), 50, Walnut Ave. Ch., Aux., 78; Somerville, Broadway Ch., Aux., 29, Day St. Ch., Aux., 20, Highland Ch., Women Workers, 5, C. R., 8, Winter Hill Ch., Aux., 7.52; South Boston, Phillips Ch., Aux., 14; Wellesley Farms, A Friend, 10; Wellesley Hills, A Friend, 15, Aux., 34.85; West Newton, Aux., 160, C. R., 5; West Roxbury,



South Evang. Ch., Aux. (Th. Off., 28.35),  
41.95, C. R., 19.70; Wrentham, For. Miss'y  
Soc., 36, 2,318 88  
*West Medway.*—A Friend, 6 00  
*Worcester Co. Branch.*—Mrs. Ida L. Be-  
ment, Treas. Barre, Aux., 12.50; Black-  
stone, C. E. Soc., 5; Charlton, Aux., 13;  
Clinton, Aux., 155.97, Pro Christo Soc.,  
1, Pro Christo Bible Class, 5.81; Dudley,  
Aux., 15, C. E. Soc., 5; East Douglas,  
Aux., 38.70, Jr. C. E. Soc., 6; Fisherville,  
Aux., 14.69; Gardner, Aux., 113.50; Gil-  
bertville, Aux., 11; Globe Village, Aux.,  
2.15; Grafton, Aux., 62; Lancaster, Aux.,  
37, Y. L. Aux., 8; Leicester, Aux., 162;  
Leominster, Aux., 100; Millbury, Second  
Ch., Aux., 100; Northbridge Centre,  
Aux., 23.40, Jr. C. E. Soc., 3.73; Oxford,  
Aux., 15; Petersham, Miss Elizabeth B.  
Dawes, 200, Miss Sarah L. Dawes, 100,  
Mrs. Anna Dawes McNutt, 100; Rock-  
dale (Northbridge), Aux., 16; Royalston,  
Aux., 32.25; Rutland, Aux., 10.50; South  
Royalston, Aux., 9.50; Shrewsbury, Aux.  
(25 of wh. const. L. M. Mrs. A. H. Sedg-  
wick), 27.50; Spencer, Aux., 140.88, Prim.  
S. S., 9.12; Templeton, Aux., 5; Upton,  
Aux., 26; Uxbridge, Aux., 13; Ware,  
Aux., 35; Warren, Aux., 20; Webster,  
Aux., 36.65; Whitinsville, Aux., 134.80,  
Extra-cent-a-day Band, 15.03; Worces-  
ter, Adams Square Ch., Aux., 10, Beth-  
any Ch., Aux., 6, Central Ch., Aux., 175,  
Hope Ch., Aux., 10, Immanuel Ch., Aux.,  
2, Old South Ch., Aux., 50, Park Ch.,  
Aux., 2.88, C. E. Soc., 5, S. S., 6.50, Ex-  
tra-cent-a-day Band, 11.50, Piedmont  
Ch., Woman's Asso., 280, Plymouth Ch. Ch.,  
Aux., 10.08, Union Ch., Aux., 75, 2,485 64

Total, 12,708 69

#### LEGACY.

*Pittsfield.*—Legacy of Miss Mary E. Camp-  
bell, David Campbell, Exec., 1,000 00

#### RHODE ISLAND.

*Providence.*—Miss Lucy N. Lathrop, 300 00

*Rhode Island Branch.*—Mrs. Clara J.  
Barnefield, Treas. Barrington, Aux.,  
60.30; Bayside, Gleaners, 5, C. R., 5.50;  
Bristol, First Cong. Ch., S. S., 7.20; Cen-  
tral Falls, Aux. (of wh. 50 const. L. M.'s  
Miss Martha Lewis Tracy, Mrs. Susan  
E. Young), 56, C. R., 12; Darlington,  
Prim. Dept., S. S., 2.39; East Providence,  
Armington's Corners, C. E. Socs., 9.70,  
Newman Ch., Aux., 52.50, Dau. of Cov.,  
2.35, C. E. Soc., 5, Jr. End. Miss. Band,  
10, Helping Hand Soc., 14, Prim. Dept.,  
S. S., 3.20, United Ch., Aux., 12.25; How-  
ard, Franklin Ch., C. R., 50 cts.; King-  
ston, Aux. (Th. Off., 37.25), 61.25, S. S., 5;  
Little Compton, Aux., 12, C. E. Soc., 5;  
Pawtucket, Elm St. Swedish Ch., C. R.,  
1, Park Place Ch., Aux. (of wh. 50 const.  
L. M.'s Miss Miriam Cook Bishop, Miss  
Isabelle Harley), 127, Dau. of the Cov.,  
17.51, C. R., 15, Pawtucket Ch., Aux. (of  
wh. 75 const. L. M.'s Mrs. C. C. Aldrich,  
Mrs. A. A. Carpenter, Mrs. Elmer S.  
Hosmer), 420.40, Y. L. M. Cir., 100, Hap-  
py Workers, 25, C. R., 14, S. S., 29.60,  
Prim. Dept., S. S., 11, Weeden St. Ch.,  
Ladies' Aid Soc. (const. L. M.), 25, Prim.  
Dept., S. S., 2.40, Mission Band, 5; Peace-  
dale, Aux., 20.75; Providence, Academy  
Ave. Ch., C. E. Soc., 22.50, Beneficent

Ch., C. R., 2.50, Central Ch., Aux., 314.81,  
Miss Helen S. Lathrop, 400, Miss Lucy  
N. Lathrop, 25, Miss Grace R. Lawton,  
2, The Wilkinson Miss. Cir. (of wh. 25  
const. L. M. Mrs. Grace George Dart),  
35, C. R., 8.25, Little Rathbuns C. R., 1,  
North Ch., Aux. (of wh. 50 const. L. M.'s  
Mrs. Josephine M. Hyde, Mrs. Jennie  
D. Sweet), 50.45, S. S., 9.38, Pilgrim Ch.,  
Aux. (Th. Off., 40.23), 89.53, Laurie Guild  
Aux., 10, S. S., 2.40, Plymouth Ch., Aux.,  
24.25, Union Ch., Aux., 525, C. E. Soc., 5,  
S. S., 14.40; Saylesville (with prev. contri.  
const. L. M.'s Miss Maria Theresa  
Harris, Mrs. Adam Oldfield, Mrs. Joseph  
Milligan), Sayles Mem. Chapel, Y. W.  
M. S., 7.50; Tiverton, Aux., 10.25; West-  
terly, Y. F. M. C., 4.50, S. S., 10; Woon-  
socket, Globe Ch., C. E. Soc., 7, Prim.  
Class, S. S., 1.50; Wood River Junction,  
Prim. Class, S. S., 66 cts., 2,737 68

Total, 3,037 68

#### CONNECTICUT.

*Eastern Conn. Branch.*—Miss Mary I.  
Lockwood, Treas. Danielson, Aux.,  
15.61; Groton, Cong. Ch., S. S., 3, In  
Memoriam, 50; Jewett City, Aux., 7;  
Lebanon, Gleaners Y. L. A., 10; Lisbon,  
Aux., 30.65; New London, First Ch.,  
Aux., 13, Second Ch., Aux., 330; Nor-  
wich, Park Ch., Aux. (of wh. A Friend,  
25 to const. L. M. Miss Elsie D. Brand),  
50, Second Ch., Aux., 55; Pomfret Cen-  
tre, Aux., 28; Preston City, Aux., 20;  
Stonington, Second Ch., Aux., 12, 624 26

*Hartford Branch.*—Mrs. M. Bradford Scott,  
Treas. Bristol, Aux., 13; Burlington,  
Aux., 14; Burnside, C. R., 2.25; Collins-  
ville, Aux., 58, Hearers and Doers Miss.  
Cir., 20, C. R., 4.50, S. S., 5; Columbia,  
Aux., 65; East Hartford, Aux., 42.25,  
Real Workers Miss. Band, 24, M. C., 5;  
East Windsor, Aux., 23, C. R., 3.35; Glas-  
tonbury, Aux., 242.09, Y. L. M. B., 120,  
M. C., 25; Granby, Aux., 38.25; Hart-  
ford, Asylum Hill Ch., Aux., 3 Farm-  
ington Ave. Ch., C. E. Soc., 25, First Ch.,  
Y. L. F. M. Class, 15, S. S., 15, Fourth  
Ch., Aux., 36.27, Dau. of the Cov., 16.10,  
Miss. Cir., 6, Wethersfield Ave. Ch.,  
34.10, Windsor Ave. Ch., C. R., 1; Ken-  
sington, Aux., 15; Manchester, Second  
Ch., Aux., 93.50; New Britain, South Ch.,  
Aux. (of wh. 25 by Miss J. E. Case const.  
L. M. Mrs. Buell B. Basset), 61.11, Y.  
W. C. League, 18, C. R., 15.14, Jr. C. E.  
Soc., 6.50; Newton, Aux., 81.45, Y.  
W. F. M. Soc., 15.82; Plainville, Mrs. H.  
A. Frisbie, 3; Poquonock, Aux., 30,  
Miss. Cir., 11; Rocky Hill, Aux., 8;  
Rockville, Aux., 50; Simsbury, Aux.,  
28.25, Cov. Cir., 45, M. B., 30; Somers,  
Aux., 28.54; South Coventry, Aux., 13.62;  
South Glastonbury, Aux., 12; South  
Manchester, Aux. (of wh. 75 const. L. M.'s  
Mrs. Edwin Brainard, Mrs. F. W. Mills,  
Mrs. Calvin Tracy), 96.25; South Wind-  
sor, Miss. Cir., 6; Southington, Aux., 35;  
Strafford Springs, Aux. (of wh. 25 const.  
L. M. Mrs. W. E. Demond), 37.80; Snif-  
field, Aux., 100, L. For. Miss. Soc., 43.71;  
Talcottville, Aux., 103, Dau. of the Cov.,  
18; Terryville, Aux., 56.68; Tolland,  
Aux. (with prev. contri. const. L. M.  
Mrs. Elizabeth M. Sterry), 9.78; Union-

ville, Aux., 40.45, C. R., 3.25; Vernon Centre, Aux. (with prev. contri. const. L. M. Mrs. S. M. Beach), 17.20; West Hartford, Aux., 42.22, Jr. Aux., 12, M. C., 5, C. R. (with prev. contri. to const. L. M. Mrs. Anna Allen Sternerberg); Wethersfield, Aux., 117.33; Willington, Aux., 5; Windsor, Aux., 90.70, C. R., 2.30; Windsor Locks, Aux., 237, Mission Band, 50,	2,543 76
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. Bethel, Aux., 10; Black Rock, S. S., 70 cts.; Bridgeport, West End Ch., Aux., 15; Canton Centre, C. E. Soc., 10; Chester, Prim. S. S., 5; Colebrook, Aux., 40, C. E. Soc., 4; Cromwell, C. R., 15; Greenwich, Second Ch., Aux., 32; Guilford, First Ch., Aux., 80; Haddam, Aux., 20; Higganum, Aux., 25, C. E. Soc., 10; Kent, S. S., 10; Killingworth, C. E. Soc., 5; Meriden, Centre Ch., Aux. (with prev. contri. const. L. M's Mrs. G. A. Foster, Mrs. J. H. Yale, Mrs. E. C. Hall, Mrs. Edwin McCall, Mrs. S. C. Gilbert, Miss Ida C. Tibbals, Miss Lucy H. Smith); New Haven, Centre Ch., Aux., 100, Grand Ave. Ch., C. R., 13, Yale College Ch., Aux., 5; Northford, Aux., 30, C. E. Soc., 26; Norwalk, Aux., 17.53; Prospect Gleaners, 27; Ridgefield, S. S., 4; Sharon, C. R., 17.85; Sherman, L. M. C., 6.20; Southport, S. S., 30; Stamford, Y. L., 20; Stratford, Aux., 55.25; Thomaston, Prim. S. S., 12; Wallingford, Lillian F. Wells, 5; Washington, C. R. (to const. L. M's Alfred Bellinger, Ruth Buckingham, Burdette Farrand, Henry Lincoln Ferris, Estella L. West), 125; Waterbury, Second Ch., Aux., 5; Winsted, First Ch., Aux., 28.15, C. E. Soc., 10; Woodbury, First Ch., C. E. Soc., 12.44; Fairfield Co. Meeting Th. Off., 19.22,	850 34
Total,	4,108 36

## NEW YORK.

<i>New York.</i> —Mrs. A. P. Stokes, 650; James M. Speers, 82.50,	732 50
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas. Berkshire, Aux., 5; Binghamton, First Ch., Aux., 20; Bridge-water, C. E. Soc., 10; Brooklyn, Mrs. T. R. D., 250, Immanuel Ch., Aux., 5.50, Richmond Hill Ch., C. E. Soc., 15, Tompkins Ave. Ch., Aux., 100; Buffalo, First Ch., Lend-a-Hand Cir., 5; Canandaigua, Aux. (with prev. contri. to const. L. M. Mrs. Zilpha C. Backus, Mrs. E. J. Christian), 25; Coventryville, Aux., 9; Crown Point, Aux., 5; Deansboro, Aux., 10; Fairport, Aux., 40; Flatbush, Aux., 5; Flushing, Aux., 15, Miss Caroline T. Gilman, 5; Fulton, Woman's Miss. Union, 10, In Memory of Loved Ones, 30; Lockport, First Ch., Aux., 5; Madrid, Aux., 5; Middletown, North, Aux., 5; Morrisville, Aux., 5; Nelson, Aux., 14; Newark Valley, Aux., 9; Nyack, Mrs. Harry A. G. Abbe, 5, Mrs. Julia A. J. Abbe, 5; Owego, Aux., 5; Phoenix, Aux., 5; Plymouth, Aux., 15; Poughkeepsie (prev. contri. const. L. M's Mrs. Henry Hawkey, Miss Florence Bodden); Pulaski, Aux., 5; South Hartford, Aux., 27; Syracuse, Rally, 3.69; Wading River, Aux., 10; Walton, C. R., 4.50; Wellsville, Mrs. L. A. Marvin, 15, Aux., 10.10; West-	

moreland, Aux., 5.20; White Plains, Aux., 5,	727 99
Total,	1,460 49

## PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. D. C., Washington, First Ch., Mission Club, 101, Prim. S. S., 8.31, Mt. Pleasant Ch., C. E. Soc., 10, Fifth Ch., Aux., 7.50, Prim. S. S., 4.45, C. R., 3.08, Lincoln Temple, Aux., 5, Jr. C. E. Soc., 5; Flax, Daytona, Aux., 1.50; C. E. Soc., 6; Ormond, C. E. Soc., 12.50; Md., Baltimore, Associate Ch., Aux., 2.14; N. J., Closter, Aux., 3.20; East Orange, First Ch., Aux., 39.34, C. R., 25; Glen Ridge, Aux., 203.50, C. R., 6.50; Jersey City, First Ch., Aux., 31, Jr. C. E. Soc., 5; Montclair, Aux., 254.50; Newark, Belleville Ave. Ch., Aux., 30.30, Y. W. Aux., 20, First Ch., Aux., 9; Nutley, Aux., 5; Orange Valley, Aux., 26.30, Y. L. M. B., 19; Paterson, Aux., 30.59; Plainfield, Aux., 11.35; Upper Montclair, Howard Bliss M. B., 5; Westfield, Aux., 112.66, The Covenanters, 33.40, Ministering Children's League, 28.52, C. R., 11.48; Woodbridge, Aux., 23.98; Pa., Conneaut Centre, Aux., 7.27 (of wh. 3.27 Th. Off.); Germantown, Jr. Neesima Guild, 13, C. E. Soc., 5; Philadelphia, Central Ch., Aux., 18.50, Y. L. Aux., 15, Snowflakes, 5, Pearl Seekers, 46, Snyder Ave. Ch., Aux., 20, C. E. Soc., 2; Pa., Falls Ch., Aux. (with prev. contri. const. L. M. Mrs. Helen C. Raymond), 23; Herndon, Aux., 10, C. E. Soc., 15,	1,280 87
Total,	1,280 87

## DISTRICT OF COLUMBIA.

<i>Washington.</i> —Friend,	5 00
Total,	5 00

## FLORIDA.

W. H. M. U., Pomona Cong. Ch.,	2 00
<i>South Florida.</i> —Asso., Winter Park, Aux.	16 00
Total,	18 00

## ILLINOIS.

<i>Carlville.</i> —Miss L. M. Lawson,	4 75
<i>Pontiac.</i> —M. L. C.,	1 00
Total,	5 75

## MISSISSIPPI.

<i>Moorhead.</i> —Mrs. A. M. Pond,	10 00
Total,	10 00

Donations,	23,306 00
Gifts for Special Objects,	325 60
Legacies,	1,000 00
Total,	\$24,631 60

## TOTAL FROM OCTOBER 19, 1902, TO OCTOBER 18, 1903.

Donations,	116,775 81
Gifts for Special Objects,	4,300 65
Legacies,	25,674 65
Total,	\$146,751 11

# Board of the Pacific

## President.

Mrs. A. P. PECK,  
819 Fifteenth Street, Oakland, Cal.

## Foreign Secretary.

Mrs. C. W. FARNAM,  
Fruitvale, Cal.

## Treasurer.

Mrs. S. M. DODGE,  
1275 Sixth Avenue, Oakland, Cal.

## ANNUAL REPORT OF FOREIGN SECRETARY.

(Condensed.)

THE W. B. M. P. has added four names to its list of foreign missionaries during the past year. They are as follows:—

Miss Legge, who goes to assist Miss Denton in the girls' school at Kyoto. She goes out at her own expense, and receives no salary the first year. She was born in China of English parentage, and has long wanted to be a missionary. Her father was a noted Chinese scholar, a translator of the Chinese classics, and later professor of Chinese at Oxford, England.

Miss Jean Brown, of the kindergarten work of Foochow, where she has been for three years. Miss Brown has lived in Washington, has many friends there, and the Washington Branch has assumed her support. She is an enthusiast in her work, and has been very successful.

Miss Jones was in China during the Boxer rising, connected with the Houlding Mission, and won the hearts of the Chinese during the trying days of the Tientsin siege. She goes to the North China Mission, and will perhaps be stationed at Peking, to tour among the villages and to hold classes for the women.

The fourth is Miss Nina E. Rice, a recent graduate of Pomona College, who goes out for the first time. Her field of labor is Sivas, and her work will be mostly among Armenians. Miss Rice was born near Oberlin, Ohio, and her call to missionary work came to her in many quiet ways. The work first seemed real and vital to her when her mother began teaching among the Chinese. After teaching school among Mexicans and Indians she met at Pomona College many earnest missionaries and student



volunteers, who made it seem a very natural and sensible thing to go to the foreign field. She came to feel that for all the blessings she had received, a life of loving service was the only return she could make, and she expects to leave Boston about October first. At Sivas she is to take the place of Miss Brewer, whose health has failed.

We are glad to welcome these young ladies to our fold. We extend to them our love and sympathy, and promise them our support. We shall take added interest in the fields where they are stationed, and trust that together we may labor and work for God.

In all our missionary fields, honest, persistent, patient labor goes on day by day, year in and year out, and sometimes from some vantage ground one may perhaps be privileged to look backward, and by comparison note the progress made, as Miss Denton gives it: "Life is a matter of growth no less here than at home, and in school it is the daily growing that makes little show. There is a steady advance, and I am sure you would feel it, could you see the daily work; but it is difficult to put into a letter the hope and encouragement that you desire to have."

The girls' school in Kyoto celebrated its silver anniversary in June last. The report from the school is encouraging. An advance in the number of students, one hundred and twenty-three having been enrolled; a more thorough grading of the classes; habits of lax discipline overcome; real intellectual growth, and increasing spiritual life and consecration among teachers and pupils, are some of the fruits of the past year. During the twenty-five years of its history, one hundred and twenty-four girls have been graduated from this school, and now with Miss Legge for an assistant we bespeak and expect for it a larger and still more vigorous growth.

MICRONESIA.—The missionaries are rejoicing in a house of rest, on an island about ten miles from Kusaie. It is the gift of the king and his people—a gift of love—and hither the tired missionary may come to find the change of scene and the recreation which otherwise would be impossible.

INDIA.—The return of Rev. J. C. Perkins to India revives our interest in the mission there. The American Board makes provision for only twenty out of the sixty pupils in his school at Tirumangalam,—and he is dependent on outside help and special donations for the support of the other forty. He expresses great gratitude to the W. B. M. P. for their timely donation. Mr. Perkins says, "We are having signs of the presence of God in many parts of the station." In one village where he was preaching in the evening, with Bible in one hand, and a bicycle lamp in the other, the people listened most attentively, and at the close the native pastor suggested that they should ask any who wished to confess Christ to give their names.



Mr. Perkins says: "I trembled as I said yes, and he made the appeal. You may wonder why I trembled. It is a far different matter to stand and confess Christ in the midst of a lot of heathen than in your churches at home. At first there was a dead silence, but it was not long before a man arose out of the crowd, and came to my table and said, 'Give me your pen. I want to be a Christian and will sign my name.' Several others gave me their names, and then confessed Christ before that crowd of heathen, for only about twenty-five of the number were Christians."

The government inspectress has examined the schools under Miss Chandler's care, and while finding some things to criticise, has found much that was very satisfactory. This inspectress is an Eurasian, but an earnest, Christian woman, who is thoroughly in sympathy with mission work and makes suggestions as to how they may improve their schools.

Miss Chandler says: "On the whole I find my teachers doing faithful work. They never know when I am coming to visit a class, and so they have to be at their work pretty faithfully. Considerable difficulty has been experienced on account of the difference in languages of the pupils. The unusual number of weddings celebrated this year has been a source of great interruption, yet I find many who learn the Bible stories eagerly, and who listen to all the little talks I give them."

AFRICA.—The great event of the year at Adams missionary station, South Africa, has been the coming of the Deputation.

The government seems to be making the way harder rather than easier for our missionaries. Recently one man, a graduate of the theological seminary, a teacher and preacher, was seized by the government and obliged to go to work on the railroad.

The weekly prayer meeting for women is maintained, although the attendance has been small, owing to the locusts, which have been terrible this year, and which the women have to fight.

Mrs. Dorward says: "There have always been two, at least, present, enough to claim the promise of His presence. I am sure He was there, for we were not discouraged." Nine girls came to Mrs. Dorward during last term to be dressed and sent to some school. She could not take them all, partly for lack of dresses. She says: "It always hurts when I have to send these girls away. I ask myself, Were they making one last struggle to come out of their darkness, and by sending them back did I take away all desire to try again? And so it goes over and over in my mind. Where are they? I fear they have gone into town. Even the heathen do not like to have their children, girls especially, go to town." The last dresses she used came from California. She says: "The harvesting will be a sad time, for the locusts and the drought have done their work. They never probably worked harder and got less. They look old and careworn. Poor things, their life is a hard one."

CHINA.—Our work at Pagoda Anchorage and Foochow is diversified. It consists of women's classes, day schools, training school for Bible women, and medical work. Most of this work is under the personal supervision of Miss Emily Hartwell, who has been our efficient and faithful correspondent. The medical work is under Dr. Woodhull, who has favored us with an occasional letter.

The coming year we are to add to the above work among the little ones at Foochow with Miss Jean Brown, and with Miss Jones, who has gone to North China Mission, and shall have a share in the women's classes and the village touring in and around Peking.

Miss Brown feels that the work is hampered for the want of a suitable dwelling house for the teachers, and has made an appeal for help to build one. She is busy translating and preparing text-books and story books. There are seven girls in the training department and fifty children in the kindergarten. She has also charge of a woman's station class, which is most promising, nearly all the women being sincere Christians. She spent the summer vacation in the mountains, and was looking forward to the Keswick meetings as a time of spiritual refreshment. She says: "These are all precious, golden days to us. The beautiful things of God's great out of doors have many lessons for us."

BROUSA, TURKEY.—Could you step into this schoolroom some morning when the whole school is assembled for devotions, and look into the bright faces gathered there,—as I have done,—listen to the Scripture lesson, and hear the fresh young voices as they blend in sacred hymn, and see their young heads bowed in prayer, then, with the benediction on them, rising and quietly dispersing to their different class rooms to pursue the lessons of the day, and know that for months and for years this same scene is enacted; could you follow these Christian girls to their homes, and see the consistent lives they lead, and the influence for good they exert in the family, you would realize that the life work of Mr. and Mrs. Baldwin, exiles from their native land, has not been in vain. Truly, many daughters shall arise to call them blessed. You would realize, also, that not in vain has the W. B. M. P. for more than twenty-five years been putting its money and its prayers into this work.

We are sorry to have to report that Miss Holt has been obliged to return to America on account of her health. Her departure left Mrs. Baldwin and the school in the direst straits. A Miss Allen was on the ground, the daughter of a missionary, and familiar with the language, and she has been secured to fill the vacant place.

God bless all our faithful missionaries everywhere. God bless the societies at home, and those of us who labor in so small a way for the same grand cause. Are we not all one in purpose and aim? One not only with the present day workers, but with those gone before—those who laid the foundations and have entered into rest—and also one with the hosts or the future, that shall shout the Harvest Home. We are all one grand army, and we know we are on the winning side. Our great Captain is invincible, and the ever-increasing host of faithful followers is pressing hard in his footsteps.

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## THANKFULNESS.

My God, I thank thee, who hast made  
The earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right.

I thank thee, too, that thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us round;  
That in the darkest spot of earth  
Some love is found.

I thank thee more that all our joy  
Is touched with pain;  
That shadows fall on brightest hours,  
That thorns remain;  
So that earth's bliss may be our guide  
And not our chain.

I thank thee, Lord, that thou hast kept  
The best in store;  
We have enough, yet not too much  
To long for more;  
A yearning for a deeper peace  
Not known before.

I thank thee, Lord, that here our souls,  
Though amply blest,  
Can never find, although they seek,  
A perfect rest.  
Nor ever shall, until they lean  
On Jesus' breast.

—Adelaide Anne Procter.

## A TRIP TO SMYRNA.

BY MISS SUSAN W. ORVIS.

CESAREA, TURKEY-IN-ASIA, June 2, 1903.

I HAVE delayed writing in order to find time to write a little description of the journey to and from the annual meeting at Smyrna.

Dr. and Mrs. Dodd were the others who attended from Talas. We were gone just thirty days. Only eleven of them were spent in Smyrna. We had a six days' wagon journey to Konia (or Iconium as it is better known), and three days from there by rail. On the way home we had a Sunday in this city so familiar to everyone who studies the life of Paul. Our whole journey was over a country rich in historic interest. We saw many places made sacred by their associations with Biblical characters. Smyrna itself, Iconium, Ephesus, where we spent a day, Philadelphia and Sardis are most worthy of mention.

All of the delegates went to Ephesus the Monday after the sessions closed. It was a day long to be remembered by us all. We ate our dinner in the old theatre where the tumult arose in Paul's time. We climbed up the old stone steps to the seats high up on the side of the hill. Then we listened while Dr. Dodd read in a natural tone the nineteenth chapter of Acts. We could hear him very distinctly although at a great distance. At the proper places we shouted back, "Great is Diana of the Ephesians!" But what mockery it seemed when we looked around us at the ruins of that city once so proud of her strength and beauty. How her glory has departed; and how "our God is marching on!"

At another spot we saw what is claimed to be the tomb of St. Luke. There have been many recent excavations revealing much that is beautiful and grand in its ruins.

At Smyrna we climbed up to the castle on Mt. Pagus and visited Polycarp's tomb. We were in the city at the time of the native Easter, and without any effort saw more of their celebrations than was desirable. It made me think of the Fourth of July in an American city. It was very sad to see them perform so many rites and ceremonies with no meaning save that based upon superstition. It seemed that the people were asking for bread and receiving from the priests a stone. I went into the churches and saw the men and women kiss the hands of the Virgin in a picture, and burn candles before it. It made my heart ache to think that to the worshipers of the false prophet no better idea of Christianity than this has been given.

Sometimes we feel that the Mohammedans are not to be blamed for calling it idolatry, the worship of pictures. It must be a purer religion, one filled



with power of the Spirit, that can lead them to accept Jesus Christ as their Lord and Master.

The friends whom I met at the annual meeting were a rich blessing. Many of the older missionaries felt that this year the sessions were better than usual. The spirit in them all was most inspiring and helpful. Rev. F. W. McCullum from Marash, in bringing to us the report of the great awakening in that field, brought also something of that same blessing, and it created in us an intense desire to have the Spirit manifest his power in us and through us and throughout all our field. We were impressed with the great need in our lives for more earnest prayer and consecration. We have come back to our stations with a more definite purpose to work not only to lift up the people and help them, but most especially to work definitely for the salvation of souls. Will you not join with us in our prayers for this spiritual blessing?

We are to have our graduating exercises in two weeks. Just now we are quite busy with preparations.

Do you know that we remember your meetings always when we gather Friday noon for our little prayer meeting which we have every day? Though we meet at a quarter of one, it is almost the same hour that you meet there.

While on my Smyrna trip I had the opportunity to visit some of our schools in the out-stations and see the needy condition they are in. Since my return, I have been giving a series of talks on primary methods of teaching to our senior girls. Next year we plan to have a more extensive course. These village schools appeal to me most strongly, and some day I hope to see a change in them. They need supervision very much.

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## REPORT OF WOMAN'S WORK.

TIENTSIN STATION, NORTH CHINA MISSION, APRIL 30, 1902, TO  
APRIL 30, 1903.

*Personnel:* The beginning of the mission year found Mrs. Stanley, Mrs. F. D. Wilder, Mrs. McCann and Miss Patterson in Tientsin, August 1st. Mrs. Wilder left us to make her home in Tung-cho. We have missed her very much, and consider our Tung-cho friends very fortunate to have such an addition to their circle.

In the fall our numbers were increased by the arrival of Miss Mary Porter McCann. If there is anything in a name and its influence, she may yet become a great addition to the working force of the mission.

## GIRLS' BOARDING SCHOOL.

The enrollment at the beginning of the mission year was nineteen. Of these only seven were in school before the troubles of 1900. During that school year we had had no serious illness in the school, but on June 10th one of the oldest girls came down with scarlet fever. Fortunately, it was not a serious case; but all the girls had been exposed, and we had no sick ward. After a day spent in the fumes of disinfection we were obliged to dismiss school abruptly without waiting for the closing examinations.

In the fall we opened school with a membership of fifteen; and that has been our average during the year. Three girls were new pupils. We made a small beginning at self-support last year.

After consultation with the helpers it was decided that we might ask half of the tuition paid in the boys' school. This year they pay at the rate of \$4 Mex. per year for each boy; so we raised our tuition to \$2 Mex. for each girl. It hardly pays for their books and writing material, and yet is the reason given for some girls not returning to school this year. It is a convenient excuse; but we feel sure that the real reason in two families is that the foreigners did not help them to pao ch'ou (exact vengeance for relatives killed by the Boxers). As Dr. Arthur Smith says, "A Chinaman will give nine good and sufficient reasons for not doing a thing, and the tenth reason that he does not give at all is the real one."

During the year Mrs. Stanley has taught the highest class in arithmetic and geography, and the girls have made good progress under her efficient instruction.

Mrs. McCann understands the Tonic Sol Fa method, and for the last half year has kindly given the girls four lessons each week, so that their singing is much improved. Mrs. Gammon still conducts the Wednesday prayer meeting, which the girls find most helpful.

The Christian Endeavor meeting is held Sunday morning at nine o'clock. The girls have kept up the meeting very well, and seem most faithful to their pledge. We were asked to send a banner to the International Christian Endeavor Convention this summer to be used in stimulating an interest in missions among Christian Endeavorers at home, and increasing our world-wide fellowship.

As our society is a small one it seemed more fitting that the banner for North China should come from the Peking society with its roll of Christian martyrs. Mrs. Ament says it did them good to prepare and send it, and it will certainly do good at home. It is only a symbol; but symbols have their mission in the world.

During the year three girls have been baptized and five received into the

church on probation. The health of our schoolgirls is a most serious problem. When Miss Patterson returned from mission meeting last year, Wen Kuan, Mrs. Gammon's adopted child, came with her from the Bridgman School. She was already far gone in consumption, and died in the summer. She was a sweet, bright girl.

Only last week one of our brightest girls, Hsin Shan, suddenly began to spit blood. She was at once taken to Dr. Martin, who found one lung affected, although the child did not look ill. We are concerned for Chin Chu, our oldest schoolgirl, who has been taking cod liver oil and tonics all winter. Her lungs are not yet affected, but we fear she will never be strong, the result of the terrible treatment she received as a child. In America, we believe that schoolgirls ought to have sunshine, fresh air, plenty of exercise and nourishing food. Here we limit the number of girls to each sleeping-room; but it is difficult to get them to admit enough fresh air. The school-room is not a very healthy place, although not so bad now as when the school was crowded. Since the property is so soon to be sold it did not seem best to enlarge it.

We have physical exercises in the open court every day, unless prevented by bad weather. The question of food is the difficult one. Last fall we added an oily cake of which they are very fond, and the sick girls have had cod liver oil. But "an ounce of prevention is worth a pound of cure," says the old proverb. Ought we to wait until girls are so ill that they must have cod liver oil and expensive medicines? Can we be sure then of saving their lives? How much ought we to permit custom to interfere with health? Should the fear of spoiling our pupils prevent us from giving the nourishing food that may really be needed to preserve good health? We cannot but be troubled by these questions when we see so many bright, promising girls break down and go in consumption.

#### WOMAN'S WORK.

We asked for another lady for woman's work last year. With our small force it has been impossible to do the work we would like to see done. It was not possible to call a station class last fall. We hoped to hold one after Chinese New Year's, but not enough country women could come in then. We shall certainly plan for a station class in the fall or early winter; but it will have to be held in Tientsin, and cannot be so satisfactory as work done in the country.

We need two or three Bible women, and have not even one. Mrs. Chang, who has been doing voluntary work as a Bible woman, may train into one; but for several good reasons it has not seemed wise as yet to employ her.

But in spite of all drawbacks twelve women have been received into the church on probation, four of them from the Laofa district. In Tientsin native city, we have had a steady, though small, increase in attendance at the Thursday afternoon and Sunday morning meetings for women. Last Sunday morning we could not but be pleased with the interest of the women in the annual meeting and the way they prayed for it. At the home chapel the women have been faithful in their attendance at church and Sunday school. Should our new location be on the river bank near Hsi Ku, there would be great opportunity for work up the river toward the Tung-cho field. The east side of the river is part of the Tientsin field, but we have no workers to put in there. To do the work here and in the rest of our country field we must have a lady for woman's work. Some one has said that "the need, the need known, and the ability to meet that need constitute a call." How many there are at home who have ability but do not realize the need. May the call be made so imperative that they needs must hear and obey. It is so easy to say, "There are yet four months and then cometh harvest," but the Lord says, "Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

NOTE.—Chin Chu is the rescued slave child, whose pitiful story I told you long ago. Hsi Ku is a place you ought to know about. Here the Seymour relief expedition, having failed to reach Peking, and being hard pressed by Chinese troops, captured the arsenal and held out until relief came from Tientsin. The Tientsin Imperial University, formerly situated in the foreign settlement, is being rebuilt at Hsi Ku, on the site of the old arsenal. There are many Chinese villages, suburbs of the city, near at hand. It will be a better site for our work.

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### A BIT FROM MEXICO.

These things show how much the Mexicans appreciate the effort made to send them the gospel:—

It was ten o'clock at night when Miss Pauline Vance reached the Colegio at Chihuahua, Mexico, but the girls had illuminated the patio with Chinese lanterns, and prepared a little feast in honor of her arrival. That meant a great deal to them, for in that country such things are very expensive. After supper had been eaten they took her to her own special room, which they had decorated with flowers and greens. Across one end of the room was the word "welcome" in large gilt letters intertwined with mistletoe. She found afterward that they had walked two miles outside the city on two successive days to find the mistletoe.

The very first day one little fellow in the kindergarten, as she passed near



him, seized her hand and covered it with kisses. She could not understand his Spanish, but he was evidently very grateful for something.

Miss Perez and Miss Romero, who graduated from Colegio Chihuahuensi several years ago, drifted back to the mother school, and have made most efficient helpers in every way,—earnest, consecrated, Christian young women. They understand English well.

Miss Vance rises at five in the morning to recite her own Spanish lesson at six, and is often busy until 9 P. M.

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## THANKFULNESS.

BY FRANCES MAY BLATCHFORD.

“WERE there not ten cleansed? but where are the nine? Were there none found that returned to give glory to God save this stranger?” These questions of pain from the heart of Christ have been asking for nineteen hundred years, and yet they seem spoken as if for the first time now.

That unique company of Christ and his disciples were *en route* to Jerusalem. They had not gone far from the active Galilean Lake, indeed had hardly left the borders of that province of sunshine and flowers to enter Samaria. They were about entering a village—nameless as far as the record tells. Just at the edge of the little town, the blessed, weary Traveler was arrested by distant, hollow cries for mercy. The gray company was one of loathsome lepers. Christ turned to see, and sent out over the intervening space an instant message of hope. For by commanding them to show themselves to the priest, He implied the miracle of healing at hand. Otherwise the priest, according to the strict law, would but pronounce them “unclean” again and send them into a second exile more hopeless than the first. Christ’s words would have been but mockery unless the healing were understood. Their need was desperate; such a suggestion was not slow to rouse their faith, and with one impulse they started. They had not gone far when their disease fell from them like a garment of rags, and they were changed men.

But the tragedy of this picture is that only one cure out of the ten would seem complete—complete for the men themselves. It would appear that several if not all of the nine remaining were Jews, the one completely healed being a despised Samaritan. He alone of the ten forgot his personal safety, he alone forgot his personal respectability, and realizing his cure in one moment of over-powering gratitude poured out his heart to the divine Physician. “When he saw that he was healed,” so the matchless story runs, “he turned back with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks; and he was a Samaritan.”

He recognized the greatness of the gift, he knew the Giver, and prostrate in the dust he sent up his whole heart in that thanksgiving cry.

What was in this nameless Samaritan which in this crisis of his life has made his thankfulness immortal?

First came his full recognition of the gift, then his recognition of the Giver, and throughout the experience his childlike humility. Are these three conditions always necessary to a genuine spirit of thankfulness?

Jesus Christ, in one of his wonderful recorded prayers, said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight." Why did our Lord specially thank God that only babes could receive his revelations? Because "except ye become as little children ye cannot see the kingdom of God." If one cannot see the gift of God one cannot thank God for it. And again, if one does not recognize God as the giver, one cannot bring him thanks.

The woman of Sychar—a fellow Samaritan with the transformed leper—this hardened, disdainful woman, was given her first glimpse into the radiant land of praise when she listened to those pleading words, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink, thou would'st have asked of him, and he would have given thee living water."

Have we turned like little children toward that everlasting kingdom? Do we realize we now hold the gift of God?

A great English teacher has recently said, "I would go so far as to say that if a man were thoroughly thankful he could commit no sin."

—*From Mission Studies.*

## WOMAN'S BOARD OF THE INTERIOR.

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IOWA . . . . .	2,416 81
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MISCELLANEOUS . . . . .	151 07
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Total since October, 1902 . . . . .	\$65,901 09

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